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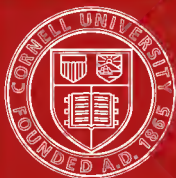
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A grammar of the Greek language.



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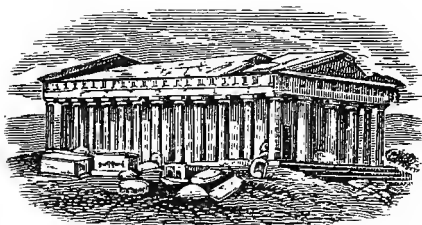
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A
GRAMMAR
OF THE
GREEK LANGUAGE.

BY
ALPHEUS CROSBY,
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN
DARTMOUTH COLLEGE.



Μίμνησθ' Ἀθηνῶν Ἑλλάδος τε.
ÆSCHYLUS.

TWENTY-FOURTH EDITION.

BOSTON:
PHILLIPS, SAMPSON, AND COMPANY.
1859.
G

"THE LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. * * * * THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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PREFACE TO THE SECOND EDITION.

THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, “ It must be remembered that, if the grammar be the first book put into the learner’s hands, it should also be the last to leave them,” though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.

First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

“ A party-color'd dress
Of patch'd and pye-ball'd languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the *Etymology*, but chiefly in respect to *peculiar and obsolete forms*.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

“ Whose law was heavenly beauty, and-whose breath
Enrapturing music.”

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants ν and σ , and the vowels α and ε (§§ 34, 46. β , 50, 56–58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248. f , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to “The House that Jack built”), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255. β). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttman, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C.

HANOVER, Oct. 13, 1846

PREFACE TO THE TABLES.

THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark ; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following :—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three ? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear ? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given ; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less ; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the imaginary *imperative* forms ἴσταθι, τίθεται, δίδοθι, δείκνυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δείκνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλεύσαις and βουλεύσειας, ἐβεβουλευέκεισαν and ἐβεβουλευέκισαν (§ 34); βουλεύεσθωσαν and βουλεύεσθων, βουλευθείησαν and βουλευθεῖεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦσθα, ἔσεται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect; eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἀντὶ φιλτάτης

Μορφῆς, σποδὸν τε καὶ σκιάν ἀνωφελῆ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oc-

curring, one in Homer (Il. ψ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of $\tau\acute{\upsilon}\pi\tau\omega$, as I learned it in my boyhood, this “needless *Alexandrine*,”

“Which, like a wounded snake, drags its slow length along,”

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page,—till they have become so familiar to the student, that whenever he has occasion to repeat them, “the words,” in the expressive language of Milton, “like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.”

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

CONTENTS.

TABLES.

I. TABLES OF ORTHOGRAPHY AND ORTHOËPY.

	Page.		Page.
A. ALPHABET,	9	C. VOCAL ELEMENTS,	11
B. LIGATURES,	10		

II. TABLES OF ETYMOLOGY.

Introductory Remarks,	12	Syncopated, πατήρ, ἀνὴρ, μήτηρ, κύων, ἀγνός,	17
A. TABLES OF DECLENSION.		C. Liquid-Mute,	
I. Affixes of the Three Declen- sions,	13	λίαν, ὀδούς, γίγας, δάμαρ, Ξενοφών, Ὀποῦς,	17
II. Analysis of the Affixes,	13	D. Pure.	
III. Nouns of Declension I.		a. Masculine and Feminine,	
A. Masculine, ταμίας, ναύτης, Ἀτρεΐδης, Ἑρμίας, βορρᾶς, Γωζεύας,	14	θώς, ἥρως, κίς, οἷς, ἰχθύς, ἱππεύς, βοῦς, γράϋς, ναῦς, πῆχυς, πόλις, τριήρης,	18
B. Feminine, σχιά, θύρα, γλῶσσα, τίμη, μνάα,	14	ἡχώ, αἰδώς, Σωκράτης, Πειραιεύς, Ἡρακλῆς,	19
Dialectic Forms,	14	β. Neuter, τεῖχος, ἄστν, γέ- ρας,	19
IV. Nouns of Declension II.		Dialectic Forms,	19
A. Masculine and Feminine, λόγος, δῆμος, ὀδός, νόος, ναός,	15	VI. Irregular and Dialectic De- clension, Ζεύς, Οἰδίπους, Γλοῦς, νός, ναῦς, δόρυ, σπείος, ἱππεύς, πόλις, Ὀδυσσεύς, Πάτροκλος,	20
B. Neuter, σῦκον, πτερόν, μό- ριον, ὀστέον, ἀνάγνων,	15	VII. Adjectives of Two Termina- tions.	
Dialectic Forms,	15	A. Of Declension II., ἄδικος, ἀγέρας,	21
V. Nouns of Declension III.		B. Of Declension III., ἄρῃην, εὔχαρις, δίπους, σαφής, μεί- ζων,	21
A. Mute,		VIII. Adjectives of Three Termi- nations.	
1. Labial, γύψ, φλέψ,	16	A. Of Declensions II. and I., φίλιος, σοφός,	22
2. Palatal, κόραξ, αἴξ, φά- λαγξ, θρίξ,	16	Contracted, χερύσσεος, διπλόος,	22
3. Lingual.		B. Of Declensions III. and I., μέλας, πᾶς, χαρίεις, ἡδύς,	23
a. Masculine and Femi- nine, παῖς, ποῦς, ἀναξ, χαρίς, κλείς,	16		
β. Neuter, σῶμα, φῶς, ἥπαρ, κέρας, οὔς,	16		
B. Liquid,			
λιμήν, δαίμων, ῥίς, ῥήρ, ῥή- τωρ, χεῖρ,	17		

	Page.		Page.
C. Of the Three Declensions,		ix. Active Voice of βουλεύω,	42
μῆγας, πολύς,	23	x. Middle and Passive Voices of	
Homeric Forms of πολύς,	24	βουλεύω,	44
πρᾶος,	24	xi. (A.) Mute Verbs.	
ix. Numerals, εἴς, οὐδείς, δύο, ἄμ-		i. Labial, 1. γράφω,	47
φω, τρεῖς, τέσσαρες,	24	2. λείπω,	48
x. Participles, βουλευῶν, τιμάων,		ii. Palatal, πρᾶσσω,	49
φανῶν, λιπῶν,	25	iii. Lingual, 1. πείθω,	50
ἄρας, φανείς, εἰδώς, ἑστώς,		2. κομίζω,	51
δούς, δύς,	26	xii. (B.) Liquid Verbs.	
xi. Substantive Pronouns.		1. ἀγγέλλω,	52
A. Personal, ἐγώ, σύ, οὗ,	27	2. φαίνω,	54
B. Reflexive, ἑαυτοῦ, σιαν-		xiii. (C.) Double Consonant Verbs.	
τοῦ, ἑαυτοῦ,	28	1. αὖξω or αὖξάω,	55
C. Reciprocal, ἀλλήλων,	28	2. κέκαμμαι, ἐλήλεγμαι,	55
D. Indefinite, δεῖνα,	28	xiv. (D.) Pure Verbs.	
xii. Adjective Pronouns.		i. Contract,	
A. Definite.		1. τιμάω,	56
Article ὁ, Iterative αὐτός,		2. φιλέω,	58
Relative ὅς, Demonstrative		3. δηλόω,	60
ὅδε, Possessive,	29	ii. Verbs in -μι,	
Demonstrative οὗτος, τοσοῦ-		1. ἵστημι,	62
τος,	30	2. πρίσθαι,	63
B. Indefinite.		3. τίθημι,	64
Simple Indefinite τις, Inter-		4. δίδωμι,	66
rogative τίς, Relative Indef-		5. δείκνυμι,	68
inite ὅστις,	30	6. φημί,	69
B. TABLE OF NUMERALS.		7. ἵημι,	70
I. Adjectives.		8. εἰμί,	71
1. Cardinal, 2. Ordinal,	31	9. εἶμι,	72
3. Temporal, 4. Multiple,		iii. Second Aorists,	
5. Proportional,	32	1. ἔβην,	73
II. Adverbs,	32	2. ἀπέδραον,	73
III. Substantives,	32	3. ἔγνων,	73
		4. ἔδον,	73
C. TABLES OF CONJUGATION.		xv. (E.) Preteritive Verbs,	
i. The Tenses Classified,	33	1. οἶδα,	74
ii. The Modes Classified,	33	2. δέδοικα and δέδια,	74
iii. Formation of the Tenses,	33	3. ἤμαι,	74
iv. Affixes of the Active Voice,	34	4. κάθημαι,	75
v. Affixes of the Passive Voice,	36	κείμει,	75
vi. Analysis of the Affixes,	38	xvi. Changes in the Root,	76
vii. Dialectic Forms,	39		
viii. Active Voice of βουλεύω		D. TABLES OF FORMATION.	
Translated,	40	i. Table of Derivation,	77
		ii. Pronominal Correlatives,	78

III. PRINCIPAL RULES OF SYNTAX, 80

IV. FORMS OF ANALYSIS AND PARSING.

A. OF WORDS,	82	C. OF METRES,	84
B. OF SENTENCES,	84		

INTRODUCTION. — DIALECTS,	Page 85
-------------------------------------	---------

BOOK I. ORTHOGRAPHY AND ORTHOËPY.

CH. 1. CHARACTERS,	Page 90	C. Apostrophe,	104
Pronunciation,	93	Dialectic Variations,	104
History of Orthography,	95	CH. 3. CONSONANTS,	108
CH. 2. VOWELS,	97	Euphonic Changes,	
I. Precession,	99	A. In Formation of Words,	108
II. Union of Syllables,	100	B. In Connection of Words,	113
A. Contraction,	100	C. Special Rules,	114
B. Crasis,	102	Dialectic Variations,	114

BOOK II. ETYMOLOGY.

CH. 1. PRINCIPLES OF DE- CLENSION,	116	C. Mode,	171
A. Gender,	116	D. Number and Person,	171
B. Number,	118	E. History of Conjugation,	172
C. Case, D. Methods,	119	CH. 8. PREFIXES OF CONJU- GATION,	182
E. History of Declension,	121	I. Augment,	182
CH. 2. DECLENSION OF NOUNS.		II. Reduplication,	184
I. First Declension,	126	III. Of Compound Verbs,	185
Dialectic Forms,	127	Dialectic Use,	186
II. Second Declension,	128	CH. 9. AFFIXES OF CONJU- GATION.	
Dialectic Forms,	129	I. Classification and Analysis,	187
III. Third Declension,	129	A. Tense-Signs,	188
A. Mutes,	130	B. Connecting Vowels,	190
B. Liquids,	131	C. Flexible Endings,	193
C. Liquid-Mutes, D. Pures,	133	II. Union of Affixes and Root,	196
Dialectic Forms,	139	A. Regular Open Affixes,	196
IV. Irregular Nouns,	140	B. Regular Close Affixes,	196
CH. 3. DECLENSION OF ADJEC- TIVES AND PARTICIPLES,	146	C. Verbs in -μι,	200
CH. 4. NUMERALS,	152	D. Complete Tenses,	203
CH. 5. PRONOUNS.		Dialectic Forms,	208
I. Substantive,	155	CH. 10. ROOT OF THE VERB,	215
II. Adjective,	159	A. Euphonic Changes,	217
CH. 6. COMPARISON,	163	B. Emphatic Changes,	219
I. Of Adjectives,	163	C. Anomalous Changes,	241
A. In -τος, -τατος,	163	CH. 11. FORMATION OF WORDS,	243
B. In -ων, -ιστος,	165	I. Of Simple Words,	244
C. Irregular,	166	A. Nouns,	244
II. Of Adverbs,	168	B. Adjectives,	248
CH. 7. PRINCIPLES OF CON- JUGATION,	169	C. Pronouns,	249
A. Voice,	169	D. Verbs,	250
B. Tense,	170	E. Adverbs,	251
		II. Of Compound Words,	252

BOOK III. SYNTAX.

CH. 1. THE SUBSTANTIVE.		II. Use of Numbers,	259
I. Agreement,	257	III. Use of Cases,	260

	Page		Page
A. Nominative, . . .	262	II. As a Pronoun, . . .	325
B. Genitive, . . .	264	CH. 4. THE PRONOUN.	
I. Of Departure, . . .	264	I. Agreement, . . .	327
1. Separation, . . .	264	II. Special Observations, . . .	329
2. Distinction, . . .	265	A. Personal, &c., . . .	329
II. Of Cause, . . .	267	B. Ἀντίς, . . .	332
i. 1. Origin, . . .	267	C. Demonstrative, . . .	333
2. Material, . . .	267	D. Indefinite, . . .	336
3. Supply, . . .	268	E. Relative, . . .	337
4. Partitive, . . .	269	F. Complementary, . . .	344
ii. 1. Motive, &c., . . .	274	G. Interrogative, . . .	346
2. Price, Value, &c., . . .	276	H. Ἄλλος, . . .	347
3. Sensible and Mental Object, . . .	276	CH. 5. THE VERB.	
4. Time and Place, . . .	278	I. Agreement, . . .	348
iii. Active, . . .	279	II. Use of the Voices, . . .	352
iv. Constituent, . . .	279	A. Active, . . .	353
1. Property, . . .	281	B. Middle, . . .	354
2. Relation, . . .	281	C. Passive, . . .	356
C. Dative Objective, . . .	285	III. Use of the Tenses, . . .	358
I. Of Approach, . . .	286	A. Definite and Indefinite, . . .	360
1. Nearness, . . .	286	B. Indefinite and Complete, . . .	364
2. Likeness, . . .	287	C. Future, . . .	365
II. Of Influence, . . .	287	IV. Use of the Modes, . . .	367
D. Dative Residual, . . .	293	A. Intellective, . . .	367
I. Instrumental and Modal, . . .	293	As used in sentences,	
II. Temporal and Local, . . .	295	I. Desiderative, . . .	372
E. Accusative, . . .	296	II. Final, . . .	374
I. Of Direct Object and Effect, . . .	297	III. Conditional, . . .	375
Double Accusative, . . .	301	IV. Relative, . . .	378
II. Of Specification, . . .	302	V. Complementary, . . .	378
III. Of Extent, . . .	303	B. Volitive, . . .	381
IV. Adverbial, . . .	304	C. Incorporated, . . .	381
F. Vocative, . . .	304	I. Infinitive, . . .	385
CH. 2. THE ADJECTIVE.		II. Participle, . . .	390
I. Agreement, . . .	305	III. Verbal in -τός, . . .	396
II. Use of Degrees, . . .	312	CH. 6. THE PARTICLE, . . .	396
CH. 3. THE ARTICLE, . . .	315	A. The Adverb, . . .	397
I. As an Article, . . .	316	B. The Preposition, . . .	397
		C. The Conjunction, . . .	400
		D. Concluding Remarks, . . .	401

BOOK IV. PROSODY.

CH. 1. QUANTITY, . . .	410	I. General Laws, . . .	431
I. Natural Quantity, . . .	411	II. Accentual Changes, . . .	432
II. Local Quantity, . . .	414	Contraction, &c., . . .	432
CH. 2. VERSIFICATION, . . .	416	Grave Accent, Anastrophe, . . .	433
A. Dactylic Verse, . . .	421	Proclitics, Enclitics, . . .	434
B. Anapaestic Verse, . . .	423	III. Determination of Accent-	
C. Iambic Verse, . . .	425	ed Syllable, . . .	435
D. Trochaic Verse, . . .	427	In Declension, . . .	436
E. Other Metres, . . .	428	In Comparison, Conjugation, . . .	439
CH. 3. ACCENT, . . .	429	In Particles, . . .	440

GREEK TABLES.

I. ORTHOGRAPHY AND ORTHOËPY.

§ 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order	Forms. Large. Small.		Roman Letters.	Name.	Numeral Power.
I.	<i>A</i>	<i>α</i>	a	Ἀλφα Alpha	1
II.	<i>B</i>	<i>β, β</i>	b	Βῆτα Beta	2
III.	<i>Γ</i>	<i>γ, γ</i>	g, n	Γάμμα Gamma	3
IV.	<i>Δ</i>	<i>δ</i>	d	Δέλτα Delta	4
V.	<i>E</i>	<i>ε</i>	ē	Ἐ πῖλόν Epsilon	5
VI.	<i>Z</i>	<i>ζ, ζ</i>	z	Ζῆτα Zeta	7
VII.	<i>H</i>	<i>η</i>	ē	Ἡτα Eta	8
VIII.	<i>Θ</i>	<i>θ, θ</i>	th	Θῆτα Theta	9
IX.	<i>I</i>	<i>ι</i>	i	Ἰῶτα Iota	10
X.	<i>K</i>	<i>κ</i>	c	Κάππα Kappa	20
XI.	<i>Λ</i>	<i>λ</i>	l	Λάμβδα Lambda	30
XII.	<i>M</i>	<i>μ</i>	m	Μῦ Mu	40
XIII.	<i>N</i>	<i>ν</i>	n	Νῦ Nu	50
XIV.	<i>Ξ</i>	<i>ξ</i>	x	Ξῖ Xi	60
XV.	<i>O</i>	<i>ο</i>	ō	Ὀ μῖκρόν Omicron	70
XVI.	<i>Π</i>	<i>π, π</i>	p	Πῖ Pi	80
XVII.	<i>P</i>	<i>ρ, ρ</i>	r	Ῥῶ Rho	100
XVIII.	<i>Σ</i>	<i>σ, σ</i>	s	Σίγμα Sigma	200
XIX.	<i>T</i>	<i>τ, τ</i>	t	Ταῦ Tau	300
XX.	<i>Υ</i>	<i>υ</i>	y	Ὶ πῖλόν Upsilon	400
XXI.	<i>Φ</i>	<i>φ</i>	ph	Φῖ Phi	500
XXII.	<i>X</i>	<i>χ</i>	ch	Χῖ Chi	600
XXIII.	<i>Ψ</i>	<i>ψ</i>	ps	Ψῖ Psi	700
XXIV.	<i>Ω</i>	<i>ω</i>	ō	Ὶ μέγα Omega	800
EPI- SEMA.	{	<i>F, F, f, ε</i>	f	Βαῦ Vau	6
		<i>Ϟ, ϙ</i>	q	Κόππα Koppa	90
		<i>Ϸ</i>	sh	Σαμπί Sampi	900

¶ 2. B. LIGATURES.

[§ 10. 2.]

αι	αι	μδρ	μεν
λπο	απο	Ⓢ	ος
αυ	αυ	ε	ου
γδ	γαρ	αει	περι
γγ	γγ	ρα	ρα
γρ	γεν	ει	ρι
ηδ	ηρ	εθ	ρο
ιδ	δε	θ	σθ
δι	δι	δς	σθααι
Δια	δια	α	σσ
ει }	ει	ς	στ
ι }		χ	σχ
εκ	εκ	ι	ται
εν	εν	ζω	ταν
επι	επι	τ	την
εξ	εξ	τ	της
ευ	ευ	ρ	το
ην	ην	θ	του
και }	και	τ	των
ε }		ω	υν
λλ	λλ	υπο	υπο

¶ 3. C. VOCAL ELEMENTS.

I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24-26.]

	Orders.	Class	I. <i>A</i>	II. <i>O</i>	III. <i>E</i>	IV. <i>U</i>	V. <i>I</i>
			Sounds.	Sounds.	Sounds.	Sounds.	Sounds.
Simple Vowels.	{ Short,	1.	ǎ	o	ε	ŭ	ĩ
	{ Long,	2.	ā	ω	η	ū	ī
Diphthongs in <i>ι</i> .	{ Proper,	3.	ǎι	οι	ει	υι	
	{ Improper,	4.	ḗ	φ	η	ūι	
Diphthongs in <i>υ</i> .	{ Proper,	5.	ǎυ	ου	ευ		
	{ Improper,	6.	ḗυ	ωυ	ηυ		

II. CONSONANTS.

[§§ 49-51.]

A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	π	κ	τ
2. Middle Mutes,	β	γ	δ
3. Rough Mutes,	φ	χ	θ
4. Nasals,	μ	γ	ν
5. Double Consonants,	ψ	ξ	ζ

B. Additional Semivowels.

λ ρ σ

CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, π, κ, τ .
				Middle, β, γ, δ .
				Rough, ϕ, χ, θ .
	{	Semivowels,	{	Liquids, $\lambda, \mu, \nu, \rho, \gamma$ nasal.
			Sibilant, σ .	
Double Consonants, ψ, ξ, ζ .				

III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate (´).

Smooth or Soft Breathing (˘).

II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of *DECLENSION*, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80) ;

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of *ADJECTIVES*, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual* ; because in these cases it never differs from the *Masculine* (§ 130. 6).

3. In the paradigms of *CONJUGATION*, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the *Indicative*, and in the *Subjunctive* (§ 212. 2). For the form in *-μεθ'οι*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the *PERFECT PASSIVE SUBJUNCTIVE* and *OPTATIVE* are omitted, as belonging rather to *Syntax* than to *inflection* (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read ; “The ——— tense is formed from the root by affixing ———,” or, “by prefixing ——— and affixing ——— (or, in the nude form, ———).” In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb must, of course, be adapted to the number and person of the pronoun ; thus, *I am planning, thou art planning, he is planning, &c.* For the *MIDDLE VOICE*, change the forms of “*plan*” into the corresponding forms of “*deliberate*” ; and, for the *PASSIVE VOICE*, into the corresponding forms of “*be planned*.”

IV. The *Dialectic Forms*, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic* ; *Alex.*, *Alexandrine* ; *Att.*, *Attic* ; *Bæot.* and *B.*, *Bæotic* ; *Comm.*, *Common* ; *Dor.* and *D.*, *Doric* ; *Ep.* and *E.*, *Epic* ; *Hel.*, *Hellenistic* ; *Ion.* and *I.*, *Ionic* ; *Iter.* and *It.*, *Iterative* ; *O.*, *Old* ; *Poet.* and *P.*, *Poetic*.

V. A star (*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *α* and *φ* of the tense-signs, as dropped in the *second tenses* (§ 199. II.), are separated by a hyphen from the rest of the affix.

A. TABLES OF DECLENSION.

¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	*
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ε	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ῶν		ῶν		ων	
Dat.	αις		οις		οι(ν)	
Acc.	ᾱς		ονς	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾱ		ω		ε	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ε	
Voc.	ᾱ		ω		ε	

¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings.
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α(η)	ο	*	ς. Fem. 1, *. Neut. 2, ν; 3, *.
Gen.	α(η)	ο	*	(οθ) ος. 2 and Masc. 1, ο.
Dat.	α(η)	ο	*	ι.
Acc.	α(η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α(η)	ο(ε)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, ε. Neut. ᾱ.
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ε.
Gen.	α	ο	*	ιν. 3, οιν.

¶ 7. HI. NOUNS OF THE FIRST DECLENSION.

A. MASCULINE.

<i>ὁ, steward. ὁ, sailor. ὁ, son of Atreus. ὁ, Mercury.</i>					<i>ὁ, north wind.</i>
S. N.	ταμίᾱς	ναύτης	Ἀτρεΐδης	Ἑρμῆας, Ἑρμῆς	βορρῆας
G.	ταμίῳ	ναύτου	Ἀτρεΐδου	Ἑρμέου, Ἑρμοῦ	βορρῆα
D.	ταμίᾳ	ναύτῃ	Ἀτρεΐδῃ	Ἑρμέᾳ, Ἑρμῇ	βορρῆᾳ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμέᾱν, Ἑρμῆν	βορρῆᾱν
V.	ταμίᾱ	ναῦτᾱ	Ἀτρεΐδῃ	Ἑρμέᾱ, Ἑρμῇ	βορρῆᾱ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμέαι, Ἑρμαῖ	ὁ, Gobryas.
G.	ταμιῶν	ναυτῶν	Ἀτρειδῶν	Ἑρμεῶν, Ἑρμῶν	N. Γωβρύας
D.	ταμίαις	ναύταις	Ἀτρεΐδαις	Ἑρμέαις, Ἑρμαῖς	G. Γωβρύου,
A.	ταμίᾱς	ναύτις	Ἀτρεΐδᾱς	Ἑρμέῃς, Ἑρμαῖς	Γωβρύᾱ
D. N.	ταμίᾱ	ναύτᾱ	Ἀτρεΐδᾱ	Ἑρμέᾱ, Ἑρμᾱ	D. Γωβρύα
G.	ταμίαιν	ναύταιν	Ἀτρεΐδαιν	Ἑρμέαιν, Ἑρμαῖν	A. Γωβρύᾱν
					V. Γωβρύᾱ

B. FEMININE.

ἡ, shadow. ἡ, door. ἡ, tongue. ἡ, honor. ἡ, mina.					
S. N.	σκιά	θύρᾱ	γλῶσσᾱ	τιμή	μνάᾱ, μνᾱ
G.	σκιάς	θύρᾱς	γλώσσης	τιμῆς	μνάῃς, μνᾱς
D.	σκιά	θύρᾳ	γλώσσῃ	τιμῇ	μνάᾳ, μνᾱ
A.	σκιάν	θύρᾱν	γλῶσσᾱν	τιμήν	μνάᾱν, μνᾱν
P. N.	σκιαί	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ
G.	σκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μνῶν
D.	σκιαῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς
A.	σκιάς	θύρᾱς	γλώσσας	τιμάς	μνάῃς, μνᾱς
D. N.	σκιά	θύρᾱ	γλῶσσᾱ	τιμά	μνάᾱ, μνᾱ
G.	σκιαῖν	θύραιν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν

¶ 8. DIALECTIC FORMS.

S. N.	ᾱς, Ion. ης · ταμίης, βορρῆς. ης, Dor. ᾱς · ναυτᾱς, Ἀτρεΐδᾱς. Old, ᾱ · ἱπποτάς, μητίετᾱ. ᾱ, Ion. η · σκιά, θύρη. ᾱ, Ion. ῆ · Ep. ἀληθείη, κνίσση. η, Dor. ᾱ · τιμά, ψυχᾱ, γᾱ.	A.	αν { Ion. ην, εἶ (masc.); τα- ην { [μῖν], Ἀρισταγόρην, -εἶ. (Dor. ᾱν · ναύτᾱν, τιμαῖν.
G.	ου, Old, ᾱο · Ἀτρεΐδᾱο, Βορέᾱο. Ion. εω, ω · Ἀτρεΐδεω, Βορέεω. Dor. ᾱ · Ἀτρεΐδᾱ, Ἑρμᾱ.	V.	ᾱ, Ion. η · ταμίη. ᾱ, Poet. η · Αἰήτη Ap. Rh. η, Dor. ᾱ · Ἀτρεΐδᾱ, Μενάλλᾱ. Old, ᾱ · νόμφᾱ, Δίκηᾱ.
	ᾱς { Ion. ης · σκίης, θύρης. ης { Dor. ᾱς · τιμάς, γλώσσας. Ep. ηδε(ν) · Αἰσύμηθεν.	P. G.	ᾱν, Old, ᾱων · Ἀτρεΐδᾱων. Ion. ἔων · Ἀτρεΐδῶν, θυρῶν. Dor. ᾱν · Ἀτρειδᾶν, θυρᾶν.
D.	α { Ion. η · ταμίη, θύρη. η { Dor. α · ναυτα, τιμᾱ. Ep. ηφι(ν) · θύρηφι(ν).	D.	αις, Old, αισι · ναύταισι, θύραισι Ion. ησι, ης · θύρησι, πέτρῃς
		A.	ᾱς, Ion. εἶς (masc.); δεσπότης Dor. ᾱς · Μοῖρᾱς, νόμφᾱς. Æol. αις · ταῖς τιμαῖς.

¶ 9. IV. NOUNS OF THE SECOND DECLENSION

A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
A.	λόγον	δῆμον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεώ
V.	λόγε	δήμιε	ὁδὲ	νόε, νοῦ	
P. N.	λόγοι	δῆμοι	ὁδοί	νόοι, νοῖ	ναοί, νεώ
G.	λόγων	δήμων	ὁδῶν	νόων, νῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῶς
A.	λόγους	δήμους	ὁδούς	νόους, νοῦς	ναούς, νεάς
D. N.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεώ
G.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῶν

B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτερόν	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	πτεροῦ	μορίου	ὀστίου, ὀστοῦ	ἀνώγειω
D.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειῳ
P. N.	σῦκᾱ	πτερᾱ	μόριᾱ	ὀστέᾱ, ὀστᾱ	ἀνώγειω
G.	σύκων	πτερῶν	μορίων	ὀστέων, ὀστών	ἀνώγειων
D.	σύκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειως
D. N.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειω
G.	σύκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειως

¶ 10. DIALECTIC FORMS.

S. N. ος, Laconic, ορ · παλέορ, § 70.4.	S. D. φ, Bæot. υ · αὐτῷ, τῷ δάμῳ.
G. ου, Ep. οιο · τοῖο λόγοιο.	P. N. οι, Bæot. υ · καλῷ, Ὀμηρῷ.
Dor. ω · τῷ λόγῳ.	(G. ων, Ion. ἑων · πεσσεῶν, πυρῆων.)
(Ion. εω · Βάττω, Κροίσεω.)	D. οis, Old, οισι · τοῖσι λόγοισι.
Ep. οθε(ν) · οὐράνοθεν.	Bæot. υς · τῷς ἄλλυς προξένυς.
ω (contracted from αου), Ep. ωο ·	A. ους, Dor. ως, ος · τῷς λόγως, τῷς
Πεπεῶο.	λύκος, παρθένας.
D. φ, Old, οι · Ἰσθμοῖ, τοῖ δάμοι.	Æol. οis · ἀνδρεῖοις πέπλοισ,
Ep. οφι(ν) · αὐτόφιν, ζυγόφιν.	τοῖς νόμοις.
Ep. οθι · οὐρανόθι, Ἰλιόθι.	D. G. οιν, Ep. οῖν · Ἰπποῖν, ὤμοῖν.

¶ 11. V. NOUNS OF THE THIRD DECLENSION.

A. MUTE.

1. LABIAL.

2. PALATAL.

	ὁ, vulture.	ἡ, vein.	ὁ, raven.	ὁ, ἡ, goat.	ἡ, phalanx.	ἡ, hair.
S. N.	γύψ	φλέψ	κόραξ	αἴξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κόρακος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γύπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλάγγων	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἰξί	φάλαγγι	θριξί
A.	γύπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γῦπε	φλέβε	κόρακε	αἶγε	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλάγγοιν	τριχοῖν

3. LINGUAL.

α. Masculine and Feminine.

	ὁ, ἡ, child.	ὁ, foot.	ὁ, sovereign.	ἡ, grace.	ἡ, key.
S. N.	παῖς	πούς	ἄναξ	ἡμέτις	κλεις
G.	παιδός	ποδός	ἀνακτος	ἡμέτιος	κλειδός
D.	παιδί	ποδί	ἀνακτι	ἡμέτι	κλειδί
A.	παῖδα	πόδα	ἀνακτα	ἡμέτις, ἡμέτιν	κλειδα, κλειν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἀνακτες	ἡμέριτες	κλειδες, κλεις
G.	παιδῶν	ποδῶν	ἀνάκτων	ἡμέριτων	κλειδῶν
D.	παιοί	ποσί	ἄναξι	ἡμέρισι	κλεισί
A.	παῖδας	πόδας	ἀνακτας	ἡμέριτας	κλειδας, κλεις
D. N.	παῖδε	πόδε	ἀνακτε	ἡμέριτε	κλειῖδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοι	ἡμέριτοι	κλειδοῖν

β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.	τὸ, ear.
S. N.	σῶμα	φῶς	ἥπαρ	κέρας	οὖς
G.	σώματος	φωτός	ἥπατος	κέρατος, κέραος, κέρως	ωτός
D.	σώματι	φωτί	ἥπατι	κέρατι, κέραϊ, κέρῃ	ωτί
P. N.	σώματα	φῶτα	ἥπατα	κέρατα, κέραα, κέρῃ	ῶτα
G.	σωμάτων	φώτων	ἥπάτων	κεράτων, κέραων, κερῶν	ῶτων
D.	σώμασι	φωσί	ἥपाσι	κέρασι	ῶσι
D. N.	σώματε	φῶτε	ἥπατε	κέρατε, κέραε, κέρῃ	ῶτε
G.	σωμάτοι	φώτοι	ἥπάτοι	κεράτοι, κέραοι, κερῶν	ῶτοι

¶ 12. B. LIQUID.

ὅ, harbour. ὁ, deity. ἥ, nose. ὄ, beast. ὁ, orator. ἥ, hana

S. N.	λιμήν	δαίμων	ῥίς	θήρ	ῥήτωρ	χείρ
G.	λιμένος	δαίμονος	ῥινός	θηρός	ῥήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ῥήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ῥήτορα	χείρα
V.		δαίμον	ῥίν		ῥήτορ	
P. N.	λιμένες	δαίμονες	ῥίνες	θηρες	ῥήτορες	χείρες
G.	λιμένων	δαιμόνων	ῥινῶν	θηρῶν	ῥητόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥίσι	θηροί	ῥήτορσι	χειροί
A.	λιμένας	δαίμονας	ῥίνας	θηρας	ῥήτορας	χείρας
D. N.	λιμένε	δαίμονε	ῥίνε	θηρε	ῥήτορε	χείρε
G.	λιμένοιν	δαιμόνοιν	ῥινοῖν	θηροῖν	ῥητόροιν	χειροῖν

Syncopated.

ὁ, father. ὁ, man. ἥ, mother. ὁ, ἥ, dog. ὁ, ἥ, lamb.

S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων (ἄμυνός)
G.	πατέρος, πατρός	ἀνέρος, ἀνδρός	μητρός	κυνός ἄρνός
D.	πατέρι, πατρί	ἀνέρι, ἀνδρί	μητρί	κυνί ἄρνί
A.	πατέρα	ἄνερα, ἄνδρα	μητέρα	κύνα ἄρνα
V.	πάτερ	ἄνερ	μητερ	κύον
P. N.	πατέρες	ἄνδρες, ἄνδρες	μητέρες	κύνες ἄρνες
G.	πατέρων	ἀνέρων, ἀνδρῶν	μητέρων	κυνῶν ἄρνων
D.	πατράσι	ἀνδράσι	μητράσι	κυσί ἄρνάσι
A.	πατέρας	ἀνέρας, ἄνδρας	μητέρας	κύνας ἄρνας
D. N.	πατέρε	ἄνδρε, ἄνδρε	μητέρε	κύνε ἄρνε
G.	πατέροιν	ἀνέροιν, ἀνδροῖν	μητέροιν	κυνοῖν ἄρνοῖν

¶ 13. C. LIQUID-MUTE.

ὁ, lion. ὁ, tooth. ὁ, giant. ἥ, wife. ὁ, Xenophon.

S. N.	λέων	ὀδούς	γίγας	δαμάω	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δαμάματος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δαμάματι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δαμάματα	Ξενοφῶντα
V.	λέον		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δαμάματα	ἥ, Opus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάματων	S. N. Ὀποῦς
D.	λέουσι	ὀδοῦσι	γίγασι	δάμασι	G. Ὀποῦντος
A.	λέοντας	ὀδόντας	γίγαντας	δάματας	D. Ὀποῦντι
D. N.	λέοντε	ὀδόντε	γίγαντε	δάματε	A. Ὀποῦντα
G.	λεόντοιν	ὀδόντοιν	γιγάντοιν	δαμάματοιν	

¶ 14. D. PURE.

α. Masculine and Feminine.

	ο, jackal.	ὁ, hero.	ὁ, weevil.	ὁ, ἡ, sheep.	ὁ, fish.
S. N.	θῶς	ἥρωας	κῆς	οῖς	ἰχθῦς
G.	θῶος	ἥρωος	κῆός	οῖός	ἰχθῦος
D.	θῶϊ	ἥρωϊ (ἥρω)	κῆι	οῖι	ἰχθῦϊ
A.	θῶα	ἥρωα, ἥρω	κῆν	οῖν	ἰχθύν
V.					ἰχθύ
P. N.	θῶες	ἥρωες	κῆες	οῖες, οῖς	ἰχθῦες, ἰχθύς
G.	θῶων	ἥρώων	κῆων	οῖων	ἰχθύων
D.	θῶσι	ἥρωσι	κῆσι	οῖσι	ἰχθύσι
A.	θῶας	ἥρωας, ἥρας	κῆας	οῖας, οῖς	ἰχθύας, ἰχθύς
D. N.	θῶε	ἥρωε	κῆε	οῖε	ἰχθύε, ἰχθύ
G.	θῶοιν	ἥρώοιν	κῆοιν	οῖοιν	ἰχθύοιν
	ὁ, knight.	ὁ, ἡ, ox.	ἡ, old woman.	ἡ, ship.	
S. N.	ἱππεύς	βοῦς	γρᾱῦς	ναῦς	
G.	ἱππέως	βοός	γρᾱός	νεώς	
D.	ἱππεῖ, ἱππεῖ	βοῖ	γρᾱῖ	νηῖ	
A.	ἱππέᾱ	βοῦν	γρᾱν	ναῦν	
V.	ἱππεῦ	βοῦ	γρᾱῦ		
P. N.	ἱππέες, ἱππεῖς	βόες	γρᾱές	νηές	
G.	ἱππέων	βοῶν	γρᾱῶν	νεῶν	
D.	ἱππεῦσι	βουσί	γρᾱυσί	ναυσί	
A.	ἱππέᾱς, ἱππεῖς	βόας, βοῦς	γρᾱας, γρᾱς	ναῦς	
D. N.	ἱππέε	βόε	γρᾱε	νηε	
G.	ἱππέοιν	βοοῖν	γρᾱοῖν	νεοῖν	
	ὁ, cubit.	ἡ, city.	ἡ, trireme.		
S. N.	πῆχυς	πόλις	τριήρης		
G.	πήχεως	πόλεως	τριήρεος, τριήρους		
D.	πήχεϊ, πήχει	πόλεϊ, πόλει	τριήρεϊ, τριήρει		
A.	πήχυν	πόλιν	τριήρεα, τριήρη		
V.	πήχυ	πόλι	τριήρες		
P. N.	πήχες, πήχεις	πόλεες, πόλεις	τριήρες, τριήρεις		
G.	πήχεων (πηχῶν)	πόλεων	τριηρέων, τριήρων		
D.	πήχεσι	πόλεσι	τριήρεσι		
A.	πήχεας, πήχεις	πόλεας, πόλεις	τριήρεας, τριήρεις		
D. N.	πήχεε	πόλεε, πόλη	τριήρεε, τριήρη		
G.	πηχέοιν	πολέοιν	τριηρέοιν, τριηροῖν		

	ἦ, <i>echo.</i>	ἦ, <i>shame.</i>	ὁ, <i>Socrates.</i>
S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχόος, ἡχοῦς	αἰδόος, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῦ, ἡχοῖ	αἰδοῦ, αἰδοῖ	Σωκράτει, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεα, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώκρατες

	ὁ, <i>Piræus.</i>	ὁ, <i>Hercules.</i>
S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιέως, Πειραιῶς	Ἡρακλέως, Ἡρακλέους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιᾶ	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλεῖ
V.	Πειραιεῖ	Ἡράκλεες, Ἡράκλεις (Ἡρακλες)

β. Neuter.

	τὸ, <i>wall.</i>	τὸ, <i>town.</i>	τὸ, <i>honor.</i>
S. N.	τεῖχος	ἄστυ	γέρας
G.	τείχεος, τείχους	ἄστεος, ἄστεως	γέραος, γέρως
D.	τείχεϊ, τείχει	ἄστεϊ, ἄστει	γέραυ, γέρῳ
P. N.	τείχεα, τείχη	ἄστεα, ἄστη	γέραα, γέρῳ
G.	τειχέων, τευχῶν	ἄστέων	γεράων, γερῶν
D.	τείχεσι	ἄστεσι	γέρασι
D. N.	τείχεε, τείχη	ἄστεε	γέραε, γέρῳ
G.	τειχέοιν, τευχοῖν	ἄστέοιν	γεράοιν, γερῶν

¶ 15. DIALECTIC FORMS.

S. G.	ατος, Ion. εος · κέρεος, τέρεος. εος, Ion. εως · θέρεος, θάμβεος. έως, Ep. ἦος · βασιλῆος. Ion. and Dor. έος · βασιλέος. εως, Ion. and Dor. ιος · πόλιος. ιδος, Ion. and Dor. ιος · Κύπριος. Dor. ιτος · Θέμιτος. οῦς, Dor. and Æol. ὤς, οῖς · ἀχῶς, D. εῖ, Ep. ἦι · βασιλῆι. [ἀοῖς. Ion. εῖ · βασιλεῖ. εἰ, Ion. ι · πόλι, δυνάμει. ιδι, Ion. ι · Θέτι, ἀπόλι. A. ν, Poet. α · εὔρεα, ἰχθύα. όα, Ion. οῦν · Ἰοῦν, Λητοῦν. Dor. ων · Ἡρων, Λατῶν. έα, Ep. ἦα · βασιλῆα. Ion. έα · βασιλέα. Dor. ῆ · βασιλῆ. V. ες, Æol. ε · Σώκρατε.	P. N. εῖς, Old Att. ἦς · βασιλῆς. Ep. ἦες · βασιλῆες. Ion. έες · βασιλέες. εις, Ion. and Dor. ιες · πόλιες. αα, Poet. ἄ · γέρᾳ, κρέᾳ. Ion. εα · γέραα, τέρεα. G. ων, Ion. έων · χηνέων, ἀνδρέων. έων, Ep. ῥων · βασιλῆων. εων, Ion. and Dor. ίων · πολίων. D. σι(ν), Old, εσι(ν) · χεῖρεσι. Poet. σσι(ν) · ἔπεσσι. εσι(ν) · πόδεσσιν. εσι(ν), Ep. εσφι(ν) · ὄχισφι. Ion. ισι(ν) · πόλισι. A. έας, Ep. ἦας · βασιλῆας. Ion. έας · βασιλέας. Comm. εῖς · βασιλεῖς. εις, Ion. and Dor. ιας · πόλιας. D. G. οιν, Ep. οῖν · παδοῖν, Σεργήνοιν.
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¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>	ἰ, <i>Glus.</i>
S. N.	Ζεύς,	Ζᾶν (Dor.)	Οἰδίπους
G.	Διός, Ζηνός,	Ζᾶνός	Οἰδίποδος, Οἰδίπου
D.	Δίῃ, Ζηνί,	Ζᾶνί	Οἰδίποδι, [(poet.),
A.	Δία, Ζήνα,	Ζᾶνα	Οἰδίποδα, Οἰδίπουν
V.	Ζεῦ	Οἰδίπου	[(Ep. and Lyr.)

	Attic. ἰ, <i>son.</i>	Homeric.	Doric. ἦ, <i>ship.</i>	Ionic.
S. N.	υἱός	υἱός	ναῦς (ναῖς)	νηῦς (νηῦς)
G.	υἱού, υἱέος	υἱού, υἱέος	ναῖος	νηός, νέος
D.	υἱῷ, υἱεῖ	υἱῷ, υἱεῖ, υἱεῖ	ναῖ	νηῖ
A.	υἱόν	υἱόν, υἱά, υἱέα	ναῦν (ναῖν)	νηά, νέα, νηῦν
V.	υἱέ			
P. N.	υἱοί, υἱεῖς	υἱεῖς, υἱέες, υἱεῖς	ναῖες	νηεῖς, νέες
G.	υἱῶν, υἱέων	υἱῶν, υἱέων	ναῖων	νηῶν, νεῶν
D.	υἱοῖς, υἱέσι	υἱοῖσι, υἱάσι,	ναυσί, ναῖεσσι	νηῦσι, νήεσσι, νέεσσι,
A.	υἱούς, υἱεῖς	υἱούς, υἱας, υἱέας	ναῖας	νηας, νέας [ναῦφι

	Attic. τὰ, <i>spear.</i>	Homeric.	Homeric. τὰ, <i>ave.</i>
S. N.	δόρυ	δόρυ	σπίεος, σπεῖος
G.	δόρατος, δαρός (poet.)	δούρατος, δουρός	σπεῖους
D.	δόρατι, δορί, δόρει (poet.)	δούρατι, δουρί	σπήι
P. N.	δόρατα,	δούρατα, δοῦρα	
G.	δοράτων	δούρων	σπεῖων
D.	δόρασι	δούρασι, δούρεσσι	σπέεσι, σπήεσι

HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἦ, <i>city.</i>	
S. N.	ἱππεύς	πόλις	
G.	ἱππῆος	πόλιος, πτόλιος, πόλειος (πόλεως Theog.),	πόλῃος
D.	ἱππῆϊ	(πόλι Hdt.), πτόλει, πόλει,	πόλῃι
A.	ἱππῆα	πόλιν, πτόλιν	(πόληα Hes.)
V.	ἱππεῦ		
P. N.	ἱππῆες, ἱππεῖς	πόλιες (πόλις Hdt.),	πόλῃες
G.	ἱππήων	πολίων	
D.	ἱππεῖσι	πολίεσσι (πολίσι Pind., πόλισι Hdt.)	
A.	ἱππῆας	πόλιας (πόλις Hdt.), πόλεις,	πόλῃας

	ἰ, <i>Ulysses.</i>	ἰ, <i>Patroclus.</i>
S. N.	Ὀδυσσεύς,	Ὀδυσσεύς
G.	Ὀδυσσῆος,	Ὀδυσσῆος, Ὀδυσεῖς
D.	Ὀδυσσῆϊ,	Ὀδυσσῆϊ, Ὀδυσεῖ
A.	Ὀδυσσῆα,	Ὀδυσσῆα, Ὀδυση
V.	Ὀδυσσεῦ,	Ὀδυσεῦ

Πάτροκλος
Πατρόκλου, -οιο, Πατροκλῆος
Πατρόκλῳ
Πάτροκλον, Πατροκλῆα
Πάτροκλε, Πατρόκλει

¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

A. OF THE SECOND DECLENSION.

	δ, ἡ (unjust) τὸ	δ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἄγήραος, ἄγήρως	ἄγήραον, ἄγήρων
G.	ἀδίκου	ἀγηράου, ἀγήρῳ	
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἄγήραον, ἄγήρων, ἀγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἄγήραοι, ἀγήρῳ	ἄγήραα, ἀγήρῳ
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδίκοις	ἀγηράοις, ἀγήρως	
A.	ἄδικους	ἄγηράους, ἀγήρως	
D. N.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἀδίκῳ	ἀγηράοι, ἀγήρων	

B. OF THE THIRD DECLENSION.

	δ, ἡ (male) τὸ	δ, ἡ (pleasing) τὸ	δ, ἡ (two-footed) τὸ
S. N.	ἄρρῆν ἄρρην	εὐχάρις εὐχαρι	δίπους δίπουν
G.	ἄρρηνος	εὐχάρϊτος	δίποδος
D.	ἄρρῆνι	εὐχάρϊτι	δίποδι
A.	ἄρρῆνα	εὐχάρϊτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρρῆν	εὐχαρι	δίπου
P. N.	ἄρρῆνες ἄρρῆνα	εὐχάρϊτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρρῆνων	εὐχάρϊτων	δίπόδων
D.	ἄρρῆσι	εὐχάρϊσι	δίποσι
A.	ἄρρῆνας	εὐχάρϊτας	δίποδας
D. N.	ἄρρῆνε	εὐχάρϊτε	δίποδε
G.	ἄρρῆνοι	εὐχάρϊτοι	δίπόδοι

	δ, ἡ (evident) τὸ	δ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφέϊ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφεῇ	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφεές, σαφεῖς σαφέα, σαφεῇ	μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφέων, σαφεῶν	μεῖζόνων
D.	σαφεσί	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφέε, σαφεῇ	μεῖζονε
G.	σαφεῖν, σαφεῶν	μεῖζόνων

¶ 18. VIII. ADJECTIVES OF THREE TERMINATIONS.

A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ (<i>friendly</i>) ἡ		τὸ	ὁ (<i>wise</i>) ἡ		τὸ
S. N.	φίλιος	φιλίᾱ	φιλιον	σοφός	σοφή	σοφον
G.	φιλίου	φιλιάς		σοφοῦ	σοφῆς	
D.	φιλίῳ	φιλίᾳ		σοφῷ	σοφῇ	
A.	φίλιον	φιλιάν		σοφόν	σοφήν	
V.	φίλιε			σοφέ		
P. N.	φίλιοι	φίλιαι	φιλιά	σοφοί	σοφαί	σοφαῖ
G.	φιλίων	φιλίων		σοφῶν	σοφῶν	
D.	φιλίοις	φιλίαις		σοφοῖς	σοφαῖς	
A.	φίλιους	φιλιάς		σοφούς	σοφάς	
D. N.	φιλίῳ	φιλίᾱ		σοφῷ	σοφᾷ	
G.	φιλίοιν	φιλίαιν		σοφοῖν	σοφαῖν	

Contracted.

	ὁ (<i>golden</i>)	ἡ	τὸ
S. N.	χρῦσεος, χρῦσοῦς	χρυσέᾱ, χρυσῇ	χρῦσεον, χρυσοῦν
G.	χρυσέου, χρυσοῦ	χρυσέᾱς, χρυσῆς	
D.	χρυσέῳ, χρυσῷ	χρυσέᾳ, χρυσῇ	
A.	χρῦσεον, χρυσοῖν	χρυσέᾱν, χρυσῇν	
P. N.	χρῦσεοι, χρυσοῖ	χρῦσεαι, χρυσαῖ	χρῦσεᾱ, χρυσᾱ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσέοις, χρυσοῖς	χρυσέαις, χρυσαῖς	
A.	χρυσέους, χρυσοῦς	χρυσέᾱς, χρυσᾱς	
D. N.	χρυσέῳ, χρυσῷ	χρυσέᾳ, χρυσᾷ	
G.	χρυσέοιν, χρυσοῖν	χρυσέαιν, χρυσαῖν	
	ὁ (<i>double</i>)	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόῃ, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόης, διπλῆς	
D.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόῃν, διπλῇν	
P. N.	διπλόοι, διπλοῖ	διπλόαι, διπλαῖ	διπλόᾱ, διπλᾱ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόαις, διπλαῖς	
A.	διπλόους, διπλοῦς	διπλόᾱς, διπλᾱς	
D. N.	διπλόῳ, διπλώ	διπλόᾳ, διπλᾷ	
G.	διπλόοιν, διπλοῖν	διπλόαιν, διπλαῖν	

¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (<i>black</i>)	ἡ	τὸ	ὁ (<i>all</i>)	ἡ	τὸ
S. N.	μέλῤῥ	μέλαινᾶ	μέλᾶν	πᾶς	πᾶσᾶ	πᾶν
G.	μέλᾶνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μέλαινᾶν		πάντα	πᾶσᾶν	
P. N.	μέλανε	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μελασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανε	μελαίνᾱς		πάντας	πάσᾱς	
D. N.	μέλανε	μελαίνᾶ		πάντε	πάσᾱ	
G.	μελάνοιν	μελαίναιν		πάντοιν	πάσαιν	

	ὁ (<i>agreeable</i>)	ἡ	τὸ	ὁ (<i>sweet</i>)	ἡ	τὸ
S. N.	χαρίεις	χαρίεσσᾶ	χαρίεν	ἡδύς	ἡδεῖᾶ	ἡδύ
G.	χαρίεντος	χαριέσσης		ἡδέος	ἡδεῖᾱς	
D.	χαρίεντι	χαριέσσει		ἡδεῖ, ἡδεῖ	ἡδεῖᾱ	
A.	χαρίεντα	χαρίεσσᾶν		ἡδύν	ἡδεῖᾶν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίέντων	χαριεσσῶν		ἡδέων	ἡδεῖῶν	
D.	χαρίεσι	χαριέσαις		ἡδέσι	ἡδεῖαις	
A.	χαρίεντας	χαριέσᾱς		ἡδέας, ἡδεῖς	ἡδεῖᾱς	
D. N.	χαρίεντε	χαριέσᾱ		ἡδέε	ἡδεῖᾱ	
G.	χαρίέντοιν	χαριέσαιν		ἡδέοιν	ἡδεῖαιν	

¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (<i>great</i>)	ἡ	τὸ	ὁ (<i>much</i>)	ἡ	τὸ
S. N.	μέγᾱς	μεγᾱλή	μέγᾱ	πολύς	πολλή	πολύ
G.	μεγᾱλου	μεγᾱλής		πολλοῦ	πολλῆς	
D.	μεγᾱλῷ	μεγᾱλῇ		πολλῷ	πολλῇ	
A.	μέγᾱν	μεγᾱλήν		πολύν	πολλήν	
V.	μεγᾱλε			(many)		
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλας		πολλούς	πολλάς	
D. N.	μεγᾱλῷ	μεγᾱλᾶ				
G.	μεγᾱλοῖν	μεγᾱλαῖν				

Homeric Forms of πολύς.

	δ		ή		τὸ
S. N.	πολύς, πολυός	πολλός	πολλή		πολύ, πολυή, πολλόν
G.	πολῆος		πολλῆς		
D. (πολεῖ Æsch.)		πολλῷ	πολλῇ		
A.	πολύν, πολυόν	πολλόν	πολλήν, πολύν		
P. N.	πολείες, πολεῖς	πολλοί	πολλαί	(πολεία Æsch.)	πολλά
G.	πολείων	πολλῶν	πολλῶν, πολλέων		
D.	πολείσι, -έσσι, -έσσι	πολλοῖσι, -οῖς	πολλῇσι		
A.	πολείας, πολεῖς	πολλούς	πολλάς		
S. ὁ (mild) ἦ		τὸ	P. οἱ	αἱ	τὰ
N.	πρᾶος, πραεῖᾱ	πρᾶον	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	πράου, πραεῖᾱς		πραέων	πραεῖων	
D.	πράω, πραεῖᾱ		πράοις, πραέσι	πραεῖαις	πραέσι
A.	πρᾶον, πραεῖᾱν		πράους, πραεῖς	πραεῖᾱς	

¶ 21. IX. NUMERALS.

M. (one)	F.	N.	M. (no one)	F.	N.	M., none.	
S. N.	εἷς	μιᾶ	ἓν	οὐδεῖς	οὐδεμία	οὐδέν	P. οὐδένες
G.	ἐνός	μιᾶς		οὐδενός	οὐδεμιᾶς		οὐδένων
D.	ἐνί	μιᾶ		οὐδενί	οὐδεμιᾶ		οὐδέσι
A.	ένα	μιᾶν		οὐδένα	οὐδεμίαν		οὐδένας
Ep. Dor. Ion. Ep.			Late.	Ion.	Late.	Ion.	
N.	εἷς, ἦς	μῖν, ἦ	οὐθεῖς	οὐδεμῖν	οὐθέν	οὐδαμοί, N. -ά	
G.		μῖνς, ἦς	οὐθενός	οὐδεμῖνς		οὐδαμῶν	
D.	ἦ	μῖν, ἦ	οὐθενί	οὐδεμῖν		οὐδαμοῖς	
A.		μῖνν, ἦν	οὐθένα	οὐδεμῖν		οὐδαμοῦς, F. -έας	

M. F. N., two.

D. N. A.	δύο, δύο
G. D.	δυοῖν, δυεῖν (Att.)
P. D.	δυοί (rare)

M. F. N., both.

ἄμφω
ἄμφοῖν

Ep.	Ep.	Ion.
N.	δαιώ	δαιοί, -αί, -ά
G.		δαιῶν
D.		δαιοῖς, -οῖσι, δυοῖσι
A.		δαιούς, -άς

M. F. (three) N.

P. N.	τρεῖς, τρία
G.	τριῶν
D.	τρισί
A.	τρεῖς
Poet.	
D.	τριῶσι

M. F. (four)

τέσσαρες, τέτταρες	τέσσαρα, τέτταρα
τεσσάρων, τεττάρων	
τέσσαρσι, τέτταρσι	
τέσσαρας, τέτταρας	

Ion. τέσσαρες, Dor. τέτορες and τέττορες, Æol. and Ep. πίσυρες, &c.; Dat., Ep. and in late prose, τέττασι.

¶ 22. X. PARTICIPLES.

1. Present Active.

	ὁ (<i>advising</i>)	ἡ	τὸ
S. N.	βουλεύων	βουλεύουσα	βουλεύον
G.	βουλεύοντος	βουλευούσης	
D.	βουλεύοντι	βουλευούσῃ	
A.	βουλεύοντα	βουλεύουσάν	
P. N.	βουλεύοντες	βουλεύουσαι	βουλεύοντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλεύουσι	βουλευούσαις	
A.	βουλεύοντας	βουλευούσας	
D. N.	βουλεύοντε	βουλευούσᾱ	
G.	βουλευόντων	βουλευούσαιν	

2. Present Active Contracted.

	ὁ (<i>honoring</i>)	ἡ	τὸ
S. N.	τιμᾶων, τιμῶν	τιμάουσα, τιμῶσα	τιμάον, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμώσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμώσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσάν, τιμῶσάν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμάόντων, τιμώντων	τιμαουσῶν, τιμωσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμώσαις	
A.	τιμάοντας, τιμώντας	τιμαούσας, τιμώσας	
D. N.	τιμάοντε, τιμῶντε	τιμαούσᾱ, τιμῶσᾱ	
G.	τιμάόντων, τιμώντων	τιμαούσαιν, τιμώσαιν	

3. Liquid Future Active.

4. Aorist II. Active.

	ὁ (<i>about to show</i>)	ἡ	τὸ	ὁ (<i>having left</i>)	ἡ	τὸ
S. N.	φανῶν	φανούσα	φανοῦν	λιπῶν	λιπούσα	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανοῦντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανοῦντα	φανούσάν		λιπόντα	λιπούσάν	
P. N.	φανοῦντες	φανούσαι	φανοῦντα	λιπόντες	λιπούσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανοῦσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανοῦντας	φανούσας		λιπόντας	λιπούσας	
D. N.	φανοῦντε	φανούσᾱ		λιπόντε	λιπούσᾱ	
G.	φανούντων	φανούσαις		λιπόντων	λιπούσαιν	

5. Aorist I. Active.

6. Aorist Passive.

ὁ (having raised) ἦ		τὸ	ὁ (having appeared) ἦ		τὸ
S. N.	ἄρῶς	ἄρῶσᾶ	ἄρῶν	φανείς	φανεῖσᾶ
G.	ἄραντος	ἄράσσης		φανέντος	φανείσσης
D.	ἄραντι	ἄράσῃ		φανέντι	φανείσῃ
A.	ἄραντα	ἄρῶσᾶν		φανέντα	φανεῖσᾶν
P. N.	ἄραντες	ἄρῶσαι	ἄραντα	φανέντες	φανεῖσαι
G.	ἄράντων	ἄρῶσῶν		φανέντων	φανείσῶν
D.	ἄρῶσι	ἄράσαις		φανέσσι	φανείσαις
A.	ἄραντας	ἄράσᾶς		φανέντας	φανείσᾶς
D. N.	ἄραντε	ἄράσᾶ		φανέντε	φανεῖσᾶ
G.	ἄράντοιιν	ἄράσαιιν		φανέντοιιν	φανείσαιιν

7. Perfect Active.

8. Perfect Active Contracted.

ὁ (knowing) ἦ		τὸ	ὁ (standing) ἦ		τὸ
S. N.	εἰδώς	εἰδυνῖᾶ	εἰδός	ἔστώς	ἔστῶσᾶ
G.	εἰδότος	εἰδυνῖᾶς		ἔστῶτος	ἔστῶσῃς
D.	εἰδότηι	εἰδυνῖᾳ		ἔστῶτι	ἔστῶσῃ
A.	εἰδόντα	εἰδυνῖᾶν		ἔστῶτα	ἔστῶσᾶν
P. N.	εἰδότες	εἰδυνῖαι	εἰδόντα	ἔστῶτες	ἔστῶσαι
G.	εἰδόντων	εἰδυνῖῶν		ἔστῶτων	ἔστῶσῶν
D.	εἰδόσι	εἰδυνῖαις		ἔστῶσι	ἔστῶσαις
A.	εἰδόντας	εἰδυνῖᾶς		ἔστῶτας	ἔστῶσᾶς
D. N.	εἰδότε	εἰδυνῖᾶ		ἔστῶτε	ἔστῶσᾶ
G.	εἰδόντοιιν	εἰδυνῖαιιν		ἔστῶτοιιν	ἔστῶσαιιν

9. From Verbs in -μι.

ὁ (having given) ἦ		τὸ	ὁ (having entered) ἦ		τὸ
S. N.	δούς	δοῦσᾶ	δόν	δύς	δῦσᾶ
G.	δόντος	δούσης		δύντος	δύσης
D.	δόντι	δούσῃ		δύντι	δύσῃ
A.	δόντα	δοῦσᾶν		δύντα	δῦσᾶν
P. N.	δόντες	δοῦσαι	δόντα	δύντες	δῦσαι
G.	δόντων	δουσῶν		δύντων	δυσῶν
D.	δοῦσι	δούσαις		δῦσι	δύσαις
A.	δόντας	δούσᾶς		δύντας	δύσᾶς
D. N.	δόντε	δούσᾶ		δύντε	δύσᾶ
G.	δόντοιιν	δούσαιιν		δύντοιιν	δύσαιιν

¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Bæotic, D. Doric, E. Epic, I. Ionic, O. Old, P. Poetic.]

A. PERSONAL.

	1st P. <i>I.</i>	2d P. <i>thou.</i>	3d P. <i>his, her.</i>
S. N.	ἐγώ	σὺ	*
G.	ἐμοῦ, μοῦ†	σοῦ†	οὗ†
D.	ἐμοί, μοί†	σοί†	οἱ†
A.	ἐμέ, μέ†	σέ†	ἐ†
P. N.	ἡμεῖς	ὑμεῖς	σφεῖς
G.	ἡμῶν	ὑμῶν	σφῶν
D.	ἡμῖν	ὑμῖν	σφῶν(ν)†
A.	ἡμᾶς	ὑμᾶς	σφᾶς
D. N.	νώ	σφώ	
G.	νωῖν	σφῶν	σφωῖν†

Homeric Forms.

S. N.	ἐγών, ἐγώ	σὺ, τὺνῃ	
G.	ἐμεῖο, ἐμεῖο, ἐμεῦ, μεῖν†, ἐμέθεν	σέο†, σεῖο, σεῦ†, σέθεν, τεοῖο	ἑο†, εἶο, εὖ†, ἑθεν†
D.	ἐμοί, μοί†	σοί, τοί†, τεῖν	ἐοῖ, οἱ†
A.	ἐμέ, μέ†	σέ†	ἐ†, ἐέ, μέν†
P. N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	
G.	ἡμῶν, ἡμεῖων	ὑμέων, ὕμεῖων	σφέων†, σφείων, σφῶν
D.	ἡμῖν, ἡμῖν, ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν), ὕμμι	σφέσι(ν)†, σφεί(ν)†, σφῶ
A.	ἡμεῖς, -έας, ἡμᾶς, ἄμμε	ὑμεῖς, -έας, ὕμμε	σφέας†, -έας†, σφειᾶς, σφέας†, σφέ†
D. N.	νωῖ (νωῖν ?)	σφῶι (σφῶιν ?), σφῶ	
G.	νωῖν	σφῶν	
D.	νωῖν	σφῶν, σφῶν	σφωῖν†
A.	νωῖ, νό	σφῶι, σφῶ	σφωέ†, σφῶ† or σφῶ

Additional Forms.

S. N.	ἰών, ἰώ B.	τῷ D., τοῦ B.	
G.	ἰέος, ἰεῦς, ἰεῦς D.	τεῦ†, τέος, τεῦς, τεοῦς, τεοῦ D.	φέθεν Æ., εἰοῦς D., εἶο E.
D.	ἰμίν D.	τῖν D.	φέ† Æ., ἴν or ἴν D.
A.		τέ, τῷ† D.	φέ† Æ., ἴν† D. P.
P. N.	ἡμεῖς I., ἄμεις D.	ὕμεες I., ὕμεις D.	Neut. σφέα† I.
G.	ἄμῶν D., ἄμμεῖων Æ.	ὕμμεων Æ.	
D.	ἄμῖν D., ἄμμεσι(ν) Æ.		φίν†, ψίν† D., ἄσφι Æ.
A.	ἄμεί D.	ὕμέ, ὕμμε D.	ψέ† D., ἄσφε Æ.
D. N.	νωῖ B.		

B. REFLEXIVE.

1st P. M. (*of myself*) F.

S. G. ἐμαυτοῦ

ἐμαυτῆς

D. ἐμαυτῶ

ἐμαυτῇ

A. ἐμαυτόν

ἐμαυτήν

2d P. M. (*of thyself*) F.

σεαυτοῦ, σαυτοῦ

σεαυτῆς, σαυτῆς

D. σεαυτῶ, σαυτῶ

σεαυτῇ, σαυτῇ

A. σεαυτόν, σαυτόν

σεαυτήν, σαυτήν

P. G. ἡμῶν αὐτῶν

ἡμῶν αὐτῶν

ὑμῶν αὐτῶν

ὑμῶν αὐτῶν

D. ἡμῖν αὐτοῖς

ἡμῖν αὐταῖς

ὑμῖν αὐτοῖς

ὑμῖν αὐταῖς

A. ἡμᾶς αὐτούς

ἡμᾶς αὐτάς

ὑμᾶς αὐτούς

ὑμᾶς αὐτάς

3d P. M., *of himself*.

S. G. ἐαυτοῦ, αὐτοῦ

D. ἐαυτῶ, αὐτῶ

A. ἐαυτόν, αὐτόν

F., *of herself*.

ἐαυτῆς, αὐτῆς

D. ἐαυτῇ, αὐτῇ

A. ἐαυτήν, αὐτήν

N., *of itself*.

ἐαυτό, αὐτό

P. G. ἐαυτῶν, αὐτῶν

D. ἐαυτοῖς, αὐτοῖς

A. ἐαυτούς, αὐτούς

ἐαυτῶν, αὐτῶν

D. ἐαυταῖς, αὐταῖς

A. ἐαυτάς, αὐτάς

ἐαυτᾶ, αὐτᾶ

New Ionic.

S. G. ἐμεωυτοῦ

ἐμεωυτῆς

σεωυτοῦ

σεωυτῆς

D. ἐμεωυτῶ

ἐμεωυτῇ

σεωυτῶ

σεωυτῇ

A. ἐμεωυτόν

ἐμεωυτήν

σεωυτόν

σεωυτην

S. G. ἐωυτοῦ

ἐωυτῆς

P. ἐωυτῶν

ἐωυτῶν

D. ἐωυτῶ

ἐωυτῇ

ἐωυτοῖσι

ἐωυταῖσι

A. ἐωυτόν

ἐωυτήν

ἐωυτό

ἐωυτούς

ἐωυτάς

ἐωυτᾶ

3d P. S. G. αὐταύτω, -ας, D. -ω, -α, A. -ον, -αν, -ο ·

P. G. αὐταύτων, D. -οις, -αις, A. -ως, -ας, -α, Dor.

C. RECIPROCAL.

M. (*of one another*)

F.

N.

M. N.

F.

P. G. ἀλλήλων

ἀλλήλων

D. A. ἀλλήλω

ἀλλήλα

D. ἀλλήλοις

ἀλλήλαις

G. ἀλλήλοι

ἀλλήλαι

A. ἀλλήλους

ἀλλήλας

ἀλλήλα

P. G. ἀλλέλων Dor.

ἀλλέλων Dor.

D. G. ἀλλήλοισιν Ep.

D. ἀλλέλοισι, -οις

ἀλλέλαισι, -αις

A. ἀλλέλους

ἀλλέλας

ἀλλέλα Dor.

D. INDEFINITE.

M. F. N., *such a one*.

M.

S. N. ὁ, ἡ, τὸ

δεῖνα

P. οἱ

δεῖνες

G. τοῦ, τῆς

δεῖνος

τῶν

δεῖνων

D. τῷ, τῇ

δεῖνι

*

A. τὸν, τὴν, τὸ

δεῖνα

τοὺς

δεῖνας

¶ 24. XII. ADJECTIVE PRONOUNS.

A. DEFINITE.

Article.			Iterative.		
M. (<i>the</i>)	F.	N.	M. (<i>very, same, self</i>)	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῦ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτὰ
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τούς	τάς		αὐτούς	αὐτάς	
D. N. τῷ	ταῖ		αὐτῷ	αὐταῖ	
G. τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.	ᾧ D.			αὐτᾷ D., -έῃ I.	
G. τοῖο E., τῶ D.	ταῖς D.		αὐτοῖο E., -ίου I.	αὐταῖς D., -ίῃς I.	
D.	ταῖ D.		αὐτέῳ I.	αὐτᾷ D., -έῃ I.	
A.	ταῖν D.			αὐταῖν D., -έῃν I.	
P. N. τοί E. D.	ταί E. D.				
G.	ταῶν O., τᾶν D.	αὐτέων I.		αὐταῶν O., -ᾶν D., -έων I.	
D. τοῖσι O.	ταῖσι O., τῇσι,	αὐτοῖσι O., -έοισι I.		αὐτῇσι, -ῇς, -έῃσι I.	
A. τούς, τός D.	[τῇς I.	αὐτέους I.		αὐτέας I.	

Relative.			Demonstrative.			Possessive.
M. (<i>who</i>)	F.	N.	M. (<i>this</i>)	F.	N.	
S. N. ὅς	ἥ	ὅ	ὅδε	ἥδε	τόδε	1 P. S. ἐμός
G. οὗ	ῆς		τοῦδε	τῇςδε		P. ἡμέτερος
D. οῦ	ῇ		τῷδε	τῇδε		D. νῶϊτερος Ep.
A. ὅν	ήν		τόνδε	τήνδε		
P. N. οἷ	αῖ	ᾧ	οἷδε	αῖδε	ταῖδε	2 P. S. σός
G. ὧν	ῶν		τῶνδε	τῶνδε		P. ὑμέτερος
D. οῖς	αῖς		τοῖςδε	ταῖςδε		D. σφωϊτερος Ep.
A. οὓς	ᾧς		τούςδε	τάςδε		
D. N. ᾧ	ᾧ		τάδε	τάδε		3 P. S. ὅς Poet.
G. οῖν	αῖν		τοῖνδε	ταῖνδε		P. σφέτερος

Dialectic and Paragoric Forms.

S. N. ὅ O.	ᾧ D.	ὀδί	ἡδί	τοδί	1 P. P. ᾧμός, ᾧμός O., ᾧμέτερος D., ᾧμμος, ᾧμμέτερος Æ.
G. οῖο, ὅου E.	ῆς E., ᾧς D.	τοῦδί	τῇσδί		
D.	ᾧ D.		&c.		
A.	ᾧν D.				2 P. S. τοός D. E. P. ὑμός O., ὑμμος Æ.
P. D.	ῇσι, ῇς E.	τοῖσίδε O., τοῖσδεσι, τοῖσδεσσι E.			3 P. S. ἰός E. D. P. σφός O.

Demonstrative.

	M. (<i>this</i>)	F.	N.	M. (<i>so much</i>)	F.	N.
S. N.	οὗτος	αὕτη	τοῦτο	τοσοῦτος	τοσαύτη	τοσοῦτο, τοσοῦτον
G.	τούτου	ταύτης		τοσοῦτου	τοσαύτης	
D.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
A.	τοῦτον	ταύτην		τοσοῦτον	τοσαύτην	
P. N.	οὗτοι	αὗται	ταῦτα	τοσοῦτοι	τοσαῦται	τοσαῦτα
G.	τούτων	τούτων		τοσοῦτων	τοσοῦτων	
D.	τούτοις	ταύταις		τοσοῦτοις	τοσαύταις	
A.	τούτους	ταύτας		τοσοῦτους	τοσαύτας	
D. N.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
G.	τούτοις	ταύταις		τοσοῦτοις	τοσαύταις	

Paragoric Declension.

Mixed Paragoric Forms.

S. N.	οὗτος	αὕτη	ταῦτα	τοσοῦτος, ἐκεῖνος, ὅδε, ταυτοῦ, ταυτοῦ.
G.	ταυτοῦ	ταυτῆς	ταυτῶν	ταυτοῦ, κεῖνός, τηλικαυτοῦ.
D.	ταυτῷ	ταυτῇ	ταυτῶν	ταυτῷ, Adv. ὅπως, ἐνθαδὶ, νυνί, δευρί.
A.	ταυτὸν	ταυτήν	ταυτὰ	ταυτὸν, τοσονδὶ, τοιουτοῦ, ἐκεῖνόν, τὴνδεδὶ.
P. N.	οὗτοι	αὗται	ταῦτα	τοιουτοῖ, τοιαυταῖ, τοιαυτί, ταυταῖ.
G.	τούτων	τούτων	τούτων	τοσοῦτων, ἐκεῖνων, &c.

B. INDEFINITE.

Simple Indefinite. Interrogative.

Relative Indefinite.

M. F. (<i>any, some</i>)	N.	M. F. (<i>who?</i>)	N.	M. (<i>whoever</i>)	F.	N.
S. N.	τις	τίς	τίς	ὅστις	ἥτις	ὅ τι
G.	τίνος, τοῦ	τίνος, τοῦ	τίνος, τοῦ	οὗτίνος, ὅτου	ἡστίνος	
D.	τίνι, τῷ	τίνι, τῷ	τίνι, τῷ	ὅττινι, ὅτῳ	ἡττινι	
A.	τίνα	τίνα	τίνα	ὅντινα	ἡντινα	
P. N.	τινές	τινά, τίνες	τίνα	οἵτινες	αἵτινες	ἅτινα, ἅτια
G.	τινῶν	[ἅτια τίνων	τίνων	ὧντινων, ὅτιων	ὧντινων	
D.	τίσι	τίσι	τίσι	οἷσσι, ὅτιοις	αἷσσι	
A.	τίνας	τίνας	τίνας	οὗσιν	ἅσιν	
D. N.	τινέ	τίνε	τίνε	ὧτίνε	ἡτίνε	
G.	τινοῖν	τίνοις	τίνοις	οἷντινοις	ἡντινοις	

Homeric Declension of τις, τίς, and ὅτις = ὅστις.

S. N.	τις	τίς	τίς	ὅτις	ὅ τι, ὅ τι
G.	τέο, τεῷ	τέο, τεῷ	τέο, τεῷ	ὅτεο, ὅττεο, ὅττεο	
D.	τέῳ, τῷ	τέῳ, τῷ	τέῳ, τῷ	ὅττεῳ, ὅττεῳ	
A.	τίνα	τίνα	τίνα	ὅττινα	
P. N.	τινές	ἅσσα	τίνες		ὅττινα
G.	τινῶν	ἅσων	τίνων		
D.	τίσι	τίσι	τίσι		
A.	τίνας	ἅσας	τίνας		
D. N.	τινέ	ἅσες	τίνε		

¶ 25. B. TABLE OF NUMERALS.

I. ADJECTIVES.

1. Cardinal.

2. Ordinal.

Interrog.	πόσοι ; <i>how many?</i>	πίστος ; <i>which in order?</i> οί,
Indef.	ποσoί, <i>a certain number.</i>	<i>one of how many?</i>
Rel. Ind.	ὅποσοι, <i>how many soever.</i>	ὁπίστος, <i>whichsoever in order.</i>
Dimin.	ὀλίγοι, <i>few.</i>	ὀλιγοστός, <i>one of few.</i>
Augment.	πολλοί, <i>many.</i>	πολλοστός, <i>one of many, or,</i>
Demonst.	τάσοι, <i>so many.</i>	<i>one following many.</i>
Relat.	ὅσοι, <i>as many.</i>	

1 α'	εἷς, μία, ἓν, <i>one.</i>	πρῶτος,-η,-ον, <i>first.</i>
2 β'	δύο, δύο, <i>two.</i>	δεύτερος,-ᾱ,-ον, <i>second.</i>
3 γ'	τρεις, τρία, <i>three.</i>	τρίτος,-η,-ον, <i>third.</i>
4 δ'	τέσσαρες, τέσσαρα, <i>four.</i>	τέταρτος, <i>fourth.</i>
5 ε'	πέντε, <i>five.</i>	πέμπτος, <i>fifth.</i>
6 ς'	ἕξ, <i>six.</i>	ἕκτος, <i>sixth.</i>
7 ζ'	ἐπτά, <i>seven.</i>	ἑβδομος, <i>seventh.</i>
8 η'	ὀκτώ, <i>eight.</i>	ὀγδοος, <i>eighth.</i>
9 θ'	ἐννέα, <i>nine.</i>	ἔνατος, ἔνατος, <i>ninth.</i>
10 ι'	δέκα, <i>ten.</i>	δέκατος, <i>tenth.</i>
11 ια'	ἑνδεκα, <i>eleven.</i>	ἐνδέκατος, <i>eleventh.</i>
12 ιβ'	δώδεκα, <i>twelve.</i>	δωδέκατος, <i>twelfth.</i>
13 ιγ'	τρισκαίδεκα, δεκατρεῖς	τρισκαίδεκατος
14 ιδ'	τεσσαρεσκαίδεκα	τεσσαρεσκαίδεκατος
15 ιε'	πεντεκαίδεκα	πεντεκαίδεκατος
16 ις'	ἑκκαίδεκα	ἑκκαίδεκατος
17 ιζ'	ἑπτακαίδεκα	ἑπτακαίδεκατος
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαίδεκατος
19 ιθ'	ἐννεακαίδεκα	ἐννεακαίδεκατος
20 κ'	εἴκοσι(ν)	εἰκοστός
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι	εἰκοστός πρῶτος
30 λ'	τριᾶκοντα	τριᾶκοστός
40 μ'	τεσσαράκοντα	τεσσαρακοστός
50 ν'	πεντήκοντά	πεντηκοστός
60 ξ'	ἑξήκοντα	ἑξηκοστός
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός
80 π'	ὀγδοήκοντα	ὀγδοηκοστός
90 Ϟ	ἐνενήκοντα	ἐνενηκοστός
100 ϱ'	ἑκατόν	ἑκατοστός
200 σ'	διακόσιοι,-αι,-α	διακοσιοστός
300 τ'	τριακόσιοι	τριακοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	α	χίλιοι, -αι, -α	χιλιοστός
2,000	β	δισχίλιοι	δισχιλιοστός
10,000	μ	μύριοι, -αι, -α	μυριοστός
20,000	κ	δισμύριοι	δισμυριοστός
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστός

3. Temporal.

4. Multiple.

Inter. ποσताῖος ; on what day?

1. (αὐθήμερος, on the same day.) ἀπλός, ἀπλοῦς, simple, single.
2. δευτεραῖος, on the second day. διπλοῦς, double.
3. τριταῖος, on the third day. τριπλοῦς, triple.
4. τεταρταῖος, on the fourth day. τετραπλοῦς, quadruple.
5. πεμπταῖος, on the fifth day. πενταπλοῦς, quintuple.
6. ἑκταῖος, on the sixth day. ἑξαπλοῦς, sextuple.
7. ἑβδομαῖος, on the seventh day. ἑπταπλοῦς, septuple.
8. ὀγδοαῖος, on the eighth day. ὀκταπλοῦς, octuple.

5. Proportional.

II. ADVERBS.

III. SUBSTANTIVES.

Inter.	ποσαπλάσιος ; how many fold?	ποσάκις ; how many times?	ποσότης, quantity, number.
Dim.		ὀλιγάκις, few times.	ὀλιγότης, fewness.
Augm.	πολλαπλάσιος, many fold.	πολλάκις, many times.	

1. (ἴσος, equal.)	ἅπαξ, once.	μονάς, monad.
2. διπλάσιος, twofold.	δίς, twice.	δυάς, duad.
3. τριπλάσιος, threefold.	τρίς, thrice.	τριάς, triad.
4. τετραπλάσιος	τετράκις, four times.	τετράς, τετρακτύς
5. πενταπλάσιος	πεντάκις	πεντάς
6. ἑξαπλάσιος	ἑξάκις	ἑξάς
7. ἑπταπλάσιος	ἑπτάκις	ἑβδομάς
8. ὀκταπλάσιος	ὀκτάκις	ὀγδοάς
9. ἐννεαπλάσιος	ἐννεάκις, ἐννάκις	ἐννεάς
10. δεκαπλάσιος	δεκάκις	δεκάς
20. εἰκοσαπλάσιος	εἰκοσάκις	εἰκάς
100. ἑκατονταπλάσιος	ἑκατοντάκις	ἑκατοντάς
1,000. χιλιοπλάσιος	χιλιάκις	χιλιάς
10,000. μυριοπλάσιος	μυριάκις	μυριάς

C. TABLES OF CONJUGATION.

¶ 26. I. THE TENSES CLASSIFIED.

Relations.	I. PRIMARY.		II. SECONDARY.
	Time. 1. Present.	2. Future.	3. Past.
1. Definite.	PRESENT. <i>γράφω,</i> <i>I am writing.</i>	*	IMPERFECT. <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.	*	FUTURE. <i>γράψω,</i> <i>I shall write.</i>	AORIST. <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.	PERFECT. <i>ἔγραφα,</i> <i>I have written.</i>	*	PLUPERFECT. <i>ἔγεγράφειν,</i> <i>I had written.</i>

¶ 27. II. THE MODES CLASSIFIED.

I. DISTINCT.

A. INTELLECTIVE.

1. Actual.	2. Contingent.
INDICATIVE. <i>γράφω,</i> <i>I am writing.</i>	OPTATIVE. <i>γράφοιμι,</i> <i>I might write.</i>
SUBJUNCTIVE. <i>γράφω,</i> <i>I may write.</i>	

B. VOLUNTIVE.

IMPERATIVE. .

γράφε,
Write.

II. INCORPORATED.

A. Substantive.

INFINITIVE.

γράφειν,
To write.

B. Adjective.

PARTICIPLE.

γράφων,
Writing.

¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	PRESENT,	<i>ω, μι</i>		<i>ομαι, μαι</i>	
Augm.	IMPERFECT,	<i>ον, ν</i>		<i>όμεν, μην</i>	
	FUTURE,	<i>σω</i>	<i>σομαι</i>		<i>θήσομαι</i>
	FUT. II.,				<i>ήσομαι</i>
Augm.	AORIST,	<i>σα</i>	<i>σάμην</i>		<i>σην</i>
Augm.	AOR. II.,	<i>ον, ν</i>	<i>όμεν, μην</i>		<i>ην</i>
Redpl.	PERFECT,	<i>κα</i>		<i>μαι</i>	
Redpl.	PERF. II.,	<i>α</i>			
Augm.	Redpl. PLUPERFECT,	<i>κειν</i>		<i>μην</i>	
Augm.	Redpl. PLUPERF. II.,	<i>ειν</i>			
	Redpl. FUT. PERF.			<i>σομαι</i>	

¶ 29. IV. AFFIXES OF THE

			Present.	Imperfect.	
			Nude.	Euphonic.	Nude. Euphonic
Ind.	S.	1	μι	ω	ν ον
		2	ς	εις	ς ες
		3	σι(ν)	ει	* ε(ν)
	P.	1	μεν	ομεν	μεν ομεν
		2	τε	ετε	τε ετε
		3	νσι(ν), ᾱσι(ν)	ουσι(ν)	σαν ον
	D.	1	μεν	ομεν	μεν ομεν
		2	τον	ετον	τον ετον
		3	τον	ετον	την ετην
Subj.	S.	1		ω	
		2		ης	
		3		η	
	P.	1		ωμεν	
		2		ητε	
		3		ωσι(ν)	
	D.	1		ωμεν	
		2		ητον	
		3		ητον	
Opt.	S.	1	λην -	οιμι	
		2	λης	οις	
		3	λη	οι	
	P.	1	ιημεν, ῖμεν	οιμεν	
		2	ιητε, ῖτε	οιτε	
		3	ιησαν, ῖεν	οιεν	
	D.	1	ιημεν, ῖμεν	οιμεν	
		2	ιητον, ῖτον	οιτον	
		3	ιήτην, ῖτην	οιήτην	
Imp.	S.	2	θι, ς, ς	ε	
		3	τω	έτω	
	P.	2	τε	ετε	
		3	τωσαν, ντων	έτωσαν, όντων	
	D.	2	τον	ετον	
		3	των	έτων	
Inf.			ναι	ειν	
Part.	N.		ντις, ντισᾶ, ν	ων, ουσᾶ, ον	
	G.		ντος, ντισης	οντος, ούσης	

ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.
Ind.	S.	1 σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2 σεῖς	σᾶς	κ-ᾶς	κ-εις
		3 σεῖ	σε(ν)	κ-ε(ν)	κ-ει
	P.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σεῖτε	σᾶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-εσαν
	D.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	σᾶτον	κ-ᾶτον	κ-ειτον
		3 σετον	σᾶτην	κ-ᾶτον	κ-είτην
Subj.	S.	1	σω	(κ-ω)	
		2	σῆς	(κ-ῆς)	
		3	σῆ	(κ-ῆ)	
	P.	1	σωμεν	(κ-ωμεν)	
		2	σῆτε	(κ-ῆτε)	
		3	σωσι(ν)	(κ-ωσι-ν)	
	D.	1	σωμεν	(κ-ωμεν)	
		2	σῆτον	(κ-ῆτον)	
		3	σῆτον	(κ-ῆτον)	
Opt.	S.	1 σοιμι	σαιμι	(κ-οιμι)	
		2 σοις	σαις, σειᾶς	(κ-οις)	
		3 σοι	σαι, σειε(ν)	(κ-οι)	
	P.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτε	σᾶιτε	(κ-οιτε)	
		3 σοιεν	σαιεν, σειᾶν	(κ-οιεν)	
	D.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτον	σαιτον	(κ-οιτον)	
		3 σοίτην	σᾶίτην	(κ-οίτην)	
Imp.	S.	2	σον	(κ-ε)	
		3	σᾶτω	(κ-έτω)	
	P.	2	σᾶτε [των	(κ-ετε)	
		3	σᾶτωσαν, σᾶν-	(κ-έτωσαν, κ-όντων)	
	D.	2	σᾶτον	(κ-ετον)	
		3	σᾶτων	(κ-έτων)	
Inf.		σειν	σαι	κ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-υῖᾶ, κ-ός	
	G.	σοντος	σαντος, σᾶσης	κ-ότος, κ-υῖᾶς	

¶ 30. V. AFFIXES OF THE

		Pres.	Imperf.		Perf.	Plup.		
		Nude.	Euph.	Nude.	Euph.			
Ind.	S. 1	μαι	ομαι	μην	όμεν	μαι	μην	
	2	σαι, αι	η, ει	σο, ο	ου	σαι	σο	
	3	ται	εται	το	ετο	ται	το	
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα	
	2	σθε	εσθε	σθε	εσθε	σθε	σθε	
	3	νται	ονται	ντο	οντο	νται	ντο	
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα	
	2	σθον	εσθον	σθον	εσθον	σθον	σθον	
	3	σθον	εσθον	σθην	έσθην	σθον	σθην	
	Subj.	S. 1		ωμαι			(μένος ὦ)	
		2		η			(μένος ἦς)	
		3		ηται			(μένος ἦ)	
P. 1			όμεθα			(μένοι ὦμεν)		
2			ησθε			(μένοι ἦτε)		
3			ωνται			(μένοι ὦσι-ν)		
D. 1			όμεθα			(μένω ὦμεν)		
2			ησθον			(μένω ἦτον)		
3			ησθον			(μένω ἦτον)		
Opt.		S. 1	ίμην	οίμην			(μένος εἶην)	
		2	ιο	οιο			(μένος εἶης)	
		3	ιτο	οιτο			(μένος εἶη)	
	P. 1	ίμεθα	οίμεθα			(μένοι εἶημεν)		
	2	ισθε	οισθε			(μένοι εἶητε)		
	3	ιντο	οιντο			(μένοι εἶησαν)		
	D. 1	ίμεθα	οίμεθα			(μένω εἶημεν)		
	2	ισθον	οισθον			(μένω εἶητον)		
	3	ίσθην	οίσθην			(μένω εἶήτην)		
	Imp.	S. 2	σο, ο	ου			σο	
		3	σθω	έσθω			σθω	
		P. 2	σθε	εσθε			σθε	
3		σθωσαν, σθων	έσθωσαν, έσθων			σθωσαν, σθων		
D. 2		σθον	εσθον			σθον		
3		σθων	έσθων			σθων		
Inf.		σθαι	εσθαι			σθαι		
Part.	N.	μενος, -η, -ον	όμενος, -η, -ον			μένος, -η, -ον		
	G.	μένου, -ης	ομένου, -ης			μένου, -ης		

MIDDLE AND PASSIVE VOICES.

		Fut. Mid.	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S.	1	σομαι	σάμην	θ-ήσομαι
		2	ση, σει	σω	θ-ήσῃ, θ-ήσει
		3	σεται	σατο	θ-ήσεται
	P.	1	σόμεθα	σάμεθα	θ-ησόμεθα
		2	σεσθε	σασθε	θ-ήσεσθε
		3	σονται	σαντο	θ-ήσονται
	D.	1	σόμεθα	σάμεθα	θ-ησόμεθα
		2	σεσθον	σασθον	θ-ήσεσθον
		3	σεσθον	σάσθην	θ-ήσεσθον
Subj.	S.	1		σωμαι	θ-ῶ
		2		ση	θ-ῆς
		3		σῃται	θ-ῆ
	P.	1		σώμεθα	θ-ῶμεν
		2		σησθε	θ-ῆτε
		3		σωνται	θ-ῶσι(ν)
	D.	1		σώμεθα	θ-ῶμεν
		2		σησθον	θ-ῆτον
		3		σησθον	θ-ῆτον
Opt.	S.	1	σοίμην	σαίμην	θ-ησοίμην
		2	σοιο	σαιο	θ-ήσοιο
		3	σοιτο	σαιτο	θ-ήσοιτο
	P.	1	σοίμεθα	σαίμεθα	θ-εῖμεν, θ-εῖμεν
		2	σοισθε	σαισθε	θ-εῖτε, θ-εῖτε
		3	σoinτο	σαιντο	θ-εῖσαν, θ-εῖσαν
	D.	1	σοίμεθα	σαίμεθα	θ-εῖμεν, θ-εῖμεν
		2	σοισθον	σαισθον	θ-εῖτον
		3	σοίσθην	σαίσθην	θ-εῖτην
Imp.	S.	2		σαι	θ-ητι
		3		σάσθω	θ-ήτω
	P.	2		σασθε	θ-ητε
		3		σάσθωσαν, σάσθων	θ-ήτωσαν, θ-έντων
	D.	2		σασθον	θ-ητον
		3		σάσθων	θ-ήτων
Inf.			σεσθαι	σασθαι	θ-ήσθαι
Part.	N.	σόμενος	σάμενος	θ-εῖς, θ-εῖσθαι, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-εῖσης	θ-ησομένου

TENSE-SIGNS.		CONNECTING VOWELS.										FLEXIBLE ENDINGS.																				
S.	P.	D.	Inf.	Part.	INDICATIVE.					OPTATIVE.					SUBJUNCTIVE.					IMPERATIVE.												
					Present and Imperfect.	Future Perfect.	Future Passive.	Present and Imperfect.	Future Perfect.	Future Passive.	Present and Imperfect.	Future Perfect.	Future Passive.	Present and Imperfect.	Future Perfect.	Future Passive.	Present and Imperfect.	Future Perfect.	Future Passive.	Present and Imperfect.	Future Perfect.	Future Passive.										
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
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1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
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1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
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1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
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1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3			

SUBJECTIVE.

Singular.

1 *Ind. Pr.* ω, Old μι · ὀρημι, κάλῃμι.

ἀώ, ᾧ, Ion. έώ · ὀρέω, φαίεω.

Ep. ὀώ, ᾧω · ὀρέω, μεναινώω.

έώ, ᾧ, Ep. έώω · νεικέω, πνέω.

Fut. ω, Dor. ᾧ · ῥέω, πτεμψέω.

σώ, Dor. ξώ · δικάζω, κομίζω.

ᾧ, Ion. έώ · ἀργυρέω, φανέω.

Impf. ν, Iter. σκον · ἔχσκον, φέρεσκον.

Ion. α · ἐτίθειε, ἦα, ἔα.

αον, αν, Ion. εν, Ion. and Dor. ενν · ἡγάσενν.

Aor. σα, Dor. ξα · ἐκόμιξα, ἔφαξα.

Iter. σασκον · στήψασκον, ᾤσασκον.

Plup. εν, Ion. εα · ἦδα, ἐπρήσα.

Old Att. η · ἦδη, ἔπεσπόνθη.

Subj. ω, Ep. ωμι · ἴδομι, ἴκομι.

ᾧ, Ep. έώ, ᾧω, &c. · δαεμείω, Σείω, γνώω.

ᾧ, Old σθα · ἐπισπθα, βάλαισθα.

εις, Dor. ες · ἀμέλγεις, συρσιδεις.

ἀείς, ᾄς, Dor. ἦς · ὀρέγεις, σολμῆεις, λῆς.

Ep. ἀός · ὀράός, ἐάός.

3 σι, Dor. τι · τρήσσι, φαστί.

Subj. η, Ep. ητι · ἀργησι, Σέγηιν.

Plural.

1 μιν, Dor. μες · εὐρεμες, δίδοικαμες.

Subj. ωμεν, Ep. ὁμεν · ἀγείρομεν, ἵομεν.

2 Subj. ητες, Ep. ετες · εἶδετε.

3 νσι, Dor. νσι · φαντί, ἔχονσι.

ουσι, Aeol. ασι · κρύπτοισιν, σταῖξοισιν.

δούσι, ᾧσι, Ep. ῥούσι, ᾧσι · βόωσιν, δέωσι.

Dor. ᾧνσι · πεινώνσι.

έουσι, οὔσι, Ion. εὔσι · πεινέσι.

Dor. εὔνσι · φιλεῦνσι, μενεῦνσι.

ᾧσι, Ion. έᾧσι · ιστέῃσι, ἐστέᾧσι.

ᾧσι, Aeol. ασι · φαισί.

ᾧσι, ον, Alex. αν, σον · ἐξηκαν, ἥλθσαν.

σαν, Old ν · ἔσταν, ἥγρεθεν.

Inf. ναι, Aeol. ν · μεθύσθην, ἀνταλν.

Dor. and Ep. μιν · κρήμιν, φέμιν.

Ep. and Aeol. μεναι · μυχθήμεναι, Σέμε-

ειν, Dor. εν · συρσιδεν, βόσκεν. [ναι.]

Dor. and Aeol. νν · εὐρην, ἄργην.

Poet. έμεν, έμεναι · ἀξέμεν, ἀξέμεναι.

ειν, Ion. έιν · ἰδεῖν, σταθῖεν.

ἀειν, ᾄν, Ep. ἀέαν · ῥεᾷαν, ἰλᾷαν.

Dor. ἦν · ὀρήν, σιγῆν. [κην.]

όειν, Dor. ᾧν · ὑπνῶν, πργῶν.

έναι, Dor. and Aeol. εν, νν · διδύκειν, πεινᾶ-

Ep. έμεν · σπεπληγέμεν.

Pt. ᾧν, Ion. έων · ἀγγελέων, ἔλεων.

ἀών, ᾧν, Ep. ὀών, ᾧων · ὄρων.

ᾄς, ᾤσα, Aeol. ας, αισα · ῥίψαις, -αισα.

ουσα, Aeol. οισα · ἔχουσα, φέρουσα.

ἀουσα, ᾤσα, Ep. ὀουσα, ᾧουσα, ᾤουσα · ὀρώουσα.

G. ὅσος, Ep. ὄσος · βεβῶστος, κεκμηῶστος.

OBJECTIVE.

Singular.

1 έομαι, οὔμαι, Ion. and Dor. εὔμαι · φοβέομαι.

σομαι, Dor. σῶμαι, σέομαι · ἐξομαι, φεῖομαι.

οὔμαι, Ion. έομαι · φανέομαι, ἄλεομαι.

μην, Dor. μάω · δυνάμην, ἰκόμεν.

Iter. σάομην · πτελεσάομην, μνησασάομην.

2 η, Ion. εαι, Subj. ηαι · ἔσσαι, στήσαι.

Hel. εσαι · πῖσαι, κλυχῶσαι.

ον, Ion. εο · ἔπλειο, φράζεο.

Ion. and Dor. ευ · ἔπλευ, φράζευ.

Ep. ειο · ἔρειο, σπειῶ.

ω, Ion. ωο · ἰδέω, ἐπίστω.

Dor. ᾧ · ἐπάζεσ, ἦρᾷ.

σαι, σο, Ep. αι, ο · βιέλησαι, ἔσσω.

έσαι, έω, Ion. έαι, έο · φοβέαι, φοβέο.

Plural.

1 μεθα, Poet. μεσθα · ἀγόμεσθα, ἐσόμεσθα.

3 νται, ντο, Ion. αται, ατο · κέεσται, έατο.

ανται, αντο, Ion. έαται, έατο · δυνέεσται.

οντο, Ion. έατο · ἐβουλέεσται, ἰκέεσται.

ἀονται, ᾧντο, Ep. ὀονται, ᾧονται · αἰπτόωνται.

ἀόντο, ᾧντο, Ep. ὀόντο, ᾧόντο · ἐμῶοντο.

Du. 3 σθην, Dor. σθῶν · κτησάσθῶν, ἰκέσθῶν.

Inf. ἀεσθαι, ᾧσται, Ion. έσθαι · χεζέσθαι.

Ep. ἀάσθαι · ὀράάσθαι.

Dor. ἦσθαι · πεῖσθαι.

εἶσθαι, Ion. έσθαι · θανέεσθαι, ὀλέεσθαι.

¶ 33. VIII. THE ACTIVE VOICE OF THE

		Present.	Imperfect.
Ind. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Subj. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Opt. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Imp. S.	2 <i>Do thou</i> 3 <i>Let him</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
P.	2 <i>Do you</i> 3 <i>Let them</i>		
D.	2 <i>Do you two</i> 3 <i>Let them two</i>		
Infinitive,			
Participle,			

VERB βουλεύω (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned. had planned.</i>
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may plan,
may have planned,
can plan,
can have planned,
plan, or have planned.

<i>should plan,</i> or <i>would plan.</i>	<i>might plan,</i> <i>might have planned,</i> <i>should plan,</i> <i>should have planned,</i> <i>would plan,</i> <i>would have planned,</i> <i>could plan,</i> <i>could have planned,</i> <i>plan, or have planned,</i>
---	---

plan, or have planned.

To be about
to plan,

To plan, or
To have planned.

To have planned.

About to plan.

{ *Having planned,*
or *Planning.*

Having planned.

¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἐβούλευον ἐβούλευες ἐβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλεύομεν 2 βουλεύετε 3 βουλεύουσι	ἐβουλεύομεν ἐβουλεύετε ἐβούλευον	βουλεύσομεν βουλεύσετε βουλεύσουσι
D.	2 βουλεύετον 3	ἐβουλεύετον ἐβουλεύετην	βουλεύσετον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύσοιτον βουλευσοίτην
Imp. S.	2 βούλευε 3 βουλεύετω		
P.	2 βουλεύετε 3 βουλεύετωσαν βουλευνόντων		
D.	2 βουλεύετον 3 βουλεύετων		
Inf.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβεβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβεβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἔβεβουλεύκεισαν, ἔβεβουλεύκεσαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβεβουλεύκειτον
ἐβουλευσάτην		ἔβεβουλευκεῖτην
βουλεύσω		
βουλεύσης		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιμι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσειε		
βουλεύσαιμεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσειαν		
βουλεύσαιτον		
βουλευσαίτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν,		
βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεῦσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκώς	

¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind. S.	1 βουλευόμαι	ἐβουλευόμην	βουλευσομαι
	2 βουλεύη, βουλεύει	ἐβουλεύου	βουλεύσῃ, βουλεύσει
	3 βουλεύεται	ἐβουλεύετο	βουλεύσεται
P.	1 βουλευόμεθα	ἐβουλευόμεθα	βουλευσόμεθα
	2 βουλεύεσθε	ἐβουλεύεσθε	βουλεύεσθε
	3 βουλεύονται	ἐβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἐβουλεύεσθον	βουλεύσεσθον
	3	ἐβουλευέσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλευόιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλεύου		
	3 βουλεύεσθω		
P.	2 βουλεύεσθε		
	3 βουλευέσθωσαν, βουλευέσθων		
D.	2 βουλεύεσθον		
	3 βουλευέσθων		
Infin.	βουλεύεσθαι		βουλεύσεσθαι
Part.	βουλευόμενος		βουλευσόμενος

THE REGULAR VERB *βουλεύω*, *to plan, to counsel.**to deliberate, to resolve.)*

Aorist Mid.

ἐβουλευσάμην
ἐβουλεύσω

Perfect.

βεβούλευμαι
βεβούλευσαι

Pluperfect.

ἔβεβουλεύμην
ἔβεβούλευσο

ἐβουλεύσατο

βεβούλευται

ἔβεβούλευτο

ἐβουλευσάμεθα

βεβουλεύμεθα

ἔβεβουλεύμεθα

ἐβουλεύσασθε

βεβούλευσθε

ἔβεβούλευσθε

ἐβουλεύσαντο

βεβούλευνται

ἔβεβούλευντο

ἐβουλεύσασθον

βεβούλευσθον

ἔβεβούλευσθον

ἐβουλευσάσθην

ἔβεβουλεύσθην

βουλεύσωμαι

βουλεύσῃ

βουλεύσῃται

βουλευσώμεθα

βουλεύσῃσθε

βουλεύσωνται

βουλεύσῃσθον

βουλευσαίμην

βουλεύσαιο

βουλεύσαιτο

βουλευσαίμεθα

βουλεύσαισθε

βουλεύσαιντο

βουλεύσαισθον

βουλευσαίσθην

βούλευσαι

βεβούλευσο

βουλευσάσθω

βεβουλεύσθω

βουλεύσασθε

βεβούλευσθε

βουλευσάσθωσαν,

βεβουλεύσθωσαν,

βουλευσάσθων

βεβουλεύσθων

βουλεύσασθον

βεβούλευσθον

βουλευσάσθων

βεβουλεύσθων

βουλεύσασθαι

βεβουλεύσθαι

βουλευσάμενος

βεβουλευμένος

TABLE X. COMPLETED.

	Aorist Pass.		Future Pass.
Ind. S.	1 ἐβουλεύθη		βουλευθήσομαι
	2 ἐβουλεύθης		βουλευθήσῃ,
			βουλευθήσει
	3 ἐβουλεύθη		βουλευθήσεται
P.	1 ἐβουλεύθημεν		βουλευθήσόμεθα
	2 ἐβουλεύθητε		βουλευθήσεσθε
	3 ἐβουλεύθησαν		βουλευθήσονται
D.	2 ἐβουλεύθητον		βουλευθήσεσθον
	3 ἐβουλευθήτην		
Subj. S.	1 βουλευθῶ		
	2 βουλευθῇς		
	3 βουλευθῇ		
P.	1 βουλευθῶμεν		
	2 βουλευθῆτε		
	3 βουλευθῶσι		
D.	2 βουλευθῆτον		
Opt. S.	1 βουλευθείην		βουλευθήσοίμην
	2 βουλευθείης		βουλευθήσοιο
	3 βουλευθείη		βουλευθήσοιτο
P.	1 βουλευθείμεν, βουλευθεῖμεν		βουλευθήσοίμεθα
	2 βουλευθείτε, βουλευθεῖτε		βουλευθήσοισθε
	3 βουλευθείσαν, βουλευθεῖεν		βουλευθήσοιντο
D.	2 βουλευθείητον		βουλευθήσοισθον
	3 βουλευθείήτην		βουλευθήσοιστην
Imp. S.	2 βουλεύητι		
	3 βουλευθήτω		
P.	2 βουλεύητε		
	3 βουλευθήτωσαν, βουλευθέντων		
D.	2 βουλεύητον		
	3 βουλευθήτων		
Infin.	βουλευθῆναι		βουλευθήσεσθαι
Part.	βουλευθείς		βουλευθήσμενος

¶ 36. XI. (A.) MUTE VERBS. i. LABIAL.

1. Γράφω, to write.

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράψων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἐγγράφειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	ἐγραψάμην	γεγράψομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραψοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραψόμενος	γραψάμενος	γεγραψόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγραφόμην	ἐγράφην		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησείμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος

	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράφθαι	ἐγγράμμην
2	γέγραπαι	γέγραψο		ἐγέγραψο
3	γέγραπται	γεγράφθω		ἐγέγραπτο
P. 1	γεγράμμεθα		Part.	ἐγγράμμεθα
2	γέγραφθε	γέγραφθε		ἐγέγραφθε
3	γεγραμμένοι	γεγράφθασαν,		γεγραμμένοι
	[εἰσὶ	γεγράφθων		[ῆσαν
D. 2	γέγραφθον	γέγραφθον		ἐγέγραφθον
3		γεγράφθων		ἐγγράφθην

¶ 37. LABIAL. 2. *Λείπω, to leave.*

ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	λέλοιπα	έλελοιπεν
Subj.	λείπω				
Opt.	λείποιμι		λείψοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	λέλοιπέναι	
Part.	λείπων		λείψων	λέλοιπώς	

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλειπον	λίπω	λίποιμι		λιπεῖν
2	ἔλειπες	λίπῃς	λίποις	λίπε	
3	ἔλιπε	λίπῃ	λίποι	λιπέτω	Part.
P. 1	ἐλίπομεν	λίπωμεν	λίποιμεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιπούσα
3	ἔλειπον	λίπωσι	λίποιεν	λιπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπειον	λιπόντος
3	ἐλιπέτην		λιποίτην	λιπέτων	λιπούσης

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	λέλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λειποίμην	λειψοίμην		λειφθείην
Imp.	λείπου		λέλειψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	λελείφθαι	λειφθῆναι
Part.	λειπόμενος	λειψόμενος	λελειμμένος	λειφθείς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	λελείψομαι	ἐλελείμην	λειφθήσομαι

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπωμαι	λιποίμην		λιπέσθαι
2	ἐλίπον	λίπῃ	λίποιο	λιποῦ	
3	ἐλίπετο	λίπῃται	λίποιτο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπώμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λίποντο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίπησθον	λίποισθον	λίπεσθον	
3	ἐλιπέσθην		λιποίσθην	λιπέσθων	

¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, *to do*.

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πρᾶσσε, πρᾶττε		πρᾶξον	[ναί	[ναί
Inf.	πράσσειν, πράττειν	πράξειν	πρᾶξαι	πεπραχέ-	πεπραγέ-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχώς	πεπραγώς
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	ἔπρασσον, ἔπραττον			ἔπεπραχεν	ἔπεπραγεν

MIDDLE AND PASSIVE VOICES.

	Present.		Imperfect.	Future Mid.
Ind.	πράσσομαι,	πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι,	πράττωμαι		
Opt.	πρασσοίμην,	πραττοίμην		πραξοίμην
Imp.	πράσσου,	πράττου		
Inf.	πράσσεσθαι,	πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος,	πραττόμενος		πραξόμενος
	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι	πεπραξομαι
Subj.	πράξωμαι	πραχθῶ	-	
Opt.	πραξάιμην	πραχθείην	πραχθησοίμην	πεπραξοίμην
Imp.	πρᾶξαι	πράχθητι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπραξέσθαι
Part.	πραξάμενος	πραχθείς	πραχθησόμενος	πεπραξόμενος

	PERFECT.			PLUPERFECT.
	Ind.	Imp.	Inf.	
S. 1	πέπραγμαί		πεπράχθαι	ἔπεπράγμην
2	πέπραξαι	πέπραξο		ἔπέπραξο
3	πέπρακται	πεπράχθω	Part.	ἔπέπρακτο
P. 1	πεπράγμεθα		πεπραγμένος	ἔπεπράγμεθα
2	πέπραχθε	πέπραχθε		ἔπέπραχθε
3	πεπραγμένοι	πεπράχθωσαν,		πεπραγμένοι
	[εἰσὶ	πεπράχθων		[ῆσαν
D. 2	πέπραχθον	πέπραχθον		ἔπέπραχθον
3		πεπράχθων		ἔπεπραχθην

5

¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπιθον	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποιθῶ
Opt.	πείθοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθοίην
Imp.	πέιθε		πέσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πέσαι	πιθεῖν	πεπεικέναι	πεποιθέναι
Part.	πείθων	πείσων	πέσας	πιθών	πεπεικώς	πεποιθώς
Imperfect.					1 Pluperfect.	2 Pluperfect.
ἔπειθον					ἔπεπείκειν	ἔπεποιθεν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπείσθην	πεισθήσομαι
Subj.	πείθωμαι		πίθωμαι	πεισθῶ	
Opt.	πείθοίμην	πείσοίμην	πιθοίμην	πεισθίην	πεισθήσοίμην
Imp.	πείθου		πιθού	πέισθητι	
Inf.	πείθεσθαι	πείσεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθείς	πεισθήσόμενος
Imperfect.					
ἐπειθόμην					

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	
S. 1	πέπεισμαι		πεπέισθαι	ἔπεπείσμην
2	πέπεισαι	πέπεισο		ἔπέπεισο
3	πέπεισται	πεπέισθω		ἔπέπειστο
P. 1	πεπείσμεθα		πεπεισμένοις	ἔπεπείσμεθα
2	πέπεισθε	πέπεισθε		ἔπέπεισθε
3	πεπεισμένοι [εἰσί	πεπείσθωσαν, πεπέισθων		πεπεισμένοι [ῆσαν
D. 2	πέπεισθον	πέπεισθον		ἔπέπεισθον
3		πεπέισθων		ἔπεπείσθην

¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίσω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομισθην
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομίζοίμην	κομισοίμην	κομισαίμην	κομισθίην
Imp.	κομίζου		κόμισαι	κομισθῆτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομίζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	ἐκομίζόμην	κεκόμισμαι	ἐκεκομίσμην	κομισθήσομαι
Opt.				κομισθήσοίμην
Imp.		κεκόμισο		
Inf.		κεκομίσθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθήσόμενος

ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσας	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιέτον	κομιούντος	κομιεῖσθον	

¶ 41. XII. (B.) LIQUID VERBS.

1. Ἀγγέλλω, to announce.

ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγέλλω	ἥγγελλον	ἥγγελον	ἥγγελκα	ἥγγέλκειν
Subj.	ἄγγέλλω		ἄγγέλω		
Opt.	ἄγγέλλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγέλλειν		ἄγγελεῖν	ἥγγελκέναι	
Part.	ἄγγέλλων		ἄγγελῶν	ἥγγελκῶς	

FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖμεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖτε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖτον		
3		ἄγγελοῖτην, ἄγγελοῖτην		

AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἥγγειλα	ἄγγειλω	ἄγγειλαιμι	
2	ἥγγειλας	ἄγγειλῃς	ἄγγειλαις, ἄγγειλεις	ἄγγειλον
3	ἥγγειλε	ἄγγειλῃ	ἄγγειλαι, ἄγγειλεις	ἄγγειλάτω
P. 1	ἥγγειλαμεν	ἄγγειλωμεν	ἄγγειλαιμεν	
2	ἥγγειλατε	ἄγγειλῃτε	ἄγγειλαίτε	ἄγγειλατε
3	ἥγγειλαν	ἄγγειλωσι	ἄγγειλαιεν, ἄγγειλειαν	ἄγγειλάτωσαν, ἄγγειλάντων
D. 2	ἥγγειλατον	ἄγγειλῃτον	ἄγγειλαιν	ἄγγειλατον
3	ἥγγειλάτην		ἄγγειλάτην	ἄγγειλάτων
Inf.	ἄγγεῖλαι.	Part.	ἄγγειλας, -ᾶσα, -αν · G. -αντος, -άσης.	

MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγέλλομαι	ἥγγελόμην	ἥγγέλθην	ἥγγέλην
Subj.	ἄγγέλλωμαι	ἄγγελῶμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθείην	ἄγγελείην
Imp.	ἄγγέλλου	ἄγγελοῦ	ἄγγέλθῃτι	ἄγγελεῖθι
Inf.	ἄγγέλλεσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγελεῖναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελεῖς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμην	ἡγγελθήσομαι	ἡγγελήσομαι
Opt.		ἡγγελθήσοίμην	ἡγγελησοίμην
Inf.		ἡγγελθήσεσθαι	ἡγγελήσεσθαι
Part.		ἡγγελθησόμενος	ἡγγελησόμενος

FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοίμην	ἡγγελεῖσθαι	ἡγγελούμενος
2	ἡγγελῇ, ἡγγελεῖ	ἡγγελοῖτο		ἡγγελουμένη
3	ἡγγελεῖται	ἡγγελοῖτο		ἡγγελουμένον
P. 1	ἡγγελοῦμεθα	ἡγγελοίμεθα		ἡγγελουμένου
2	ἡγγελεῖσθε	ἡγγελοῖσθε		ἡγγελουμένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγελεῖσθον	ἡγγελοῖσθον		
3		ἡγγελοῖσθην		

AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγειλάμην	ἡγγειλωμαι	ἡγγειλαίμην	
2	ἡγγειλω	ἡγγειλῇ	ἡγγειλαιο	ἡγγειλαι
3	ἡγγειλατο	ἡγγειληται	ἡγγειλαιτο	ἡγγειλάσθω
P. 1	ἡγγειλάμεθα	ἡγγειλώμεθα	ἡγγειλαίμεθα	
2	ἡγγειλασθε	ἡγγειλησθε	ἡγγειλαισθε	ἡγγειλασθε
3	ἡγγειλαντο	ἡγγειλονται	ἡγγειλαιντο	ἡγγειλάσθωσαν, ἡγγειλάσθων
D. 2	ἡγγειλασθον	ἡγγειλησθον	ἡγγειλαισθον	ἡγγειλασθον
3	ἡγγειλάσθην		ἡγγειλαίσθην	ἡγγειλάσθων
	Inf. ἡγγείλασθαι.		Part. ἡγγειλάμενος.	

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἡγγελμαι		ἡγγέλθαι	ἡγγέλμην
2	ἡγγελσαι	ἡγγελσο		ἡγγελσο
3	ἡγγελται	ἡγγέλθω		ἡγγελτο
P. 1	ἡγγέλμεθα		ἡγγελέμενος	ἡγγέλμεθα
2	ἡγγέλθε	ἡγγέλθε		ἡγγέλθε
3	ἡγγελέμενοι εἰσι	ἡγγέλθωσαν, ἡγγέλθων		ἡγγελέμενοι ἦσαν
D. 2	ἡγγέλθον	ἡγγέλθον		ἡγγέλθον
3		ἡγγέλθων		ἡγγέλθην

¶ 42. LIQUID. 2. *Φαίνω, to show.*

(2 Perf. and Middle, *to appear.*)

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφην	πέφαγα	πέφην
Subj.	φαίνω		φήνω		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίνειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίνων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφήνουν

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίνωμαι			φήνωμαι
Opt.	φαίνοίμην		φανοίμην	φήναίμην
Imp.	φαίνου			φήναι
Inf.	φαίνεσθαι		φανεῖσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φανήναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέφασμαι		πεφάνθαι	ἐπεφάσμην
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω	Part.	ἐπέφαντο
P. 1	πεφάσμεθα		πεφασμένοι	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εἰσὶ	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθην

¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αὖξω* or *αὖξάνω*, *to increase*.

ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αὖξω,	αὖξάνω	αὖξήσω	ἠὔξησα	ἠὔξηκα
Subj.	αὖξω,	αὖξάνω		αὖξήσω	
Opt.	αὖξοιμι,	αὖξάνοιμι	αὖξήσοιμι	αὖξήσαιμι	
Imp.	αὖξε,	αὖξανε		αὖξησον	
Inf.	αὖξειν,	αὖξάνειν	αὖξήσειν	αὖξήσαι	ἠὔξηκέναι
Part.	αὖξων,	αὖξάνων	αὖξήσων	αὖξήσας	ἠὔξηκώς
	Imperfect.				Pluperfect
	ἠὔξον,	ἠὔξανον			ἠὔξηκειν

MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αὖξομαι,	αὖξάνομαι	αὖξήσομαι	ἠὔξησάμην
Subj.	αὖξωμαι,	αὖξάνωμαι		αὖξήσωμαι
Opt.	αὖξοίμην,	αὖξανοίμην	αὖξησοίμην	αὖξησαίμην
Imp.	αὖξου,	αὖξάνου		αὖξησαι
Inf.	αὖξεσθαι,	αὖξάνεσθαι	αὖξήσεσθαι	αὖξήσασθαι
Part.	αὖξόμενος,	αὖξανόμενος	αὖξησόμενος	αὖξησάμενος
	Imperfect.			
	ἠὔξόμην,	ἠὔξανόμην		

	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ἠὔξημαι	ἠὔξημην	ἠὔξηθην	αὖξηθήσομαι
Subj.			αὖξηθῶ	
Opt.			αὖξηθείην	αὖξηθησοίμην
Imp.	ἠὔξησο		αὖξήθητι	
Inf.	ἠὔξησθαι		αὖξηθήναι	αὖξηθήσεσθαι
Part.	ἠὔξημένος		αὖξηθείς	αὖξηθησόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*,
and *ἐλέγχω*, *to convict*.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεγξο
3	κέκαμπται	ἐλήλεγκται	κεκάμφθω, &c.	ἐληλέγχθω, &c.
P. 1	κεκάμμεθα	ἐληλέγμεθα		
2	κέκαμψθε	ἐλήλεγχθε		
3	κεκαμμένοι	ἐληλεγμένοι	κεκάμφθαι	ἐληλέγχθαι
	[εἰσὶ]	[εἰσὶ]		
D. 2	κέκαμψθον	ἐλήλεγχθον	κεκαμμένος	ἐληλεγμένος
				Participle.

¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

1. *Τιμάω, to honor.*

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	τιμάω, τιμῶ	τιμάω, τιμῶ	
2	τιμάεις, τιμάῃς	τιμάῃς, τιμάῃς	
3	τιμάει, τιμάῃ	τιμάῃ, τιμάῃ	
P. 1	τιμάομεν, τιμῶμεν	τιμάωμεν, τιμῶμεν	
2	τιμάετε, τιμάτε	τιμάητε, τιμάτε	
3	τιμάουσι, τιμῶσι	τιμάωσι, τιμῶσι	
D. 2	τιμάειτον, τιμάτον	τιμάητον, τιμάτον	
IMPERFECT.		PRESENT OPT.	
S. 1	ἐτίμαον, ἐτίμων	τιμάοιμι, τιμῶμι, τιμῶην	
2	ἐτίμαες, ἐτίμας	τιμάοις, τιμῶς, τιμῶης	
3	ἐτίμαε, ἐτίμα	τιμάοι, τιμῶ, τιμῶῃ	
P. 1	ἐτιμάομεν, ἐτιμῶμεν	τιμάοιμεν, τιμῶμεν, τιμῶῃμεν	
2	ἐτιμάετε, ἐτιμάτε	τιμάοιτε, τιμῶτε, τιμῶῃτε	
3	ἐτίμαον, ἐτίμων	τιμάοιεν, τιμῶεν	
D. 2	ἐτιμάετον, ἐτιμάτον	τιμάοιτον, τιμῶτον, τιμῶῃτον	
3	ἐτιμαέτην, ἐτιμάτην	τιμαοίτην, τιμῶιτην, τιμῶῃτην	
PRESENT IMP.		PRESENT INF.	
S. 2	τίμαε, τίμα	τιμάειν, τιμάειν	
3	τιμαέτω, τιμάτω		
		PRESENT PART.	
P. 2	τιμάετε, τιμάτε	τιμάων, τιμῶν	
3	τιμαέτωσαν, τιμάτωσαν, τιμαόντων, τιμώντων	τιμάουσα, τιμῶσα	
		τιμάον, τιμῶν	
D. 2	τιμάετον, τιμάτον	G. τιμάοντος, τιμῶντος	
3	τιμαέτων, τιμάτων	τιμαούσης, τιμῶσης	
Future.		Aorist.	
Ind.	τιμήσω	ἐτίμησα	
Subj.		τιμήσω	
Opt.	τιμήσοιμι	τιμήσαιμι	
Imp.		τίμησον	
Inf.	τιμήσειν	τιμήσαι	
Part	τιμήσων	τιμήσας	
		Perfect.	
		τετίμηκα	
		Pluperfect.	
		τετετίμηκειν	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	τιμάομαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάεται,	τιμάται
P. 1	τιμάομεθα,	τιμώμεθα
2	τιμάεσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2	τιμάεσθον,	τιμᾶσθον

PRESENT SUBJ.

τιμάωμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμάται
τιμάομεθα,	τιμώμεθα
τιμάησθε,	τιμᾶσθε
τιμᾶνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμώμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμᾶτο
P. 1	ἐτιμάομεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμάεσθην,	ἐτιμᾶσθην

PRESENT OPT.

τιμαοίμην,	τιμῶμην
τιμάοιο,	τιμῶο
τιμάοιτο,	τιμῶτο
τιμαοίμεθα,	τιμῶμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαοίσθην,	τιμῶσθην

PRESENT IMP.

S. 2	τιμάου,	τιμῶ
3	τιμάεσθω,	τιμάσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμάεσθωσαν,	τιμάσθωσαν,
	τιμάεσθων,	τιμάσθων
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμάεσθων,	τιμάσθων

PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμωμένη
τιμαόμενον,	τιμώμενον

Future Mid.

Aorist Mid.

Perfect.

Aorist Pass.

Ind.	τιμήσομαι	ἐτιμησάμην	τετίμημαι	ἐτιμήθην
Subj.		τιμήσωμαι		τιμηθῶ
Opt.	τιμησοίμην	τιμησαίμην		τιμηθείην
Imp.		τίμησαι	τετίμησο	τιμήθιτι
Inf.	τιμήσεσθαι	τιμήσασθαι	τετίμησθαι	τιμηθῆναι
Part.	τιμησόμενος	τιμησάμενος	τετιμημένος	τιμηθείς
3 Future.				
Ind.	τετιμήσομαι		ἔτετιμήμην	τιμηθήσομαι
Opt.	τετιμησοίμην			τιμηθῆσοίμην
Inf.	τετιμήσεσθαι			τιμηθῆσεσθαι
Part.	τετιμησόμενος			τιμηθῆσόμενος

¶ 46. CONTRACT. 2. Φιλέω, to love.

ACTIVE VOICE.

PRESENT IND.

S. 1	φιλέω,	φιλῶ
2	φιλέεις,	φιλεῖς
3	φιλέει,	φιλεῖ
P. 1	φιλέομεν,	φιλοῦμεν
2	φιλέετε,	φιλεῖτε
3	φιλέουσι,	φιλοῦσι
D. 2	φιλέετον,	φιλεῖτον

PRESENT SUBJ.

φιλέω,	φιλῶ
φιλέης,	φιλήῃς
φιλέῃ,	φιλήῃ
φιλέωμεν,	φιλῶμεν
φιλέητε,	φιλήητε
φιλέωσι,	φιλῶσι
φιλέητον,	φιλήητον

IMPERFECT.

S. 1	ἐφίλειον,	ἐφίλουν
2	ἐφίλειες,	ἐφίλεις
3	ἐφίλειε,	ἐφίλει
P. 1	ἐφιλέομεν,	ἐφιλοῦμεν
2	ἐφιλέετε,	ἐφιλεῖτε
3	ἐφιλέον,	ἐφίλουν
D. 2	ἐφιλέετον,	ἐφιλεῖτον
3	ἐφιλεέτην,	ἐφιλεῖτην

PRESENT OPT.

φιλέοιμι,	φιλοῦμι,	φιλοίην
φιλέοις,	φιλοῖς,	φιλοίης
φιλέοι,	φιλοῖ,	φιλοίη
φιλέοιμεν,	φιλοῦμεν,	φιλοίημεν
φιλέοιτε,	φιλοῖτε,	φιλοίητε
φιλέοιεν,	φιλοῖεν	
φιλέοιτον,	φιλοῖτον,	φιλοίητον
φιλεοίτην,	φιλοίτην,	φιλοιήτην

PRESENT IMP.

S. 2	φίλειε,	φίλει
3	φιλεέτω,	φιλεῖτω
P. 2	φιλέετε,	φιλεῖτε
3	φιλεέτωσαν,	φιλεῖτωσαν,
	φιλεόντων,	φιλούντων
D. 2	φιλέετον,	φιλεῖτον
3	φιλεέτων,	φιλεῖτων

PRESENT INF.

φιλέειν,	φιλεῖν
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PRESENT PART.

φιλέων,	φιλῶν
φιλέουσα,	φιλοῦσα
φιλέον,	φιλοῦν
φιλέοντος,	φιλοῦντος
φιλεούσης,	φιλούσης

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφιλήκειν
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφιληκέναι	
Part.	φιλήσων	φιλήσας	πεφιληκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	φιλέομαι,	φιλοῦμαι
2	φιλέῃ, φιλέει,	φιλεῖ, φιλεῖ
3	φιλέεται,	φιλεῖται
P. 1	φιλεόμεθα,	φιλούμεθα
2	φιλέεσθε,	φιλεῖσθε
3	φιλέονται,	φιλοῦνται
D. 2	φιλέεσθον,	φιλεῖσθον

PRESENT SUBJ.

φιλέωμαι,	φιλωμαι
φιλέῃ,	φιλεῖ
φιλέηται,	φιλεῖται
φιλεώμεθα,	φιλωμεθα
φιλέησθε,	φιλεῖσθε
φιλέωνται,	φιλώνται
φιλέησθον,	φιλεῖσθον

IMPERFECT.

S. 1	ἐφιλεόμην,	ἐφιλούμην
2	ἐφιλέου,	ἐφιλοῦ
3	ἐφιλέετο,	ἐφιλεῖτο
P. 1	ἐφιλεόμεθα,	ἐφιλούμεθα
2	ἐφιλέεσθε,	ἐφιλεῖσθε
3	ἐφιλέοντο,	ἐφιλοῦντο
D. 2	ἐφιλέεσθον,	ἐφιλεῖσθον
3	ἐφιλεέσθην,	ἐφιλεῖσθην

PRESENT OPT.

φιλεοίμην,	φιλοίμην
φιλέοιο,	φιλοῖο
φιλέοιτο,	φιλοῖτο
φιλεοίμεθα,	φιλοίμεθα
φιλέοισθε,	φιλοῖσθε
φιλέοιντο,	φιλοῖντο
φιλέοισθον,	φιλοῖσθον
φιλεοίσθην,	φιλοίσθην

PRESENT IMP.

S. 2	φιλέου,	φιλοῦ
3	φιλέεσθω,	φιλεῖσθω
P. 2	φιλέεσθε,	φιλεῖσθε
3	φιλεέσθωσαν,	φιλείσθωσαν,
	φιλεέσθων,	φιλείσθων
D. 2	φιλέεσθον,	φιλεῖσθον
3	φιλέεσθων,	φιλείσθων

PRESENT INF.

φιλέεσθαι,	φιλεῖσθαι
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PRESENT PART.

φιλεόμενος,	φιλούμενος
φιλεομένη,	φιλουμένη
φιλεόμενον,	φιλούμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησάιμην		φιληθείην
Imp.		φίλησαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλήσθαι	φιληθῆναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς

3 Future.

Ind.	πεφιλήσομαι
Opt.	πεφιλησοίμην
Inf.	πεφιλήσεσθαι
Part.	πεφιλησόμενος

Pluperfect.

ἐπεφιλήμην

Future Pass.

φιληθήσομαι
 φιληθήσοίμην
 φιληθήσεσθαι
 φιληθησόμενος

¶ 47. CONTRACT. 3. *Δηλόω, to manifest.*

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλόω, δηλῶ	δηλόω, δηλῶ	
2	δηλόεις, δηλοῖς	δηλόης, δηλοῖς	
3	δηλόει, δηλοῖ	δηλόη, δηλοῖ	
P. 1	δηλόομεν, δηλοῦμεν	δηλόωμεν, δηλῶμεν	
2	δηλόετε, δηλοῦτε	δηλόητε, δηλῶτε	
3	δηλόουσι, δηλοῦσι	δηλόωσι, δηλῶσι	
D. 2	δηλόετον, δηλοῦτον	δηλόητον, δηλῶτον	
IMPERFECT.		PRESENT OPT.	
S. 1	ἐδήλοον, ἐδήλουν	δηλόοιμι, δηλοῖμι, δηλοίην	
2	ἐδήλοες, ἐδήλους	δηλόοις, δηλοῖς, δηλοίης	
3	ἐδήλοε, ἐδήλου	δηλόοι, δηλοῖ, δηλοίη	
P. 1	ἐδηλόομεν, ἐδηλοῦμεν	δηλόοιμεν, δηλοῖμεν, δηλοίημεν	
2	ἐδηλόετε, ἐδηλοῦτε	δηλόοιτε, δηλοῖτε, δηλοίητε	
3	ἐδήλοον, ἐδήλουν	δηλόοιεν, δηλοῖεν	
D. 2	ἐδηλόετον, ἐδηλοῦτον	δηλόοιτον, δηλοῖτον, δηλοίητον	
3	ἐδηλοέτην, ἐδηλούτην	δηλοοίτην, δηλοίτην, δηλοίήτην	

PRESENT IMP.		PRESENT INF.	
S. 2	δήλοε, δήλου	δηλόειν, δηλοῦν	
3	δηλοέτω, δηλούτω		
		PRESENT PART.	
P. 2	δηλόετε, δηλοῦτε	δηλῶν, δηλῶν	
3	δηλοέτωσαν, δηλούτωσαν, δηλοόντων, δηλούντων	δηλόουσα, δηλοῦσα δηλόν, δηλοῦν	
D. 2	δηλόετον, δηλοῦτον	Γ. δηλόοντος, δηλοῦντος	
3	δηλοέτων, δηλούτων	δηλοούσης, δηλούσης	

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἔδεδηλώκειν
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	δηλόομαι,	δηλοῦμαι
2	δηλόη,	δηλοῖ
3	δηλόεται,	δηλοῦται
P. 1	δηλοόμεθα,	δηλούμεθα
2	δηλόεσθε,	δηλοῦσθε
3	δηλόονται,	δηλοῦνται
D. 2	δηλόεσθον,	δηλοῦσθον

PRESENT SUBJ.

δηλόωμαι,	δηλω̃μαι
δηλόη,	δηλοῖ
δηλόηται,	δηλω̃ται
δηλοώμεθα,	δηλω̃μεθα
δηλόησθε,	δηλω̃σθε
δηλόωνται,	δηλω̃νται
δηλόησθον,	δηλω̃σθον

IMPERFECT.

S. 1	ἐδηλοόμην,	ἐδηλούμην
2	ἐδηλόουν,	ἐδηλοῦ
3	ἐδηλόετο,	ἐδηλοῦτο
P. 1	ἐδηλοόμεθα,	ἐδηλούμεθα
2	ἐδηλόεσθε,	ἐδηλοῦσθε
3	ἐδηλόοντο,	ἐδηλοῦντο
D. 2	ἐδηλόεσθον,	ἐδηλοῦσθον
3	ἐδηλόεσθην,	ἐδηλούσθην

PRESENT OPT.

δηλοοίμην,	δηλοίμην
δηλόοιο,	δηλοῖτο
δηλόοιτο,	δηλοῖτο
δηλοοίμεθα,	δηλοίμεθα
δηλόοισθε,	δηλοῖσθε
δηλόοιντο,	δηλοῖντο
δηλόοισθον,	δηλοῖσθον
δηλόοισθην,	δηλοῖσθην

PRESENT IMP.

S. 2	δηλόου,	δηλοῦ
3	δηλόεσθω,	δηλούσθω
P. 2	δηλόεσθε,	δηλοῦσθε
3	δηλόεσθωσαν,	δηλούσθωσαν,
	δηλόεσθων,	δηλούσθων
D. 2	δηλόεσθον,	δηλοῦσθον
3	δηλόεσθων,	δηλούσθων

PRESENT INF.

δηλόεσθαι,	δηλοῦσθαι
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PRESENT PART.

δηλοόμενος,	δηλούμενος
δηλοομένη,	δηλουμένη
δηλοόμενον,	δηλούμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι	ἐδηλώθην
Subj.		δηλώσωμαι		δηλωθῶ
Opt.	δηλωσσίμην	δηλωσαιμην		δηλωθείην
Imp.		δήλωσαι	δεδήλωσο	δηλώθητι
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι	δηλωθῆναι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος	δηλωθείς

3 Future.

Ind.	δεδηλώσομαι
Opt.	δεδηλωσοίμην
Inf.	δεδηλώσεσθαι
Part.	δεδηλωσόμενος

Pluperfect.

ἐδεδηλώμην

Future Pass.

δηλωθήσομαι
δηλωθήσοίμην
δηλωθήσεσθαι
δηλωθήσόμενος

¶ 48. PURE VERBS. ii. VERBS IN -μι.

1. ἵστημι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταίην	
2	ἵστης	ἵσῃς	ἵσταιῆς	ἵστη
3	ἵστησι	ἵσῃ	ἵσταιῇ	ἵστάτω
P. 1	ἵσταμεν	ἵσῶμεν	ἵσταίημεν, ἵσταῖμεν	
2	ἵστατε	ἵσῆτε	ἵσταιήτε, ἵσταῖτε	ἵστατε
3	ἵστασι	ἵσῶσι	ἵσταιήσαν, ἵσταῖεν	ἵστάτωσαν. ἵστάντων
D. 2	ἵστατον	ἵσῆτον	ἵσταιήτον, ἵσταῖτον	ἵστατον
3			ἵσταιήτην, ἵσταῖτην	ἵστάτων
	Inf. ἵσάναι.	Part. ἱστάς, -ᾶσα, -άν·	G. -άντος, -άσης.	

IMPERFECT.

S. 1	ἵστην	P. ἵσταμεν	D.
2	ἵστης	ἵστατε	ἵστατον
3	ἵστη	ἵστασαν	ἵστάτην

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔστην	στώ	σταίην		στήναι
2	ἔστης	σῆς	σταιῆς	στήθι (σῆ)	
3	ἔστη	σῇ	σταιῇ	στήτω	Part. στάς
P. 1	ἔστημεν	σῶμεν	σταίημεν, σταῖμεν		
2	ἔστητε	σῆτε	σταιήτε, σταῖτε	στήτε	
3	ἔστησαν	σῶσι	σταίησαν, σταῖεν	στήτωσαν, στάντων	
D. 2	ἔστητον	σῆτον	σταίήτον, σταῖτον	στήτον	
3	ἔστήτην		σταιήτην, σταῖτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἔστησα	ἔστηκα	ἐστήκειν, ἐστήκειν	ἐστήξω
Subj.		στήσω	ἐστήκω		
Opt.	στήσοιμι	στήσαιμι			ἐστήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἐστήξειν
Part.	στήσων	στήσας	ἐστηκώς		ἐστήξων

PERFECT II.

PLUPERF. II.

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστω	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιῆς	ἔσταθι		*
3	*	*	ἔσταιῇ	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστωμεν	&c.		ἔστώς	ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστώσα	ἔστατε
3	ἔστανσι	ἔστωσι		&c.	ἔστώς, ἔστός	ἔστασαν
D. 2	ἔστατον	*			ἔστώτος	ἔστατον
3					ἔστώσης	ἔστάτην

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἵστωμαι	ἵσταίμην		ἵστασθαι
2	ἵστασαι	ἵσῃ	ἵσταιο	ἵστασο, ἵσω	
3	ἵσταται	ἵσῃται	ἵσταιτο	ἵτάσθω	Part.
P. 1	ἵσάμεθα	ἵσώμεθα	ἵσάμεθα		ἵσάμενος
2	ἵστασθε	ἵσῆσθε	ἵστασθε	ἵστασθε	
3	ἵστανται	ἵσῶνται	ἵσαιντο	ἵτάσθωσαν, ἵτάσθων	
D. 2	ἵστασθον	ἵσῆσθον	ἵστασθον	ἵστασθον	
3			ἵσταίσθην	ἵτάσθων	

IMPERFECT.

S. 1	ἵσάμην	P. 1	ἵσάμεθα	D.	
2	ἵτασο, ἵσω		ἵτασθε		ἵτασθον
3	ἵτατο		ἵταντο		ἵτάσθην

Fut. Mid. σιήσομαι. Aor. Mid. ἔστησάμην. Perf. ἕσταμαι.
 Pluperf. ἔστάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάθην.
 Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST πρίασθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπριάμην	πρίωμαι	πριάίμην		πρίασθαι
2	ἐπρίω	πρίῃ	πρίαιο	πρίασο, πρίω	
3	ἐπρίατο	πρίῃται	πρίαίτο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πριώμεθα	πριάίμεθα		πριάμενος
2	ἐπρίασθε	πρίῃσθε	πρίαίσθε	πρίασθε	
3	ἐπρίαντο	πρίωνται	πρίαιντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπρίασθον	πρίῃσθον	πρίαίσθον	πρίασθον	
3	ἐπριάσθην		πριάίσθην	πριάσθων	

¶ 50. VERBS IN -μι. 3. Τίθῃμι, to put.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθῃμι	τιθῶ	τιθείην	
2	τίθῃς	τιθῇς	τιθείης	τίθει
3	τίθῃσι	τιθῇ	τιδείη	τιθέτω
P. 1	τίθεμεν	τιθῶμεν	τιδείημεν, τιθεῖμεν	
2	τίθετε	τιθῆτε	τιδείητε, τιθεῖτε	τίθετε
3	τιθέασι, τιθεῖσι	τιθῶσι	τιδείησαν, τιθεῖεν	τιθέτωσαν, τιθέντων
D. 2	τίθετον	τιθῆτον	τιδείητον, τιθεῖτον	τίθετον
3			τιθειήτην, τιδείτην	τιθέτων

Inf. τιθέναι. Part. τιθείς, -εῖσα, -έν· G. -έντος, -είσης.

IMPERFECT.

S. 1	ἐτίθην, ἐτίθουν	P. ἐτίθεμεν	D. ἐτίθετον
2	ἐτίθῃς, ἐτίθεις.	ἐτίθετε	ἐτίθετον
3	ἐτίθη, ἐτίθει	ἐτίθεσαν	ἐτιθέτην

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηκα	*	θῶ	θείην	
2	ἔθηκας	*	θῇς	θείης	θές
3	ἔθηκε	*	θῇ	δείη	θέτω
P. 1	ἐθήκαμεν	ἔθεμεν	θῶμεν	δείημεν, θεῖμεν	
2	ἐθήκατε	ἔθετε	θῆτε	δείητε, θεῖτε	θέτε
3	ἔθηκαν	ἔθεσαν	θῶσι	δείησαν, θεῖεν	θέτωσαν, θέντων
D. 2		ἔθετον	θῆτον	δείητον, θεῖτον	θέτον
3		ἐθέτην		θειήτην, δείτην	θέτων

AOR. II. Inf. θεῖναι. Part. θείς, θεῖσα, θέν· G. θέντος, θείσης

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	έτεθείκειν
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.
S. 1	τίθεμαι	τιθῶμαι	τιθείμην, τιθοίμην
2	τίθειςαι, τίθη	τιθῇ	τίθειο, τίθοιο
3	τίθεται	τιθῇται	τίθειτο, τίθοιτο
P. 1	τιθέμεθα	τιθώμεθα	τιθείμεθα, τιθοίμεθα
2	τίθεσθε	τιθῆσθε	τίθειςθε, τίθοισθε
3	τίθενται	τιθώνται	τίθεντο, τίθοντο
D. 2	τίθεσθον	τιθῆσθον	τίθειςθον, τίθοισθον
3			τιθείσθην, τιθοίσθην

	Imp.	Inf.	IMPERFECT.
S. 1		τίθεσθαι	ἐτιθείμην
2	τίθισο, τίθου		ἐτίθισο, ἐτίθου
3	τιθέσθω	Part.	ἐτίθειτο
P. 1		τιθέμενος	ἐτιθέμεθα
2	τίθισθε		ἐτίθισθε
3	τιθέσθωσαν, τιθέσθων		ἐτίθεντο
D. 2	τίθισθον		ἐτίθισθον
3	τιθέσθων		ἐτιθέσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐτίεμην	θῶμαι	θείμην (θοίμην)		θίσθαι
2	ἔθου	θῇ	θεῖο	θοῦ	
3	ἔειτο	θῇται	εἶτο	θέσθω	Part.
P. 1	ἐθέμεθα	θώμεθα	θέμεθα		θέμενος
2	ἔθισθε	θῆσθε	θίσθε	θίσθε	
3	ἔειντο	θώνται	εἶντο	θέσθωσαν, θέσθων	
D. 2	ἔθισθον	θῆσθον	θεῖσθον	θίσθον	
3	ἐθέσθην		θείσθην	θέσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	ἐτέθην	τεθήσομαι	τέθειμαι	ἐτεθείμην
Subj.		τεθῶ			
Opt.	θησοίμην	τεθείην	τεθησοίμην		
Imp.		τέθητι		τέθεισο	
Inf.	θήσεσθαι	τεθήναι	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

¶ 51. VERBS IN-*μι*. 4. *Δίδωμι*, to give.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	διδόην (διδῶην)	
2	δίδως	διδῶς	διδόης	δίδου
3	δίδωσι	διδῷ	διδόη	διδότω
P. 1	δίδομεν	διδῶμεν	διδόημεν, διδοῖμεν	
2	δίδοτε	διδῶτε	διδόητε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδῶσι	διδόησαν, διδοῖεν	διδότασαν, διδόντων
D. 2	δίδοτον	διδῶτον	διδόητον, διδοῖτον	δίδοτον
3			διδόητην, διδοῖτην	διδότων

Inf. διδόναι. Part. διδούς, -οῦσα, -όν. G. -όντος, -ούσης.

IMPERFECT.

S. 1	ἐδίδων, ἐδίδουν	P. ἐδίδομεν	D. ἐδίδοτον
2	ἐδίδως, ἐδίδους	ἐδίδοτε	ἐδίδοτον
3	ἐδίδω, ἐδίδου	ἐδίδοσαν	ἐδίδότην

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δῶην)	
2	ἔδωκας	*	δῶς	δοίης	δός
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότασαν, δόντων
D. 2		ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
3		ἐδότην		δοίητην, δοῖτην	δότων

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν. G. δόντος, δούσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἔδεδῶκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδωκέναι	
Part.	δῶσαν	δεδωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι	διδῶμαι	διδόμην	
2	δίδοσαι	διδῷ	δίδοιο	δίδουσο, δίδου
3	δίδοται	διδῶται	δίδοιτο	δίδουσθω
P. 1	διδόμεθα	διδώμεθα	διδόμεθα	
2	δίδοσθε	διδῶσθε	δίδοισθε	διδόσθε
3	δίδονται	διδῶνται	δίδοιντο	διδόσθωσαν διδόσθων
D. 2	δίδουσθον	διδῶσθον	δίδοισθον	δίδουσθον
3			διδόισθην	διδόσθων

Inf. δίδουσθαι.

Part. διδόμενος.

IMPERFECT.

S. 1	ἔδιδόμην	P. ἔδιδόμεθα	D.
2	ἔδιδουσθ, ἔδιδου	ἔδιδόσθε	ἔδιδουσθον
3	ἔδιδото	ἔδιδοντο	ἔδιδόσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδόμην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοῖο	δοῦ	
3	ἔδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἔδόμεθα	δώμεθα	δοίμεθα		δόμενος
2	ἔδοσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἔδοντο	δῶνται	δοῖντο	δόσθωσαν, δόσθων	
D. 2	ἔδουσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἔδόσθην		δοίσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἔδοσθην	δοθήσομαι	δέδομαι	ἔδεδόμην
Subj.		δοσῶ			
Opt.	δωσοίμην	δοσείην	δοθησοίμην		
Imp.		δόσθην		δέδουσο	
Inf.	δώσεσθαι	δοσῆναι	δοθήσεσθαι	δέδόσθαι	
Part.	δωσόμενος	δοσείς	δοθησόμενος	δέδομένος	

¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνυμι	δείκνύω	δείκνύοιμι	
2	δείκνυς	δείκνύῃς	δείκνύοις	δείκνυ
3	δείκνυσι	δείκνύῃ	δείκνύοι	δείκνύτω
P. 1	δείκνυμεν	δείκνύωμεν	δείκνύοιμεν	
2	δείκνυτε	δείκνύητε	δείκνύοιτε	δείκνυτε
3	δείκνύασι, δείκνύσι	δείκνύωσι	δείκνύοιεν	δείκνύτωσαν, δείκνύντων
D. 2	δείκνυτον	δείκνύητον	δείκνύοιτον	δείκνυτον
3			δείκνυοίτην	δείκνύτων
Inf.	δείκνύναι.	Part. δείκνύς, -ῦσα, -ύν	G. -ύντος, -ύσης.	

IMPERFECT.

S. 1	ἔδεικνυν,	ἔδεικνύον	P. ἔδεικνυμεν	D.
2	ἔδεικνυς,	ἔδεικνύες	ἔδεικνυτε	ἔδεικνύτον
3	ἔδεικνυ,	ἔδεικνύε	ἔδεικνυσαν	ἔδεικνύτην

Future δείξω.

Aorist ἔδειξα.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνυμαι	δείκνύωμαι	δείκνυοίμην	
2	δείκνυσαι	δείκνύῃ	δείκνύοιο	δείκνυσο
3	δείκνυται	δείκνύηται	δείκνύοιτο	δείκνύσθω
P. 1	δείκνύμεθα	δείκνυώμεθα	δείκνυοίμεθα	
2	δείκνυσθε	δείκνύησθε	δείκνύοισθε	δείκνυσθε
3	δείκνυνται	δείκνύωνται	δείκνύοιντο	δείκνύσθωσαν, δείκνύσθων
D. 2	δείκνυσθον	δείκνύησθον	δείκνύοισθον	δείκνυσθον
3			δείκνυοίσθην	δείκνύσθων
Inf.	δείκνυσθαι.	Part. δείκνύμενος.		

IMPERFECT.

S. 1	ἔδεικνύμην	P. ἔδεικνύμεθα	D.
2	ἔδεικνυσο	ἔδεικνυσθε	ἔδεικνυσθον
3	ἔδεικνυτο	ἔδεικνυντο	ἔδεικνύσθην

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δεδειγμαι.
 Pluperf. ἐδεδείγμην. Aor. Pass. ἐδείχθην. Fut. Pass. δειχθή-
 σομαι.

¶ 53. 6. Φημί, to say.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῆ	φαίη	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίμεν, φαῖμεν		φάς
2	φάτε	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φάτον	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαίτην, φαίτην	φάτων	

IMPERFECT.

S. 1	ἔφην, ῆν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφατον
3	ἔφη, ῆ	ἔφασαν	ἔφάτην

SYNOPSIS OF ASSOCIATED FORMS.

ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσκοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρώων

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἶπαιμι	εἶποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φήσαι, εἶπαι	εἶπεῖν	εἰρηκέναι	
Part.	φήσας, εἶπας	εἶπών	εἰρηκώς	

MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω · Imperf. ἐφασκόμεν · Perf. εἶρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσομαι, Aor. Pass. ἐρῶθήην, ἐρῶέθην, Fut. Pass. ῶθήσομαι.

¶ 54. VERBS IN -μι. 7. "ἰναι, to send.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἰναι	ἰῶ	ἰείην		ἰέναι
	2 ἰης	ἰῆς	ἰείης	ἰεί	
	3 ἰοι	ἰῇ	ἰείη	ἰέτω	Part.
P	1 ἰεμεν	ἰῶμεν	ἰείημεν, ἰεῖμεν		ἰείς
	2 ἰετε	ἰῆτε	ἰείητε, ἰεῖτε	ἰετε	
	3 ἰασι, ἰέσι	ἰῶσι	ἰείησαν, ἰεῖεν	ἰέτωσαν, ἰέντων	
D	2 ἰετον	ἰῆτον	ἰείητον, ἰεῖτον	ἰετον	
	3		ἰειήτην, ἰεῖτην	ἰέτων	

IMPERFECT.

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἰην, ἰουν (ἰειν)	ἦκα	*	ῶ	εἶην	εἶναι
	2 ἰης, ἰεις	ἦκας	*	ῆς	εἶης	ἔς
	3 ἰη, ἰει	ἦκε	*	ῇ	εἶη, &c.	ἔτω
P	1 ἰεμεν	ἦκαμεν	εἶμεν	ῶμεν		εἶς
	2 ἰετε	ἦκατε	εἶτε	ῆτε	ἔτε	
	3 ἰεσαν	ἦκαν	εἶσαν	ῶσι	ἔτωσαν, ἔντων	
D	2 ἰετον		εἶτον	ῆτον	ἔτον	
	3 ἰέτην		εἶτην		ἔτων	

Future, ἦσω.

Perfect, εἶκα.

Pluperfect, εἶκεν.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἰεμαι	ἰῶμαι	ἰεῖμην, ἰοίμην		ἰεσθαι
	2 ἰεσαι, ἰῆ	ἰῇ	ἰεο, ἰοιο	ἰεσο, ἰον	
	3 ἰεται	ἰῆται	ἰειτο, ἰοιτο	ἰεσθω	Part.
	&c.	&c.	&c.	&c.	ἰέμενος

IMPERFECT.

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἰεμην	εἶμην	ῶμαι	οἶμην	ἔσθαι
	2 ἰεσο, ἰον	εἶσο	ῆ	οἶο	οῦ
	3 ἰετο	εἶτο	ῆται	οἶτο	ἔσθω
	&c.	&c.	&c.	&c.	Part.
					ἔμενος

Fut. Mid. ἦσομαι. I Aor. Mid. ἦκάμην. Perf. εἶμαι. Plup.
εἶμην. Aor. Pass. εἶθην. Fut. Pass. ἐθήσομαι.

¶ 55. 8. *Εἶμί, to be.*

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἶμι	ᾧ	εἶην		εἶναι
2	εἶς, εἶ	ᾗς	εἶης	ἴσθι	
3	ἐστί	ᾗ	εἶη	ἔστω (ἦτω)	
P. 1	ἐσμέν	ᾧμεν	εἶμεν, εἴμεν		Part. ὧν
2	ἐστε	ᾗτε	εἴητε, εἴτε	ἔστε	οὔσα
3	εἰσὶ	ᾧσι	εἴησαν, εἴεν	ἔστωσαν, ἔστων, ὄντων	ὄν
D. 2	ἐστόν	ᾗτον	εἴητον, εἴτον	ἔστων	ὄντος
3			εἴητην, εἴτην	ἔστων	οὔσης

IMPERFECT.

FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ᾗ, ᾗμην	ἔσομαι	ἔσεσθαι
2	ἦς, ᾗσθα	ἔσῃ, ἔσει	ἔσοιο
3	ᾗν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ᾗμεν	ἔσόμεθα	ἔσόμενος
2	ᾗτε, ᾗστε	ἔσεσθε	ἔσοισθε
3	ᾗσαν	ἔσονται	ἔσοιντο
D. 2	ᾗτον, ᾗστων	ἔσεσθων	ἔσοισθων
3	ᾗτην, ᾗστην		ἔσολσθην

DIALECTIC FORMS.

PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμμί D.	S. 1 ἔω I.	S. 2 ἔσο, ἔσσο P.	M. ἔων I.
2 εἶς I.	εἴω E.	Inf.	F. ἔοῦσα I.
ἐσσί P.	3 ἦσι E.	ἔμεν E.	ἔοῦσα D.
3 ἐντί D.	ἔησι E.	ἔμεναι E.	εὔσα D.
P. 1 εἰμέν I.	P. 1 ᾧμες D.	ἔμμεν P.	ἔασα D.
εἰμές D.	3 ἔωσι I.	ἔμμεναι E. Æ.	N. ἔόν I.
ἔμέν P.	Opt.	ᾗμεν D.	Gen.
3 ἐντί D.	S. 2 εἴησθα P.	ἔμεν D.	ἔόντος I.
ἔασι E.	ἔοις, 3 ἔοι I.	εἴμεναι D.	εὔντος D.

IMPERFECT.

S. 1 ἔην E.	S. 2 ἔης P.	S. 3 ἔην I.	P. 3 ἔσαν I. P.
ἔον E.	ἔησθα E.	ᾗς D.	ἔσσαν P.
ἔσπον It.	ἔας I.	ἔσκε It.	ἔσπον It.
ἔα I.	3 ἔην E.	P. 1 ᾗμες D.	ἔασαν I.
ᾗα I.	ᾗε(ν) I.	2 ἔατε I.	ἔατο E.

DIALECTIC FORMS OF εἶμι, to be.

FUTURE IND.

S. 1 ἔσομαι E.	S. 3 ἔσεται E.	P. 1 ἐσόμεθα P.
2 ἔσεαι I.	ἔσσεται E.	ἐσόμεθα E.
ἔσσαι E.	ἔσεῖται D.	2 ἔσσεσθε E.
ἔσση P.	ἔσεῖται D.	3 ἔσσονται E.
ἔσση D.		ἔσοῦνται D.

¶ 56. 9. Εἶμι, to go.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	εἶμι	ἶω	ἶοιμι, ἶοίην		ἶέναι	ἶών
2	εἶς, εἶ	ἶης	ἶοις	ἶθι (εἶ)		ἶούσα
3	εἶσι	ἶῃ	ἶοι	ἶτω		ἶόν
P. 1	ἶμεν	ἶωμεν	ἶοιμεν			
2	ἶτε	ἶητε	ἶοιτε	ἶτε		
3	ἶασι	ἶωσι	ἶοιεν	ἶτωσαν, ἶόντων, ἶων		
D. 2	ἶτον	ἶητον	ἶοιτον	ἶτον		
3			ἶοίτην	ἶτων		

PLUPERFECT II., OR IMPERFECT.

S. 1 ἦεν, ἦα (ἦια)	P. ἦειμεν, ἦμεν	D.
2 ἦεις, ἦεισθα	ἦειτε, ἦτε	ἦειτον, ἦτον
3 ἦει(ν)	ἦεσαν	ἦείτην, ἦτην

MIDDLE (to hasten). Present, ἔεμαι. Imperfect, ἔειμην.

DIALECTIC FORMS.

PRESENT.

Ind.	Subj.	Opt.	Inf.
S. 2 εἶς I.	S. 1 εἶω P.	S. 3 εἶῃ E.	ἦμεν E. D.
εἶσθα E.	2 ἦσθα E.	εἶήν E.	ἦμεναι E.
	3 ἦσι E.		ἦμεναι E.
P. 3 εἶσι P.	P. 1 ἦομεν E.		ἦναι P.

IMPERFECT.

S. 1 ἦια I.	P. 1 ἦομεν E.	D. 3 ἦσθην E.
3 ἦις I.	3 ἦσαν E.	
ἦς E.	ἦσαν I.	
ἦς E.	ἦιον E.	

MID. Fut. εἶσομαι, Aor. εἰσάμην, Ep. (§ 252).

¶ 57. PURE VERBS. iii. SECOND AORISTS.

1. AORIST II. of βαίνω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔβην	βῶ	βαίην		βῆναι
2	ἔβης	βῆς	βαίης	βῆθι (βᾶ)	
3	ἔβη	βῆ	βαίη	βήτω	Part.
P. 1	ἔβημεν	βῶμεν	βαίμεν, βαῖμεν		βάς
2	ἔβητε	βῆτε	βαίτε, βαῖτε	βήτε	
3	ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτωσαν, βάντων	
D. 2	ἔβητον	βήτην	βαίητον, βαῖτον	βήτην	
3	ἔβήτην		βαιήτην, βαίτην	βήτην	

2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S. 1	ἀπέδραῶν	ἀποδρῶ	ἀποδραίην	ἀποδράναι
2	ἀπέδραῷς	ἀποδρῷς	ἀποδραίης	
3	ἀπέδραῶ	ἀποδρῶ	ἀποδραίη	Part.
P. 1	ἀπέδραῶμεν	ἀποδρῶμεν	&c.	ἀποδράς
2	ἀπέδραῶτε	ἀποδρῶτε		
3	ἀπέδραῶσαν	ἀποδρῶσι		
D. 2	ἀπέδραῶτον	ἀποδρῶτον		
3	ἀπέδραῶτην			

3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔγνων	γνῶ	γνοίην (γνώην)		γνῶναι
2	ἔγnows	γνῶς	γνοίης	γνῶθι	
3	ἔγνω	γνῶ	γνοίη	γνώτω	Part.
P. 1	ἔγνωμεν	γνῶμεν	γνοίμεν, γνοῖμεν		γνούς
2	ἔγνωτε	γνῶτε	γνοίτε, γνοῖτε	γνῶτε	
3	ἔγνωσαν	γνῶσι	γνοίησαν, γνοῖεν	γνώτωσαν, γνόντων	
D. 2	ἔγνωτον	γνῶτον	γνοίητον, γνοῖτον	γνῶτον	
3	ἔγνώτην		γνοιήτην, γνοίτην	γνώτων	

4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδυν	δύω	δύοιμι		δύναι
2	ἔδύς	δύης	δύοις	δῦθι	
3	ἔδυν	δύη	δύοι	δύτω	Part.
P. 1	ἔδύμεν	δύωμεν	δύοιμεν		δύς
2	ἔδύτε	δύητε	δύοιτε	δύτε	
3	ἔδυσαν	δύωσι	δύοιεν	δύτωσαν, δύντων	
D. 2	ἔδυστον	δύητον	δύοιτον	δύτον	
3	ἔδύτην		δυοίτην	δύτων	

¶ 58. XV. (E.) PRETERITIVE VERBS.

1. *Oἶδα, to know.*

PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδε	εἰδῇ	εἰδείη	ἴτω	Part.
P. 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	
3	οἶδᾱσι, ἴσᾱσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστον	εἰδῆτον		ἴστον	3 ἴτων

PLUPERFECT II.

	Ind.	Subj.	P. ἦδειμεν, ἦσμεν	D. ἦδειτον, ἦστον
S. 1	ἦδεν, ἦδη			
2	ἦδεις, - ἦδησθα	ἦδης, ἦδησθα	ἦδειτε, ἦστε	
3	ἦδει(ν), ἦδη	ἦδσαν, ἦσαν		ἦδείτην, ἦστην

Future, εἴσομαι, εἰδήσω. Aorist, εἶδησα.

2. *Δέδοικα or δέδια, to be afraid.*

PERFECT II.

PLUPERF. II.

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδιέναι	έδεδίεν
2	δέδιας	δεδίης	δεδιθι		έδεδίεις
3	δέδιε	δεδίη	δεδίτω	Part.	έδεδίει
P. 1	δέδιμεν	δεδίωμεν		δεδιώς	έδεδιμεν
2	δέδιτε	δεδίητε	δέδιτε		έδεδιτε
3	δεδίᾱσι	δεδίωσι	δεδίτωσαν		έδεδισα
D. 2	δέδιτον	δεδίητον	δέδιτον		έδεδίτον
3		δεδίων			έδεδίτην

1 Perf. δέδοικα. 1 Pluperf. έδεδοίkein. Fut. δείσομαι. Aor. έδεισα.

¶ 59. 3. *ἤμαι, to sit.*

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	ἤμαι		ἦσθαι	ἤμενος	ἤμην
2	ἦσαι	ἦσο			ἦσο
3	ἦσαι	ἦσθω			ἦστο
P. 1	ἤμεθα				ἤμεθα
2	ἦσθε	ἦσθε			ἦσθε
3	ἦνται	ἦσθωσαν, ἦσθων			ἦντο
D. 2	ἦσθον	ἦσθον	3 ἦσθων		ἦσθον 3 ἦσθην

PRETERITIVE VERBS.

4. Κάθηναι, to sit down.

PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθηναι	κάθωμαι	καθοίμην		καθῆσθαι
2	κάθησαι	κάθηῃ	κάθοιο	κάθησο	
3	κάθεται	κάθῃται	κάθοιτο	καθήσθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθοίμεθα		καθήμενος
2	κάθησθε	κάθησθε	κάθοισθε	κάθησθε	
3	κάθονται	κάθωνται	κάθουντο	καθήσθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθοίσθην	καθήσθων	

PLUPERFECT.

S. 1	ἐκάθημην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	καθῆσο	2	ἐκάθησθε,	καθῆσθε
3	ἐκάθητο,	καθῆστο	3	ἐκάθηντο,	καθήντο
D. 2	ἐκάθησθον,	καθῆσθον	D. 3	ἐκαθήσθην,	καθήσθην

¶ 60. Κεῖναι, to lie down.

PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κέωμαι	κεοίμην		κεῖσθαι
2	κεῖσαι	κέῃ	κέοιο	κεῖσο	
3	κεῖται	κέηται	κέοιτο	κείσθω	Part.
P. 1	κέιμεθα	κεώμεθα	κεοίμεθα		κέιμενος
2	κεῖσθε	κέησθε	κέοισθε	κεῖσθε	
3	κεῖνται	κέωνται	κέουντο	κείσθωσαν, κείσθων	
D. 2	κεῖσθον	κέησθον	κέοισθον	κεῖσθον	
3			κεοίσθην	κείσθων	

IMPERFECT OR PLUPERFECT.

S. 1	ἐκέιμην	P. ἐκέιμεθα	D.	
2	ἔκεισο	ἔκεισθε		ἔκεισθον
3	ἔκειτο	ἔκειντο		ἐκέισθην

Future, κείσομαι.

¶ 61. XVI. CHANGES IN THE ROOT

A. EUPHONIC CHANGES.

[§§ 259 – 264.]

- | | | |
|-----------------|--|---------------------------------------|
| 1. Precession | $\left\{ \begin{array}{l} \text{a. of } \alpha \text{ to } \varepsilon. \\ \text{b. of } \varepsilon \text{ and } \sigma \text{ to } \iota. \end{array} \right.$ | 4. Metathesis. |
| 2. Contraction. | | 5. To avoid Double Aspiration. |
| 3. Syncope. | | 6. Omission or Addition of Consonant. |
| | | 7. From the Omission of the Digamma. |

B. EMPHATIC CHANGES.

I. BY LENGTHENING A SHORT VOWEL.

[§§ 266 – 270.]

- | | | |
|--|--|---|
| 1. $\check{\alpha}$ to η . | $\left \begin{array}{l} 4. \varepsilon \text{ to } \varepsilon\iota. \\ 5. \gamma \text{ to } \tau. \\ 6. \gamma \text{ to } \varepsilon\iota. \end{array} \right $ | 7. σ to $\sigma\nu$. |
| 2. $\check{\alpha}$ to $\alpha\iota$. | | 8. $\check{\upsilon}$ to $\bar{\upsilon}$. |
| 3. Various Changes of α . | | 9. $\check{\upsilon}$ to $\varepsilon\nu$. |

II. BY THE ADDITION OF CONSONANTS.

[§§ 271 – 282.]

- | | | | |
|----------------|---|--|---|
| 1. Of τ | $\left\{ \begin{array}{l} \alpha. \text{ To Labial Roots.} \\ \beta. \text{ To Other Roots.} \end{array} \right.$ | 3. Of ν | $\left\{ \begin{array}{l} \alpha. \text{ Prefixed to a Consonant} \\ \beta. \text{ Affixed to a Consonant.} \\ \gamma. \text{ Affixed to a Vowel.} \\ \delta. \text{ Prefixed to } \alpha. \end{array} \right.$ |
| 2. Of σ | | $\left\{ \begin{array}{l} \alpha. \text{ Prefixed.} \\ \beta. \text{ Affixed.} \\ \text{Uniting with a} \\ \gamma. \text{ Palatal to form } \sigma\sigma(\tau\tau). \\ \delta. \text{ " " } \zeta. \\ \varepsilon. \gamma\gamma \text{ " } \zeta. \\ \zeta. \text{ Lingual " } \zeta. \\ \eta. \text{ " " } \sigma\sigma(\tau\tau). \\ \theta. \text{ Labial " } \zeta, \sigma\sigma. \end{array} \right.$ | |
| | | 5. Of $\delta, \gamma, \vartheta, \chi$. | |

III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283 – 300.]

1. By Reduplication (§§ 283 – 286).

- | | |
|--------------|--|
| a. Proper. | $\left \begin{array}{l} \alpha. \text{ In Verbs in } -\mu\iota. \\ \beta. \text{ In Verbs in } -\sigma\chi\omega. \\ \gamma. \text{ In Other Verbs.} \end{array} \right.$ |
| b. Attic. | |
| c. Improper. | |

2. By Syllabic Affixes (§§ 287 – 299).

- | | | |
|---------------------------------|--|--|
| a. α and ε . | $\left \begin{array}{l} \alpha. \text{ To Pure Roots.} \\ \beta. \text{ To Palatal Roots.} \\ \gamma. \text{ To Lingual and Liquid} \\ \text{[Roots.} \\ \varepsilon. \iota\sigma\chi. \\ \zeta. \iota\zeta. \\ \text{g. Other Syllables.} \end{array} \right.$ | |
| b. $\check{\alpha}\nu$ | | $\left\{ \begin{array}{l} \alpha. \text{ Without further change.} \\ \beta. \text{ With the Insertion of } \nu. \\ \gamma. \text{ With } \check{\alpha}\nu \text{ prolonged.} \end{array} \right.$ |
| c. $\nu\iota$. | | |
| | | |

3. By Exchange of Letters (§ 300).

 σ becoming ι .

C. ANOMALOUS CHANGES.

[§ 301.]

D. TABLES OF FORMATION.

¶ 62. I. TABLE OF DERIVATION.

A. NOUNS.

[§§ 305-313.]

I. FROM VERBS, denoting

1. The *Action*; in -σις, -σιᾶ, -η, -α, -ος (-ου), -τος, -ος (-εος), -μός, -μη.
2. The *Effect* or *Object*, in -μα.
3. The *Doer*, in -της, -τηρ, -τωρ, (F. -τριᾶ, -τειρᾶ, -τρίς, -τίς,) -εύς, -ος.
4. The *Place*, *Instrument*, &c., in -τήριον, -τερον, -τεᾶ.

II. FROM ADJECTIVES, expressing the *Abstract*, in -ία (-ειᾶ, -οιᾶ), -της, -σύνη, -ος (-εος), -ᾶς.

III. FROM OTHER NOUNS.

1. *Patrials*, in -της (F. -τῖς), -εύς (F. -ῖς).
2. *Patronymics*, in -ῖδης, -ᾶδης, -ᾷδης (F. -ῖς, -ᾶς, -ῖάς), -ῖων, (F. -ῖωνη, -ῖνη).
3. *Female Appellatives*, in -ῖς, -αινᾶ, -ειᾶ, -σσᾶ (-ττᾶ).
4. *Diminutives*, in -ιον (-ῖδιον, -ᾶριον, -ύλλιον, -ύδριον, &c.), -ίς, -ιδεύς, -ίχνη, -άκνη, -υλλίς, -ύλος, &c.
5. *Augmentatives*, in -ων, -ωνία, -αῖς.

B. ADJECTIVES.

[§§ 314-316.]

I. FROM VERBS; in ἰκός, -τήριος, -μων, *active*; -τός, -τέος, -νός, *passive*; ἱμός, *fitness*; ᾶρός, -ᾶς, &c.II. FROM NOUNS; in ἰος (-αιος, -ειος, -οιος, -μος, -υιος), *belonging to*; ἱκός, -κός, -ᾶκός, -αῖκός, *relating to*; -εος, ἱνός, -εν, *material*; -ινός (ῖ), *time* or *prevalence*; ἱνός, -ηνός, -ᾶνός,

patrial; -ρός, -ερός, -ηρός, -ᾶλός, -ηλός, -ωλός, -εις, -ᾶδης, *fulness* or *quality*.

III. FROM ADJECTIVES AND ADVERBS.

1. As from Nouns.
2. Strengthened Forms; Comparative, Superlative.

C. PRONOUNS.

[§ 317.]

D. VERBS.

[§§ 318, 319.]

I. FROM NOUNS AND ADJECTIVES; in -έω, -εύω, -ᾶω, *to be* or *do*; -όω, -αίνω, -ύνω, *to make*; -ίζω, -ᾶζω, *imitative*, *active*, &c.; -ω with penult strengthened, *active*, &c.II. FROM OTHER VERBS; in -σεῖω, -ιάω, -άω, *desiderative*; -ζω, -σχω, &c., *frequentative*, *intensive*, *inceptive*, *diminutive*, &c.

E. ADVERBS.

[§§ 320-322.]

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES.

1. *Genitives*, in -θεν, *place whence*; -ου, *place where*; -ης, &c.
2. *Datives*, in -οι, -οῖ, -ησὶ, -αῖσιν, *place where*; -η, -α, -αι, -ι, *way*, *place where*, *time when*; &c.
3. *Accusatives*, especially Neut. Sing. and Plur. of Adjectives.

II. DERIVATIVES SIGNIFYING

1. *Manner*, in -ως, -ηδον, -δον, -δην, -ᾶδην, -δᾶ, -ί, -εί, -ς.
2. *Time when*, in -τε, -ἱκᾶ.
3. *Place whither*, in -σε.
4. *Number*, in -ᾶκίς.

III. PREPOSITIONS WITH THEIR CASES.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS WITHOUT CASES.

¶ 63. II. PRONOMINAL

[Obsolete Primitives are printed in capitals]

		Negative.				Relative.			
		Orders,	I. Interrog.	II. Indef.	III. Objective.	IV. Subjective.	V. Definite.	VI. Indefinite	
A. ADJECTIVES OF 1. Property. 2. Property. 3. Place.	1. Distinction.	Positive,	τίς ; ΠΟΣ ;	τίς, ΠΟΣ,	οὐτίς, οὐδείς, οὐδαμός,	μήτις, μηδείς, μηδαμός,	ὅς, 	ὅστις, ὅποιος,	
		Compar.,	πότερος ;	ποτερός,	οὐδέτερος, οὐδοπότερος,	μηδέτερος, μηδοπότερος,		ὁπότερος,	
		Superl.,	πόστος ;					ὁπόστος,	
		Quantity,	πόσος ;	ποσός,			ὅσος, ὁσάτιος,	ὁπόσος,	
		Quality,	ποιός ;	ποιός,	οὐτιδανός, οὐδαμινός,	μηδαμινός,	οἷος, 	ὁποιός,	
		Age, Size,	πηλίκος ;				ἡλίκος,	ὁπηλίκος,	
		Country,	ποδαπός ;					ὁποδαπός,	
		Day,	ποσταῖος ;					ὁποσταῖος,	
		Whence,	πόθεν ;	ποθέν,	οὐδαμόθεν,	μήποθεν, μηδαμόθεν,	ὅθεν, ἐνθεν,	ὁπόθεν,	
		Where,	ποῦ ;	πού,	οὐδετέρωθεν, οὐδαμοῦ, πόθι ;	μηδετέρωθεν, μηδαμοῦ, ποθί,	οὔ, ἐνθα, ὅσαχού, ὅθι,	ὁποτέρωθεν ὁπου, ὁπόθι,	
B. ADVERBS OF	1. Place.	Whither,	ποτέρωθι ; ποί ; πόσε ;	ποί, 	οὐδαμόσε,	μηδαμοῖ, μηδαμόσε,	οἷ, 	ὁποτέρωθι, ὁποι, ὁπόσε,	
		2. Way, or Place where,	ποτέρωσε ; πῇ ;	πῇ,	οὐδετέρωσε, οὐπη, οὐδέπη,	μηδετέρωσε, 	οἷ, 	ὁποτέρωσε, ὁπη,	
		3. Manner,	ποσαχῇ ; ποτέρῃ ; πῶς ;	ποτερῇ, 	οὐδαμῇ, οὐδετέρῃ, οὐπως, οὐδαμῶς,	μηδαμῇ, μηδετέρῃ, μήπως, μηδαμῶς,	ὁσαχῇ, ὥς, 	ὁποσαχῇ, ὁποτέρῃ, ὁπως, 	
		4. Time.	ποτέρως ; ποσαχῶς ; πῶ ;	ποτέ, 	οὐδετέρως, οὐπω, οὐδέ- οὐποτε, οὐδέποτε,	μηδετέρως, μήπω, μηδέ- μηδέποτε.	οἷως, [πω, [πω, ὁσαχῶς, 	ὁποιώς, ὁποτέρως, 	
			General,	πότε ;	ποτέ,			ὅτε,	ὁπότε,
			Specific,	πηνίκα ;				ἡνίκα,	ὁπηνίκα,
			Various,	πῆμος ;				ἥμος, ἐπεί,	ὁπῆμος,
								ἔως, ὅφρα,	
		5. Number,	ποσάκις ;		οὐδενάκις,		ὁσάκις,	ὁποσάκις,	

DERIVATIVE NOUNS. ποσότης, ποιότης, πηλικότης, οὐδαμινότης, ὁποιότης, ἱερέτης, ἱερεϊότης, ὁμοιότης, ἰσότης, ἱετέρωσις, ὁμολώσις, ἴσωςις, ἀλλοιωσις, &c.

III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV. Words of SEPARATION and DISTINCTION govern the Genitive. § 346

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; OR, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative. § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the included verb. § 430.

The same verb often governs two ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. — (II.) The DIRECT OBJECT and the EFFECT. *not in apposition*; as with verbs of *doing*, *saying*, &c. — (III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. §§ 434–436.

XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative. § 437.

XXIII. EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

XXIV. The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

XXV. The COMPELLATIVE of a sentence is put in the Vocative. § 442.

XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. § 526.

XXIX. A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the *singular*. § 549.

The PASSIVE VOICE has for its SUBJECT an *object of the Active*, commonly a *direct*, but sometimes an *indirect* object. Any other word governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Passive, by the *Genitive* with a *preposition*. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged* ;
Aorist, as (a.) *momentary* or *transient* ;

{ (b.) a *habit* or *continued course of conduct* ; (c.) *doing at the time of*, or *until an*
{ (b.) a *single act* ; (c.) *simply done in its own time* ;

{ *other action* ; (d.) *begun*, *attempted*, or *designed* ; (e.) *introductory*. } §§ 570 - 574.
{ (d.) *accomplished* ; (e.) *conclusive*. }

The generic Aorist often supplies the place of the *specific Perfect and Pluperfect* § 680.

The INDICATIVE expresses the *actual* ; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses* ; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses* ; and the OPTATIVE, the *secondary*. § 592.

Supposition as fact is expressed by the appropriate tense of the Indicative ; *supposition that may become fact*, by the Subjunctive ; *supposition without regard to fact*, by the Optative ; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 608.

XXX. The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*. § 625.

XXXI. The SUBJECT OF THE INFINITIVE is put in the *Accusative*. § 626.

XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive* ; an IMPERSONAL PARTICIPLE, in the *Accusative*. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

XXXIII. ADVERBS modify *sentences*, *phrases*, and *words* ; particularly *verbs*, *adjectives*, and *other adverbs*. § 646.

XXXIV. PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

XXXV. CONJUNCTIONS connect sentences and like parts of a sentence § 654.

IV. FORMS OF ANALYSIS AND PARSING.

¶ 65. A. OF WORDS.

— is a $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{NOUN of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.} \end{array} \right\}, \text{ from } — —$

(*decline*); $\left[\begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{the Gen. of } —, \\ \text{the Dat. of } —, \\ \text{the Acc. of } —, \text{ \&c.,} \end{array} \right\} \text{Rule. } \textit{Remarks.}$

— is an ADJECTIVE $\left[\begin{array}{l} \text{in the Pos.} \\ \text{Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degree, from } — — — (\textit{compare}),]$

$\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations } (\textit{decline}); \left[\begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —;$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } — \\ \text{used substantively, \&c.}, \text{Rule. } \textit{Remarks.}$

— is a $\left. \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers. } \left. \right\}, \text{ from } — — — (\textit{de-}$

cline); $\left[\begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{agreeing with } —, \text{ \&c.,} \end{array} \right\} \text{Rule. [It refers to } — \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{Rule;} \\ \text{and connects } — \text{ to } —.] \textit{Remarks.}$

— is a $\left. \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive " } \\ \text{Deponent " } \\ \text{Barytone " } \\ \text{Contract " } \\ \text{VERB in } \mu\iota, \text{ \&c.,} \end{array} \right\} \text{from } — — — (\textit{conjugate}); \left[\begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] of —,]	{Root — Roots — —}	, [Prefix —,]	Affix —;	the	Pres.	Ind.	{	Act. Mid. Pass.}
					Impf.	Subj.		
					Fut.	Opt.		
					2 Fut. 1 Aor. &c.	Imp. Inf. Part.		
(vary and inflect);	{	(if finite) the	1) 2) 3)	Pers.	Sing. Plur. Dual	}	, agreeing with —,	{
{	(if Inf.)	having for its subject —, and	{	depending on —, subject of —, &c.,	}	}	}	{
{	(if Part.) the	Nom. Gen. &c.	{	Sing. Plur. Dual	{	Masc. Fem. Neut.	}	}

Rule. Remarks.

— is an Interrogative } ADVERB of Place } Pos. } De-
 Indefinite } Time }
 Demonstrative } Manner }
 Complementary } Order }
 &c. } &c. } Sup. }

gree, from — (*compare*).] [Derived from —,] modifying —, Rule. [It
 [Compounded of —,] refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,] governing —, and marking
 [Compounded of —,] its relation to —, Rule. Remarks.

— is a Copulative } CONJUNCTION, [Derived from —,] connect-
 Conditional }
 Complementary } [Compounded of —,]
 &c. }

ing — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,] and independent of gram-
 [Compounded of —,] matical construction (§ 645). Remarks.

NOTES (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "*vary*" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "*inflect*," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form, signification, and use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

INTRODUCTION.

§ 1. THE Ancient Greeks were divided into three principal races ; the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric ; the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT OR LANGUAGE.

The Attic and Common dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long α , which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic, they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form κοινόν, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation κοινός as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Maittaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term Ionic is usually confined to the language spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*.

The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called Ἑλληνιστής (from ἐλληνίζω, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity, the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language ; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

BOOK I.

ORTHOGRAPHY AND ORTHOËPY.

Γραμμάτων τε συνήσεις
Ἐξῆρον αὐτοῖς.

Æschylus, Prom. Vinc.

CHAPTER I.

CHARACTERS.

[¶¶ 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written ς ; *not final*, σ ; as, *στάσις*. In compound words, some editors, without authority from manuscripts, use ς at the end of each component word; thus, *προσεῖςφέρεις*. The other double forms are used indifferently; as, *βοῦς* or *βοῦς*.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*); as, $\kappa\alpha\iota$ for *καὶ*, $\sigma\theta$ for *ου*, $\sigma\tau$ for *σθ*, $\sigma\tau\iota\gamma\mu\alpha$ for *στ*. For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as, α' 1, ι' 10, $\iota\beta'$ 12, $\rho\kappa\gamma'$ 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath* · as, ϵ' 5, ϵ 5,000, $\kappa\gamma'$ 23, $\kappa\gamma$ or $\kappa\gamma$ 23,000, $\alpha\omega\mu\acute{\alpha}$ 1841.

NOTES. *α*. Van, in its usual small form (ς), resembles the ligature for στ (§ 10). Hence some editors confound them, and employ ΣΤ, as the large form of Van, to denote 6.

β. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, Ἰλιάδος, *A*, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

γ. Another method of writing numerals occurs in old inscriptions, by which 1 denotes *one*, Π (for Πέντε) *five*, Δ (for Δέκα) *ten*, Η (for Ηεκατόν, § 22. *α*) *a hundred*, Χ (for Χίλιοι) *a thousand*, Μ (for Μύριοι) *ten thousand*. Π drawn around another numeral multiplies it by five. Thus, ΜΧΧ [H] H [Δ] ΔΔΠΠ = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, Κύκλωψ, *Cyclops*.

NOTES. *α*. The letter γ becomes *n*, when followed by another palatal; but, otherwise, *g*; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; συγκοπή, *syncope*; λάρυγξ, *larynx*; Ἀἰγίνα, *Ægina*.

β. The diphthong αι becomes in Latin *æ*; οι, *æ*; ει, *i* or *ē* (before a consonant almost always *i*); ου, *ū*; and υι, *yi*; as, Φαῖδρος, *Phædrus*; Βοιωτία, *Beotia*; Νεῖλος, *Nilus*; Δαρῖος, *Darius*; Μήδεια, *Medæa*; Μοῦσα, *Mûsa*, Εἰλείθυια, *Ilithyia*.

A few words ending in αια and οια are excepted; as, Μαῖα, *Maia*, Τροία, *Troia* or *Troja*; so also Αἶας, *Ajax*.

γ. The improper diphthongs αι, ηι, υι, are written in Latin simply *a*, *e*, *o*; as, Θράκη, *Thracæ*, Ἅιδης, *Hædēs*, Θρῆσσα, *Thressa*, ὠδή, *odē*. But in a few compounds of ὠδή, υι becomes *æ*; as, τραγωδία, *tragœdia*, Eng. *tragedy*.

δ. The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, Ἑκτωρ, *Hector*, Ἐρυξ, *Eryx*, Ρέα, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (ˆ), also called the ASPIRATE (aspiro, to breathe). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every initial vowel, and over every initial or doubled ρ.

NOTES. 1. An initial *υ* has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, ὕς, ὕμεις, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms ὕμεις, ὕμμι or ὕμμι, ὕμμι.

2. An *initial* ρ requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as, $\rho\acute{\epsilon}\omega$. When ρ is *doubled*, the first ρ has the smooth breathing, and the second the rough; as, $\Pi\rho\rho\acute{\omicron}\varsigma$. See § 62. β .

3. In diphthongs (except α , η , and ω), the breathing is placed over the second vowel; as, $\alpha\upsilon\tau\acute{\omicron}\varsigma$, $\omicron\upsilon\tau\omicron\varsigma$. See § 26.

4. In place of the rough breathing, the Æolic seems commonly, and the Epic often, to have used the digamma (§ 22. δ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as, $\epsilon\upsilon\kappa\eta\lambda\omicron\varsigma$, $\omicron\upsilon\lambda\omicron\varsigma$, $\omicron\upsilon\zeta\omicron\varsigma$, $\eta\acute{\epsilon}\lambda\iota\omicron\varsigma$, $\upsilon\mu\mu\epsilon\iota\varsigma$, for $\epsilon\kappa\eta\lambda\omicron\varsigma$, $\omicron\lambda\omicron\varsigma$, $\omicron\zeta\omicron\varsigma$, $\eta\lambda\iota\omicron\varsigma$, $\omicron\mu\epsilon\iota\varsigma$.

§ 14. III. The ACCENTS are the ACUTE ($'$), the GRAVE ($`$), and the CIRCUMFLEX (\sim or $\^$). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours (?) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

§ 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark ($'$), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS ($\mu\omicron\rho\acute{\omicron}\nu\acute{\iota}\varsigma$, *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as, $\tau\alpha\upsilon\tau\acute{\alpha}$ for $\tau\grave{\alpha}$ $\alpha\upsilon\tau\acute{\alpha}$, $\acute{\epsilon}\lambda\lambda'$ $\acute{\epsilon}\gamma\acute{\omega}$ for $\acute{\epsilon}\lambda\lambda\grave{\alpha}$ $\acute{\epsilon}\gamma\acute{\omega}$.

2. The HYPODIASTOLE ($\upsilon\pi\omicron\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$, *separation beneath*), or DIASTOLE ($\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics $\tau\acute{\epsilon}$ and $\tau\grave{\iota}$; as, $\delta\iota\tau\epsilon$, $\tau\acute{\omicron}\tau\epsilon$, $\delta\iota\tau\iota$, to distinguish them from the particles $\delta\tau\epsilon$, $\tau\acute{\omicron}\tau\epsilon$, $\delta\tau\iota$. Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIÆRESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [], to inclose words of doubtful authenticity; the OBELISK († or —), to mark verses or words as faulty; the ASTERISK (*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. ($-$), to mark a vowel or syllable as *long*; ($\^$), as *short*; ($\bar{\smile}$ or \smile), as *either long or short*.

PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS. η , υ , and ω have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as, $\theta\eta\rho\acute{\sigma}\iota$, $\tau\acute{\upsilon}\pi\tau\omega$, $\sigma\phi\acute{\omega}\nu$.

ϵ and o have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as, $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\acute{o}\gamma\omicron\varsigma$ · $\theta\epsilon\acute{o}\varsigma$, $\nu\acute{o}\omicron\varsigma$ · $\delta\acute{\epsilon}$, $\tau\acute{o}$.

α and ι are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word, ι always maintains its protracted sound; but α , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as, $\theta\eta\rho\acute{\iota}$, $\lambda\acute{\epsilon}\omicron\nu\tau\iota$ · $\pi\rho\acute{\alpha}\gamma\mu\alpha$, $\phi\iota\lambda\acute{\iota}\alpha$ · $\tau\acute{\alpha}$.

NOTE. If α or ι receives the *ictus*, whether primary or secondary, and is followed by a single consonant or ζ , it is protracted in the penult, but abrupt in any preceding syllable; as, $\alpha\gamma\omega$, $\epsilon\lambda\pi\acute{\iota}\zeta\omega$ · $\gamma\rho\acute{\alpha}\phi\epsilon\tau\epsilon$, $\phi\iota\lambda\acute{\epsilon}\omega$, $\text{'Α}\theta\eta\nu\alpha\acute{\iota}\omicron\varsigma$. From this rule is excepted α in any syllable preceding the penult, when the vowel of the next syllable is ϵ or ι before another vowel (both without the ictus), in which case α is protracted; as, $\pi\alpha\tau\acute{\iota}\omega$, $\nu\epsilon\alpha\acute{\nu}\alpha\varsigma$, $\gamma\alpha\lambda\epsilon\iota\omicron\mu\upsilon\omicron\rho\alpha\chi\acute{\iota}\alpha$.

2. **DIPHTHONGS.** The diphthongs are, for the most part, pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ωυ* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *εἰδύια αὐτοί, πλευσούμαι, ἡῦξον, θωῦμα, νιός*.

3. **CONSONANTS.** The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

γ, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γίνος, ἄγγος* (pron. *ang-gos*), *κῆρυξ, χέω*.

θ has the sharp sound of *th* in *thin*; as, *θεός*.

σ has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σέσαι, κόσμος, τῆς, ὅς*.

σ and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας*, *Krit'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξενοφών, ψηφίζω, Πτολεμαῖος, βδέλλιον*. So, in English, *xebec, psalm*, &c.

4. **BREATHINGS.** The *rough* has the sound of *h*; the *smooth* has no sound; as, *ὄρος, ὄρος*. See § 13.

5. **ICTUS.** The primary ictus is placed according to the following

RULE. In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφητε*, *gra-phē'-te*, *γράφετε*, *graph'-e-te*.

NOTE. If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

B. MODERN GREEK METHOD.

§ 19. "*α* and *α* are pronounced like *a* in *father*; after the sound *I* (*ι, η, ει, οι, υ, υι*) it is pronounced like *a* in *peculiarity*. *αι* like *ε*. *αυ, ευ, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *Yorh*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γκ* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ε* like *e* in *fellow*, nearly. *ει* like *i*. *ευ*, see *αυ*. *ζ* like *z*. *η* and *η* like *i*. *ηυ*, see *αυ*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μπ* like *mb*, as, *ἐμπρο-*

σθιν pronounced *émbrosthén*. μψ (μστ) like *mbs*. ν like *n*; before the sound *l*, like *n* in *oNion*. The words τόν, τήν, ἐν, σύν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, ἐν, σύν before *κ* or *ξ* (see γκ, γξ); e. g. τόν καιρόν, ἐν ξυλόχω, pronounced τόνκαιρόν, ἐνξυλόχω; before π or ψ they are pronounced τόν, τήν, ἐν, σύν; e. g. τόν πονηρόν, σύν ψυχῇ, pronounced τόνπονηρόν, σύνψυχῇ. ντ like *nd*, as, ἐντιμος pronounced *éndimos*. ξ like *x* or *ks*. ο like *o* in *porter*. οι like *i*. ου like *oo* in *moon*. π, ρ, like *p*, *r*. σ like *s* in *soft*; before β, γ, δ, μ, ρ, it is sounded like *z*; e. g. κόσμος, σβέσαι, Σμύρνη, pronounced κόζμος, ζβέσαι, Ζμύρνη; so also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς. τ like *t* in *tell*. υ like *i*. υι like *i*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ω like *o*. ων, see *av*.

"The rough breathing is silent in Modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. δειζόν μοι, pronounced δειζόνμοι, but λέλειπταί μοι has the primary accent on the first syllable λει, and the secondary on πται."—*Soph. Gr. Gr.*, pp. 21, 22.

C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *α* protracted like *a* in *futher*, *ι* protracted like *i* in *machine*, *η* like *ey* in *they*, *ου* like *ou* in *our*, *ου* like *ou* in *ragout*, *υι* like our pronoun *we*, and *ζ* like a soft *dz*.

HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *α*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	A α Alpha	ל Lamed	Λ λ Lambda
ב Beth	B β Beta	מ Mem	Μ μ Mu
ג Gimel	Γ γ Gamma	נ Nun	Ν ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	Ε ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	Φ φ Vau	פ Pe	Π π Pi
ז Zayin	Ζ ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	Η η Eta	ק Koph	Ϟ Ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	Ι ι Iota	ש Shin	Ϛ Ϛ San or Sampi
כ Kaph	Κ κ Kappa	ט Tau	Τ τ Tan

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels; viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλόν, *smooth*; thus "Ε ψιλόν, "Υ ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, Ϝ for the rough, and ϝ for the smooth breathing. These marks were abbreviated to Ϝ or ϝ, and were afterwards rounded to their present forms, ' and '. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after Π (hence called Σαμψί, *the S which stood next to Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed "Ο μικρόν, *small O*; and the long *o*, "Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φῖ, Χῖ, as, in English, *be, ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ϟ and ϟ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ϟ in their proper places in the alphabet, but ϟ at the end. Thus employed, they were termed *Episêma* (ἐπίσημον, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, Φιδεῖν, *video, to see*, Φῶνος, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial e, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel v*; thus, βοΦές, βοΦί, βόΦες (Lat. *bovis, bovi, boves*) become βοός, βοῖ, βόες; but βόΦς, βόΦν, βόΦ, βοΦσί become βοῦς, βοῦν, βοῦ, βοῦσί (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed Ἰωνικὰ γράμματα. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, βουστροφῆδόν, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

CHAPTER II.

VOWELS.

[¶ 3.]

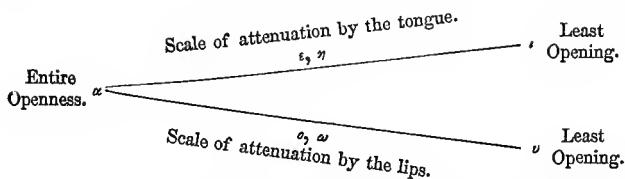
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (α , $\bar{\alpha}$; ι , $\bar{\iota}$; υ , $\bar{\upsilon}$); but of the other two, by different letters (ϵ , η ; ω , $\bar{\omega}$).

NOTES. α . The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β . When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call ϵ and ω the *short vowels*, because they always represent short sounds, η and ω the *long vowels*, because they always represent long sounds, and α , ι , and υ , the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

γ . There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. α , like *a* in *father*, *wall*, *fan* (not as in *hate*); η , ϵ , like *e* in *they*, *then* (not as in *mete*); ι like *i* in *machine*, *pin* (not as in *pine*); ω , α , like *o* in *note*, *not*; υ like *u* in *tube*, *bull*. They will hence be thus placed upon the scale of *precession* or *attenuation*.



In general, α , ϵ , and σ are termed the *open*, and υ and ι the *close* vowels; but α is more open than ϵ and σ , and ι is somewhat closer than υ .

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always ι or υ . Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, $\omega\upsilon$ scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After α long, η , and ω , the subjunctive ι so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, Ἰδιῆς or Ἰδῆς , pron. *Hādēs*, Ἰδιῆ or Ἰδῆ , *ēdē*; Ἰδιῆ or Ἰδῆ , *ōdē*.

NOTES. α . The ι subscript is often written where it does not belong, from false views of etymology; as in the Epic dative Ἰδιῆς , for Ἰδιῆς (§ 8); and in the aorist of liquid verbs, which have α in the penult of the theme; thus, from φαίνω , αἶρω (roots φαν- , ἀρ-), ἔφηναι , ἦρα , ἔρω , for ἔφηναι , ἦρα , ἔρω . so Perf. II. πέφηναι , for πέφηναι .

β . In some cases the best critics differ; thus, in the infinitive of verbs in -άω , some write τιμάειν , as contracted from τιμάειν , and others τιμάειν , as contracted from an older form τιμάειν . So in the adverbial forms πῆ , ἔπει , or πῆ , ἔπει , and the like.

§ 26. 4. In diphthongs, except the three just mentioned (α , η , and ω), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels; as, αὐτή , *herself*, but αὐτή , *cry*; ἡὺδα , but ἡὺσε αἶρεσις (ᾶ), but Ἰδιῆς (ᾶ).

If two vowels which might form a diphthong are pronounced separately, the second is marked with a diæresis (§ 16. 3); as, ἀὐτή , ἡὺσε .

For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

1.) In the change of simple vowels.

Precession especially affects α , as the most open of the vowels, changing it, when short, to ϵ and o , and, when long, to η , and sometimes to ω .

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs $\pi\epsilon\iota\omega$, $\sigma\tau\epsilon\acute{\iota}\phi\omega$, we find the root in three forms, $\pi\alpha\pi$ -, $\tau\epsilon\pi$ -, and $\tau\epsilon\sigma$ -, $\sigma\tau\epsilon\alpha\phi$ -, $\sigma\tau\epsilon\pi\phi$ -, and $\sigma\tau\epsilon\sigma\phi$ -; and in $\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$, we find the forms $\rho\alpha\gamma$ -, $\rho\eta\gamma$ -, and $\rho\omega\gamma$ -. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is α , but in the second, o , for which in one case ϵ appears. In the indicative active, the connecting vowel in the aorist and perfect is α (passing, however, into ϵ in the 3d pers. sing.; compare the imperative $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omicron\nu$), while in the present, imperfect, and future, it is o before a liquid, but otherwise ϵ .

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

α . The long vowel is regarded as the short vowel doubled that is, $\bar{\alpha} = \alpha\alpha$, $\eta = \epsilon\epsilon$, $\omega = o o$, $\bar{\upsilon} = \upsilon\upsilon$, and $\bar{\iota} = \iota\iota$. Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels, α , unless it follows ϵ , ι , ρ , or $\rho\sigma$, is usually lengthened, not to $\bar{\alpha}$, but to the closer η , and $\epsilon\epsilon$ and $\sigma\sigma$ commonly form, not η and ω , but the closer diphthongs $\epsilon\iota$ and $\sigma\upsilon$, which are hence termed the *corresponding diphthongs* of ϵ and σ .

β . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare $\beta\alpha\sigma\iota\lambda\eta\varsigma$ with $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASSIS ($\kappa\rho\alpha\tilde{\iota}\sigma\iota\varsigma$, *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ($\sigma\upsilon\nu\iota\zeta\eta\sigma\iota\varsigma$, *placing together*), or *synecphonēsis* ($\sigma\upsilon\nu\epsilon\kappa\phi\acute{\omega}\nu\eta\sigma\iota\varsigma$, *pronouncing together*).

A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is ι or υ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to ι or υ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An ι , when absorbed in α , η , or ω , is written beneath it. The laws of contraction take effect, without regard to an ι subscript, or the subjunctive ι of the diphthong $\epsilon\iota$; as, $\alpha\eta\iota$ α , $\alpha\epsilon\iota$ α (§ 33).

§ 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become		as		become		as	
αῖ	α,	ῥαῖστος	ῥᾱστος.	οῖ	οι,	ἡχοῖ	ἡχοι.
εῖ	ει,	τείχει	τείχει.	ωῖ	ω,	λώϊστος	λώστος.
ηῖ	η,	Θηῖσα	Θηῖσα.	υῖ	υι,	νέκυι	νέκυι (Ep.).

EXCEPTION. αῖ, like αῖ, becomes α; as, γήραῖ, γήρα · unless, with Thiersch, we prefer to write γήραι.

§ 33. II. α, (1.) before an *E* sound (§ 3), absorbs it; but (2.) before another *A* sound, is itself absorbed. (3.) α, or (4.) η, with an *O* sound, forms ω. Thus,

	become		as		become		as
(1.) αε	ᾱ,	τίμας	τίμα.	οα	ω,	ἡχάα	ἡχώ.
αει	α,	τιμάεις	τιμάῃς.	αω	ω,	τιμάω	τιμά.
αη	ᾱ,	τιμάητε	τιμάτε.	ωα	ω,	ἥρωας	ἥρας.
αη	α,	τιμάη	τιμά.	οι	ω,	τιμάοιμι	τιμάμι.
(2.) αα	ᾱ,	γέραα	γέρα.	αου	ω,	τιμάουσι	τιμάσι.
αα	α,	μνάα	μνά.	ουα	ω,	οὔατος	ούτος.
ααι	αι,	μνάαι	μνάι.	(4.) οη	ω,	δηλόητε	δηλώτε.
(3.) αο	ω,	τιμάομεν	τιμάωμεν.	οη	ω,	διδόης	διδώς.

EXCEPTIONS. α. The closer η takes the place of ᾱ in the contract forms of four every-day verbs; viz. πεινάω, to hunger, διψάω, to thirst, χρεάμαι, to use, and ζάω, to live; as, πεινάειν πεινῆν, χρεάζεσθαι χρεῖσθαι. Add the verbs κνάω, σμάω, and ψάω · the Subjunctive of verbs in -μι, as, ιστάη (from ἴσθημι) ιστῇ · and the liquid Aorist (see § 56).

β. In adjectives, ο before α and η is absorbed; as, διπλόα διπλᾶ, διπλόαι διπλαῖ, ἀπλόη ἀπλῆ.

γ. In οὔας, ear, the Nominative singular becomes οὔς by an absorption of the α, but the other forms are contracted according to the rule; as, ώτός, ώτα.

δ. For the change of οη into οι, in verbs in -οω, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before σ (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) λόγους, (γλώσσας, γλώσσας) γλώσσας, (οἷς) οἷας οἷς, ἰχθύας ἰχθύς, πόλεας πόλεις, βόας βοῦς, μείζονας (μείζους) μείζους · in themes of Dec. III., (ἔης, ἔας) εἷς, (φανέντες, φανεας) φανείς, (ὀδόντες, ὀδοας) ὀδοῦς, (ρίης, ρίας) ρίς · in feminine adjectives and participles, (φανέντια, φανεασα) φανείσα, (ἄγοντια, ἄγοασα) ἄγουσα · in the 3d pers. plur. of verbs, (βουλευόνσι, βουλευοασι) βουλεύουσι, (τίθενσι) τιθέασι τιθεῖσι, (δίδονσι) διδόασι διδοῦσι, (δείκνυνσι) δεικνύασι δεικνῦσι.

NOTES. α. By a similar contraction with βόας βοῦς, we find also νᾶας ναῦς and γράας γραῦς (§ 14). In like manner ναῦς occurs in the Nom. plur. by contraction from νᾶες, but only in late writers.

β. For *χοῖᾶς χοῖᾶς*, see § 116. ε. For *Κλήμης, Ουάλης*, see § 109. β.

§ 35. 2. When α long is contracted with an O sound, there is usually inserted before the ω an ε, which, however, is not regarded in the accentuation as a distinct syllable; as, *νῶός (νως) νεώς* (§ 9), *Μενέλαος Μενέλεως*, *Ἀτρεΐδῃο Ἀτρεΐδεω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. a), when α is short.

§ 36. III. (1.) εα becomes η, and (2.) εε, ει. (3.) ε and ο, with ο, form ου; but (4.) with other O sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), ε is absorbed. Thus,

	become		as		become		as		
(1.)	εα	η,	τείχεα	τείχη.	οις	οι,	οἷες	οἷς.	
	εφ	η,	χερσέα	χερσῇ.	εου	ου,	φιλέουσι	φιλοῦσι.	
(2.)	εε	ει,	πόλλεες	πόλλεις.	οω	ω,	δηλώω	δηλῶ.	
	εει	ει,	φιλέειν	φιλεῖν.	οφ	φ,	νόφ	νῶ.	
	εει	ει,	κλείεες	κλείεις.	οοι	οι,	νόοι	νοῖ.	
(3.)	εο	ου,	ἐφίλεον	ἐφίλουν.	οου	ου,	δηλόου	δηλοῦ.	
	οε	ου,	δηλίετε	δηλοῦτε.	(5.)	εαι	αι,	χεύσαι	χευσαῖ.
	οει	ου,	μελιτόεις	μελιτοῦς.	εη	η,	φιλέητε	φιληῖτε.	
	οο	ου,	νόος	νοῦς.	εη	η,	φιλέη	φιληῖ.	
(4.)	εω	ω,	φιλέω	φιλῶ.	ηε	η,	τιμῆεντος	τιμῆντος.	
	εφ	φ,	ὀστέφ	ὀστῶ.	ηει	η,	τιμῆεις	τιμῆς.	
	εοι	οι,	φιλείετε	φιλοιῖτε.	υε	υ,	ἰχθύεις	ἰχθύς.	

§ 37. EXCEPTIONS. 1. εα preceded by ε, ι, ρ, or ρο (§ 29), or in the plural or dual of the first or second declension, becomes ᾶ; as, *ὕγεια ὕγια*, *ἀργυρία ἀργυρῆς, ἀργυρία ἀργυρῆ, συνκίας συνκῆς, συνκίᾳ συνκᾶ, ὀστέα ὀστᾶ*. Yet *φρέαρ*, Gen. *φρέατος φρητός* (§ 104).

2. In the dual of the third declension, εε becomes η; as, *τείχεε τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in -εις; as, *βασιλείες βασιλῆς* (incorrectly written -ῆς), instead of the common *βασιλεῖς*.

3. In verbs in -ω, the syllables οη and οει, except in the Infinitive, become οι (i. e. the ο and ι unite, absorbing the η and ε); as, *δηλόη δηλοῖ, δηλόεις δηλοῖς*. But *δηλόειν* (Inf.) *δηλοῦν, διδόης* (from *δίδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, εαι is contracted into η or ει, and ηαι into η; as, *βουλεύεαι βουλεύῃ* or *βουλεύει, βουλεύηαι ουλεύῃ*.

5. For special contractions of ε in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in -εω.

B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *ι* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis (') (§ 16), except when this mark is excluded by the rough breathing; as, τὰμα', οὐμοί'. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, οἱ'μοί'. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following:

α. The *article*; thus, for

(1.)	ὁ ἐκ, ὁ ἐπί,	οὐκ, οὐπί.	For	ἡ ἀρετή,	ἀρετή.
	οἱ ἐμοί,	οὐμοί.		αἱ ἀγαθαί,	ἀγαθαί.
	ὁ ὄρνις,	οὐρνις.		ταὺ αὐτοῦ,	ταὺτοῦ.
	τῷ ἐμῷ, τῇ ἐμῇ,	τῷμῷ, τῇμῇ.		τοῦ ἡμετέρου,	ἡμετέρου.
(2.)	ὁ ἀνὴρ,	ἀνὴρ, or, less	(3.)	ὁ οἶνος,	οἶνος.
		Attic, ὠνὴρ.		οἱ ἐμοί,	οἱ'μοί.
	τῷ ἀνδρί,	τᾶνδρί		τοῦ ὑδατος,	οὐδατος.

NOTES. 1. The *neuter forms* τό and τά are especially subject to crasis; thus, for

(1.)	τὸ ἐναντίον,	τοῦναντίον.	For	τὰ ὄπλα,	ὄπλα.
	τὸ ὄνομα,	τοῦνομα.	(2.)	τὸ ἀληθές,	ἀληθές.
	τὸ ἰμάτιον,	δοίματιον.	(3.)	τὰ αἰσχροά,	αἰσχροά.

2. In crasis, ἔτερος, *other*, retains the old form ἄτερος · thus, for

(2.)	ὁ ἔτερος,	ἄτερος.	For	τοῦ ἐτέρου,	ἄτέρου.
	τὸ ἔτερον,	ἄτερον.		τῷ ἐτέρῳ,	ἄτέρῳ.

§ 40. β. The *conjunction καί, and*; thus, for

(1.)	καὶ ἄν, καὶ ἐάν,	κᾶν.	For	καὶ ὁ, καὶ οἱ,	χω, χω.
	καὶ ἐν, καὶ ἐκ,	κᾶν, κᾶκ.	(2.)	καὶ εἰ, καὶ οὐ,	κεῖ, κοῦ.
	καὶ ἔτερος,	χᾶτερος.		καὶ ὑπό,	χὑπό.
	καὶ εἴτα,	κᾶτα.	(2, 3.)	καὶ ἡ ἀγχουσα,	χῆγχουσα

γ. A few other *particles*; thus, for

ἥτοι ἄρα,	ἥτᾶρα.	For	μηδέπω ἐν,	μηδέπω 'ν.
μέντοι ἄν,	μεντᾶν.		ποῦ ἐστιν,	ποῦ 'στιν.
οὐτοι ἄρα,	οὐτᾶρα.		πρὸ ἐργου,	προῦργου.
οἱ μὴ ἔχοιμι,	εἰ μὴ 'χοιμι.		ὦ ἀγαθὲ,	ὦ 'γαθὲ.
μὴ εὖρω,	μὴ 'ὔρω.		ὦ ἀνδρῶπι,	ὦ 'νδρῶπι.

δ. Some forms of the *pronouns*; thus, for

ἐγὼ οἶδα,	ἐγὼ ᾿ῶδα.	For δ' ἐφώρα,	οὐφώρα.
ἐγὼ οἶμαι,	ἐγὼ ᾿μαι.	οὐ ἔνεκα,	οὐνεκα.
μοὶ ἰδόνει,	μοῦδόνει.	ὅπου ἔνεκα,	ὁδοῦνεκα.
σοὶ ἴστιν,	σοῦστιν.	ᾧ ἄν, ᾧ ἐμέ,	ἄν, ἀμέ.

The few cases which remain are best learned from observation.

C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *ᾱ*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. ῥά, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἄφ' ἑαυτοῦ* (for *ἀπὸ ἑαυτοῦ*, § 65), *ἐπ' ἐκείνον*, *κατ' ἐμέ*, and, in composition (where the sign ' is omitted), *ἀνέρχομαι*, *διελαύνω*, *πάρεμι*. *ἀλλ' ἐγώ*, *ᾧ' οὐν*, *γ' οὐδέν*, *μάλ' ἄν*, *ὅθ' ὅ* (*ὅτε ὅ*), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη*. *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἷδ' ὅτι*, *φῆμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *περί* or *ὑπὲρ* (which might then be confounded with *ὑπερ*); and never in the Epic *ἑσσί* (2d person singular of *εἰμί*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *ν* *paraogic* (§ 66) are not elided in prose, except *ἑστί*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long α , for the most part, is retained in the Doric and Æolic, but in the Ionic passes into η ; while in the Attic it is retained after ϵ , ι , ϵ , and $\epsilon\sigma$, but otherwise passes into η (§ 29). Thus, Dor. $\alpha\mu\acute{\epsilon}\rho\alpha$, Att. $\eta\mu\acute{\epsilon}\rho\alpha$, Ion. $\eta\mu\acute{\epsilon}\rho\eta$. Dor. $\delta\alpha\mu\omicron\varsigma$, $\pi\acute{\alpha}\gamma\alpha$, $\acute{\omega}\kappa\upsilon\tau\alpha\varsigma$, Att. and Ion. $\delta\eta\mu\omicron\varsigma$, $\pi\eta\gamma\acute{\eta}$, $\acute{\omega}\kappa\upsilon\tau\eta\varsigma$. Dor. and Att. $\sigma\omicron\phi\acute{\iota}\alpha$, $\pi\epsilon\acute{\alpha}\gamma\mu\alpha$, Ion. $\sigma\omicron\phi\acute{\eta}\eta$, $\pi\epsilon\eta\gamma\mu\alpha$. So, even in diphthongs, Ion. $\nu\eta\upsilon\varsigma$, $\gamma\epsilon\eta\upsilon\varsigma$, for $\nu\alpha\upsilon\varsigma$, $\gamma\epsilon\alpha\upsilon\varsigma$, and in Dat. pl. of Dec. I., $-\eta\varsigma$, $-\eta\varsigma$, for $-\alpha\iota\varsigma$, $-\alpha\iota\varsigma$.

NOTE. The use of this long α produced, in great measure, the Doric feature called *πλαττυασμός*, *broad pronunciation*, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short α is retained by the Doric in some words, where, in the Attic, it passes into ϵ ; and in some (particularly verbs in $-\alpha\omega$) by the Attic, where it becomes ϵ in the Ionic. Thus, Dor. $\tau\epsilon\acute{\alpha}\phi\omega$, $\Lambda\epsilon\tau\acute{\alpha}\mu\iota\varsigma$, $\acute{\omicron}\kappa\acute{\alpha}$, $\phi\epsilon\acute{\alpha}\sigma\acute{\iota}$, Att. $\tau\epsilon\acute{\epsilon}\phi\omega$, $\Lambda\epsilon\tau\epsilon\mu\iota\varsigma$, $\acute{\omicron}\tau\epsilon$, $\phi\epsilon\epsilon\sigma\acute{\iota}$. Att. $\acute{\omicron}\rho\acute{\alpha}\omega$, $\phi\omicron\iota\tau\acute{\alpha}\omega$, $\tau\acute{\epsilon}\sigma\sigma\alpha\epsilon\varsigma$, $\acute{\alpha}\rho\sigma\eta\eta$, Ion. $\acute{\omicron}\rho\acute{\epsilon}\omega$, $\phi\omicron\iota\tau\acute{\epsilon}\omega$, $\tau\acute{\epsilon}\sigma\sigma\epsilon\epsilon\varsigma$, $\acute{\epsilon}\rho\sigma\eta\eta$.

3. In nouns in $-\iota\varsigma$, $-\omega\varsigma$, the characteristic ϵ commonly passes, in the Ionic, into ι throughout; as, $\pi\acute{\omicron}\lambda\iota\varsigma$, $\iota\omicron\varsigma$, $\iota\iota$ (contracted into ι according to § 29. α), $\iota\nu$, $\iota\epsilon\varsigma$, $\iota\omicron\nu$, $\iota\sigma\iota$, $\iota\alpha\varsigma$ (contr. $\iota\varsigma$).

4. As the long of ϵ and \omicron , or the contraction of $\epsilon\epsilon$ and $\omicron\omicron$ or $\omicron\epsilon$, the stricter Doric prefers the long vowels η and ω to the closer diphthongs $\epsilon\iota$ and $\omicron\upsilon$; while, on the other hand, the Ionic is particularly fond of protracting ϵ and \omicron to $\epsilon\iota$ and $\omicron\upsilon$ or $\omicron\iota$. Thus, Dor. $\chi\acute{\eta}\rho$, $\delta\acute{\omega}\lambda\omicron\varsigma$. Gen. of Dec. II., $\tau\acute{\omega}$ $\acute{\alpha}\rho\alpha\tilde{\nu}\acute{\alpha}$. Infin. $\acute{\epsilon}\rho\eta\eta$, $\chi\alpha\acute{\iota}\rho\eta\eta$, $\acute{\upsilon}\pi\eta\tilde{\nu}\acute{\alpha}\eta$. for $\chi\epsilon\acute{\iota}\rho$, $\delta\omicron\upsilon\lambda\omicron\varsigma$, $\tau\omicron\upsilon$ $\acute{\omicron}\rho\alpha\tilde{\nu}\acute{\alpha}\eta$, $\acute{\epsilon}\rho\epsilon\iota\eta$, $\chi\alpha\acute{\iota}\rho\epsilon\iota\eta$, $\acute{\upsilon}\pi\eta\tilde{\nu}\acute{\alpha}\eta$. Ion. $\acute{\xi}\iota\eta\omicron\varsigma$, $\mu\omicron\upsilon\tilde{\nu}\omicron\varsigma$, $\pi\omicron\acute{\iota}\eta$, for $\acute{\xi}\iota\eta\omicron\varsigma$, $\mu\omicron\tilde{\nu}\omicron\varsigma$, $\pi\acute{\omicron}\alpha$. Att. $\kappa\acute{\omicron}\rho\omicron\varsigma$, $\acute{\omicron}\eta\omicron\mu\alpha$, $\acute{\omicron}\rho\omicron\varsigma$. Ion. $\kappa\omicron\upsilon\tilde{\rho}\omicron\varsigma$, $\acute{\omicron}\tilde{\nu}\eta\mu\alpha$, $\acute{\omicron}\tilde{\rho}\omicron\varsigma$. Dor. $\kappa\acute{\omega}\rho\omicron\varsigma$, $\acute{\omicron}\eta\omicron\mu\alpha$, $\acute{\omicron}\tilde{\rho}\omicron\varsigma$. Both the Doric and Ionic have $\acute{\omicron}\tilde{\nu}$ for $\acute{\omicron}\tilde{\nu}$, therefore, contracted from $\acute{\omicron}\tilde{\nu}$.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. $\acute{\alpha}\epsilon\acute{\iota}$, $\acute{\alpha}\epsilon\tau\acute{\omicron}\varsigma$, Ion. $\alpha\acute{\iota}\iota$, $\alpha\acute{\iota}\epsilon\tau\acute{\omicron}\varsigma$. Att. $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$, Ion. and Com. $\kappa\alpha\acute{\iota}\omega$, $\kappa\lambda\alpha\acute{\iota}\omega$. Att. $\acute{\Theta}\alpha\kappa\omicron\varsigma$, Ion. $\acute{\Theta}\acute{\omega}\kappa\omicron\varsigma$. Ion. $\tau\acute{\rho}\alpha\pi\omega$, $\tau\acute{\alpha}\mu\eta\omega$, $\mu\acute{\epsilon}\gamma\alpha\tilde{\theta}\omicron\varsigma$, Att. $\tau\acute{\rho}\epsilon\pi\omega$, $\tau\acute{\epsilon}\mu\eta\omega$, $\mu\acute{\epsilon}\gamma\epsilon\tilde{\theta}\omicron\varsigma$. Ion. $\acute{\alpha}\rho\tilde{\rho}\omega\delta\acute{\epsilon}\omega$, Att. $\acute{\omicron}\rho\tilde{\rho}\omega\delta\acute{\epsilon}\omega$. Ion. $\mu\epsilon\sigma\alpha\mu\beta\tilde{\rho}\acute{\iota}\alpha$, Att. $\mu\epsilon\sigma\eta\mu\beta\tilde{\rho}\acute{\iota}\alpha$. Dor. and Ep. $\alpha\acute{\iota}$, Att. $\epsilon\acute{\iota}$. Dor. $\acute{\Theta}\alpha\tilde{\sigma}\kappa\omega$, Ion. and Att. $\acute{\Theta}\eta\tilde{\sigma}\kappa\omega$, Æol. $\acute{\Theta}\alpha\acute{\iota}\sigma\kappa\omega$. Att. $\sigma\tau\epsilon\alpha\tilde{\tau}\omicron\varsigma$, $\beta\omicron\alpha\chi\acute{\epsilon}\omega\varsigma$, $\pi\acute{\alpha}\rho\delta\alpha\tilde{\lambda}\iota\varsigma$, Æol. $\sigma\tau\epsilon\alpha\tilde{\tau}\omicron\varsigma$, $\beta\omicron\alpha\chi\acute{\epsilon}\omega\varsigma$, $\pi\acute{\alpha}\rho\delta\alpha\tilde{\lambda}\iota\varsigma$. Att. $\acute{\omicron}\eta\omicron\mu\alpha$, Æol. $\acute{\omicron}\eta\mu\alpha$. Att. $\acute{\epsilon}\rho\pi\epsilon\tilde{\tau}\omicron\eta$, Æol. $\acute{\omicron}\rho\pi\epsilon\tilde{\tau}\omicron\eta$.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1. In contracting α with an \omicron sound, the Doric often prefers $\tilde{\alpha}$ to the closer ω ; in the first declension, regularly. Thus, Dor. $\Lambda\tau\epsilon\tilde{\iota}\delta\tilde{\alpha}$, $\tau\tilde{\alpha}\tilde{\nu}$ $\acute{\Theta}\nu\tilde{\epsilon}\tilde{\alpha}\tilde{\nu}$ (§ 8), $\Pi\omicron\sigma\tilde{\epsilon}\tilde{\iota}\delta\tilde{\alpha}\tilde{\nu}$, $\tilde{\alpha}\tilde{\nu}\omicron\varsigma$, $\pi\epsilon\tilde{\iota}\tilde{\nu}\tilde{\alpha}\tilde{\nu}\tilde{\tau}\iota$, $\delta\iota\alpha\pi\epsilon\tilde{\iota}\tilde{\nu}\tilde{\alpha}\tilde{\mu}\epsilon\varsigma$, $\pi\tilde{\epsilon}\tilde{\alpha}\tilde{\tau}\omicron\varsigma$, for $\Lambda\tau\epsilon\tilde{\iota}\delta\tilde{\alpha}\tilde{\nu}$ (uncontracted $\tilde{\alpha}\tilde{\omicron}$), $\tau\tilde{\alpha}\tilde{\nu}$ $\acute{\Theta}\nu\tilde{\epsilon}\tilde{\alpha}\tilde{\nu}$ ($\tilde{\alpha}\tilde{\omega}\tilde{\nu}$), $\Pi\omicron\sigma\tilde{\epsilon}\tilde{\iota}\delta\tilde{\alpha}\tilde{\nu}$, $\tilde{\alpha}\tilde{\nu}\omicron\varsigma$ ($\tilde{\alpha}\tilde{\omega}\tilde{\nu}$, $\tilde{\alpha}\tilde{\omicron}\tilde{\omicron}\tilde{\nu}$), $\pi\epsilon\tilde{\iota}\tilde{\nu}\tilde{\alpha}\tilde{\nu}\tilde{\tau}\iota$ ($\tilde{\alpha}\tilde{\omicron}\tilde{\nu}\tilde{\tau}\iota$), $\delta\iota\alpha\pi\epsilon\tilde{\iota}\tilde{\nu}\tilde{\alpha}\tilde{\mu}\epsilon\tilde{\nu}$ ($\tilde{\alpha}\tilde{\omicron}\tilde{\mu}\epsilon\tilde{\nu}$), $\pi\tilde{\epsilon}\tilde{\alpha}\tilde{\tau}\omicron\varsigma$ ($\tilde{\iota}\tilde{\alpha}\tilde{\tau}\omicron\varsigma$). A like contraction appears in proper names in $-\lambda\tilde{\alpha}\tilde{\sigma}$; as, Dor. $\tilde{\mu}\epsilon\tilde{\nu}\tilde{\epsilon}\lambda\tilde{\alpha}\tilde{\sigma}$, for $\tilde{\mu}\epsilon\tilde{\nu}\tilde{\epsilon}\lambda\tilde{\alpha}\tilde{\sigma}$.

2. For the contraction of *εε* and *οο* or *οε*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *εο* and *εου* is into *ευ*, instead of *ου*. This use of *ευ* for *ου* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλεῖμεν*, *φιλεῖ*, *ἔμευ*, *Θέρευς*, for *φιλοῦμεν* (-έομεν), *φιλοῦ* (-έου), *ἔμοῦ* (-έο), *Θέρους* (-εος) · *ἱδικαίειν*, *ἱδικαίειν*, *δικαίειν*, in Herodotus for *ἱδικαίου* (-εε), *ἱδικαίου* (-οον), *δικαίειν* (-όουσι) · *λωπεῖντα* M. 283, for *λωποῦντα* (-έοντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *α* with an *E* sound following, into *η*; as, *ἑράτη*, *σιγήν*, *λῆς*, from *ἑράται*, *σιγάειν*, *λάης*. Cf. § 33. *α*.

5. In the contractions which follow the change of *ν* before *σ* (§ 58), the Æolic often employs *αι* and *οι*, for *ᾱ* and *ου*; as, Acc. pl. *ταῖς τιμαῖς*, *τοῖς νόμοις*, for *τὰς τιμᾶς*, *τοὺς νόμους* · Nom. sing. of adj. and partic. *μέλαις*, *τύφαις*, *τύφαισα*, *ἔχουσα*, for *μέλᾱς*, *τύφᾱς*, *τύφᾱσα*, *ἔχουσα* · 3d pers. pl. of verbs, *φαίσι*, *κρύπτουσι*, for *φαῖσι*, *κρύπτουσι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *τέχνᾱς* and *τέχνᾱς* (Theoc. 21. 1); *τοὺς λύκους* and *τῶς λύκος* (Theoc. 4. 11); *εἷς* and *ῆς*, *οἷς*; *Μούσα*, *Μῶσα* (Theoc.), *Μοῖσα* (Pind.), and Laconic *Μῶα* · Nom. sing. of partic. *φράσαις* (Pind. Ol. 2. 108), *ἰδοῖσα* (Ib. 73). So, likewise, *οι* for *ου* before *σ* in *ἀκοῖσα*, Theoc. 11. 78.

6. The Ionic use of *ων* for *αν* in a few words, appears, at least in some of them, to have arisen from a union of *ο* and *α* to form *ω*; thus, for *ταυτό*, *ἑμαυτοῦ*, *σιαντοῦ*, *ἑαυτοῦ*, Ion. *ταυτό*, *ἑμεωυτοῦ*, *σιεωυτοῦ*, *ἑωυτοῦ*, from *τὸ αὐτό*, *ἑμέο αὐτοῦ*, *σίο αὐτοῦ*, *ἑὸ αὐτοῦ*. In the reciprocal pronouns, the *ων* passed into the other cases. We find also Ion. *θωῦμα*, *τρωῦμα* (yet better *τράμμα*), for *θαῦμα*, *τραῦμα*. In all these words, *ων* is written by some with a diæresis; as, *θῶῦμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηῦ*, is especially common; as *βασιληῖη*, *κληῖς*, for *βασιλεία*, *κλείς*.

NOTES. *α*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *ση* into *ω*; as, *ἱρός*, *ἔβωσα*, *ἔνωσα*, *βωθῖω*, *ὀγδῶκοντα*, for *ἱρός*, *ἔβησα*, *ἔνόησα*, *βοηθῖω*, *ὀγδοήκοντα*.

β. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ε*); as, *Ἀρισταγόρεα*, *ἰδυνέατο*, for *Ἀρισταγόραν*, *ἰδύναντο*.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *ωι*; as, *τὸ ἀληθές*, *τῶληθές* · *οἱ ἄνδρες*, *ὦνδρες* · *οἱ αἰπόλοι*, *ὦπόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *δ ἄρι-*

στος, ὄριστος · ὁ αὐτός, ὠυτός · οἱ ἄλλοι, ὦλλοι. Other dialectic crases are, Dor. ὁ ἑλαφος, ὦλαφος · ὁ ἐξ, ὦξ · καὶ ἐκ, κῆκ · καὶ εἴπε, κῆπε · Ion. ὁ ἑτερος, οὐτερος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διπλήσιος for διπλάσιος · Ion. ἐπιτήδεος, εὐρέη, ἀπόδειξις, μέζων, κρείσσων, for ἐπιτήδεος, εὐρεῖα, ἀπόδειξις, μεῖζων, κρείσσων · Dor. and Ep. ἑταῖρος for ἑταῖρος · Æol. Ἀλκαῖος, ἀρχαῖος, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλήλουθας for ἐλήλυθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνην ἐέλωρ, for κρήνον ἐλωρ, A. 41, φάανθεν, ἡβώωσα, ὄρώω, ὄράας, γελώντες, φῶως, γαλόως, εἰκοσι, for φάνθεν, ἡβῶσα, ὄρῳ, ὄραας, γελώντες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of ε; as, Gen. pl. ἀνδρέων, χηνέων, αὐτέων, for ἀνδρῶν, &c.; 2 Aor. infin. εὐρέειν, λιπέειν, for εὐρεῖν, λιπεῖν.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατά, παρά, ἀπό, ὑπό, and ποτί (Dor. for πρὸς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἄρ σφωεῖ, ἄμ βωμοῖσι, ἄγκρισσις, ἀνστάς (§ 68. 3), καὶ δύνάμιν, κατ φάλαρα (§ 62. β), κακ κεφαλῆς, κακ γόνυ, κακχεῖναι, κακ ῥόν, κάλλιπον, καμμίξας, παρ Ζηνί, ἀππέμψει, ὑββάλλειν, πῶτ τόν. When three consonants are thus brought together, the first is sometimes rejected; as, κάκτανε, ἀμνάσει, for κάκκτανε, ἀμμνάσει. So, sometimes in the Doric, even before a single consonant; as, καβαίωνν.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμιν, ποττόν.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀπό and ὑπό with the Latin *ab* and *sub*. The old form πρὸς, in accordance with the rule (§ 63), became πρὸς and προτί, whence ποτί.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.

CHAPTER III.

CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter γ performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has r for its corresponding Roman letter; as a middle mute, g (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin v by β (*Virgilius*, Βιργίλιος), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels ν and σ have corresponding vowels in α and ϵ ; that is, α may take the place of ν , and ϵ of σ , when euphony forbids the use of these consonants; as, ἐφθάραι for ἐφθάρναι, σπερέω (contracted σπερῶ) for στέρω. See §§ 34, 46. β , 56 – 58, 60, 63. R., &c.

NOTE. In like manner, ν is the corresponding vowel of the old consonant F. See § 22. δ .

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words

A. IN THE FORMATION OF WORDS.

I. A *labial mute* before σ forms with it ψ ; and a *palatal*, ξ ; thus,

	become		as		become		as
$\pi\sigma$	ψ ,	λείσσω	λείψω.	$\kappa\sigma$	ξ ,	κόρακς	κόραξ.
$\beta\sigma$	ψ ,	Ἄραβς	Ἄραψ.	$\gamma\sigma$	ξ ,	λέγσω	λέξω.
$\phi\sigma$	ψ ,	γράφσω	γράψω.	$\chi\sigma$	ξ ,	θρίχς	θρίξ.

NOTE. In like manner, ζ is the union of a lingual with a sibilant sound, and in many words has taken the place of $\sigma\delta$; e. g. adverbs of place in $-\zeta\epsilon$; as, for Ἀθήναςδε, Ἀθήναζε, for Θήβαςδε, Θήβαζε. and many verbs in $-\zeta\omega$; as, for μελίσσω, μελίζω, for φράσσω, φράζω. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual *before* σ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, σ; thus,

become		as		become		as			
(1.)	βτ	πτ,	τίτριβται	τίτριπται.	χδ	γδ,	βρύχδην	βρύγδην.	
	φτ	πτ,	γέγραφται	γέγραπται.	κθ	χθ,	ἐπλέκθην	ἐπλέχθην.	
	πδ	βδ,	ἱπδομος	ἱβδομος.	γθ	χθ,	ἐπράγθην	ἐπράχθην.	
	φδ	βδ,	γράφδην	γράβδην.	(3.)	ττ	στ,	ᾠνόματται	ᾠνόμασται.
	πθ	φθ,	ἐλείπθην	ἐλείφθην.		δτ	στ,	ψεύδττης	ψεύσττης.
	βθ	φθ,	ἐλείβθην	ἐλείφθην.		θτ	στ,	πέπειθται	πέπεισται.
(2.)	γτ	κτ,	λίλειγται	λίλεικται.		τθ	σθ,	ᾠνομάτθην	ᾠνομάσθην.
	χτ	κτ,	τίτυχται	τίτυκται.		δθ	σθ,	ἐφράδθην	ἐφράσθην.
	κδ	γδ,	πλίεκδην	πλίεγδην.		θθ	σθ,	ἐπείθθην	ἐτείσθην.

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρᾶττω, ἄτθίς.

§ 53. III. Before μ, a *labial mute* becomes μ, a *palatal*, γ, and a *lingual*, σ; thus,

become		as		become		as	
πμ	μμ,	λείλειπμαι	λείλειμμαί.	χμ	γμ,	τέτυχμαι	τέτυγμαί.
βμ	μμ,	τρίβμα	τρίμμα.	τμ	σμ,	ᾠνόματμαι	ᾠνόμασμαι.
φμ	μμ,	γράφμα	γράμμα.	δμ	σμ,	ᾠδμα	ᾠσμαί.
κμ	γμ,	πέπλεμμαι	πέπλεγμαι.	θμ	σμ,	πέπειθμαι	πέπεισμαι.

Except in a few such words as ἀκμή, κευθμών, νεοχμός, πότμος. and some others from the dialects; as, in Homer, ὀδμή, ἴδμεν, ἐπέπιθμεν, κεκορυθμένος, ἀναχμένος.

§ 54. IV. ν before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become		as		become		as			
(1.)	νπ	μπ,	συνπάσχω	συμπάσχω.	νγ	γγ,	συνγενής	συγγενής.	
	νβ	μβ,	ἐνβάλλω	ἐμβάλλω.	νχ	γχ,	συνχαίρω	συγχαίρω.	
	νφ	μφ,	συνφείρω	συμφείρω.	νξ	γξ,	ἐνξέω	ἐγξέω.	
	νμ	μμ,	ἐνμένω	ἐμμένω.	(3.)	νλ	λλ,	ἐνλόγος	ἐλλόγος.
	νψ	μψ,	ἐνψύχος	ἐμψύχος.		νρ	ρρ,	συνράπτω	συρράπτω.
(2.)	νκ	γκ,	ἐνκαλέω	ἐγκαλέω.					

NOTES. α. Enclitics are here regarded as distinct words; thus, ὄνπερ, τόνγε. We find, however, final ν changed in like manner upon old inscriptions; as, ΜΕΜΦΣΥΧΑΣ, for μὲν ψυχᾶς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἄν καί, τὸν λόγον, ἐν Σάμω.

β. Before μ in the Perfect passive, ν sometimes becomes σ and is sometimes dropped; as, for πέφανμαι, πέφασμαι. for κέκλιμαι, κέκλιμαι.

γ. Before κ in the Perfect active, ν was commonly dropped, or the form avoided, except by later writers; as, for κέκρικα, κέκρικα.

§ 55. V. A *lingual* or *liquid* should not precede σ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before σ ; thus, $\sigma\acute{\omega}\mu\alpha\tau\iota$, $\pi\alpha\acute{\iota}\delta\varsigma$, $\pi\epsilon\acute{\iota}\theta\omega$ become $\sigma\acute{\omega}\mu\alpha\sigma\iota$, $\pi\alpha\acute{\iota}\varsigma$, $\pi\epsilon\acute{\iota}\sigma\omega$.

§ 56. 2. In *liquid verbs*, the σ formative of the Future and Aorist is changed into ϵ (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs, $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$, to announce, $\acute{\iota}\mu\omega$, to distribute, $\kappa\rho\acute{\iota}\nu\omega$, to judge, $\pi\lambda\acute{\upsilon}\nu\omega$, to wash, and $\delta\acute{\epsilon}\rho\omega$, to flay, for

(1.) $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\sigma\omega$,	($\acute{\alpha}\gamma\gamma\epsilon\acute{\lambda}\acute{\iota}\omega$)	$\acute{\alpha}\gamma\gamma\epsilon\lambda\tilde{\omega}$.	(2.) $\acute{\eta}\gamma\gamma\epsilon\lambda\sigma\alpha$,	($\acute{\eta}\gamma\gamma\epsilon\lambda\alpha$)	$\acute{\eta}\gamma\gamma\epsilon\lambda\iota\alpha$.
$\nu\acute{\epsilon}\mu\sigma\omega$,	($\nu\epsilon\mu\acute{\epsilon}\omega$)	$\nu\epsilon\mu\tilde{\omega}$.	$\acute{\epsilon}\nu\epsilon\mu\sigma\alpha$,	($\acute{\epsilon}\nu\epsilon\mu\alpha$)	$\acute{\epsilon}\nu\epsilon\mu\iota\alpha$.
$\kappa\rho\acute{\iota}\nu\omega$,	($\kappa\rho\iota\nu\acute{\epsilon}\omega$)	$\kappa\rho\iota\nu\tilde{\omega}$.	$\acute{\epsilon}\kappa\rho\iota\nu\sigma\alpha$,	($\acute{\epsilon}\kappa\rho\iota\epsilon\nu\alpha$)	$\acute{\epsilon}\kappa\rho\iota\nu\alpha$.
$\pi\lambda\acute{\upsilon}\nu\omega$,	($\pi\lambda\upsilon\nu\acute{\epsilon}\omega$)	$\pi\lambda\upsilon\nu\tilde{\omega}$.	$\acute{\epsilon}\pi\lambda\upsilon\nu\sigma\alpha$,	($\acute{\epsilon}\pi\lambda\upsilon\epsilon\nu\alpha$)	$\acute{\epsilon}\pi\lambda\upsilon\nu\alpha$.
$\delta\acute{\epsilon}\rho\omega$,	($\delta\epsilon\rho\acute{\epsilon}\omega$)	$\delta\epsilon\rho\tilde{\omega}$.	$\acute{\epsilon}\delta\epsilon\rho\sigma\alpha$,	($\acute{\epsilon}\delta\epsilon\rho\alpha$)	$\acute{\epsilon}\delta\epsilon\rho\iota\alpha$.

NOTES. α . Here $\alpha\epsilon$ commonly passes into η , unless ι or ϵ precedes; thus, $\sigma\phi\acute{\alpha}\lambda\lambda\omega$, to cause to slip, $\phi\alpha\acute{\iota}\nu\omega$, to show (roots $\sigma\phi\alpha\lambda$ -, $\phi\alpha\nu$ -), have in the Aor. ($\acute{\epsilon}\sigma\phi\alpha\lambda\sigma\alpha$, $\acute{\epsilon}\sigma\phi\alpha\epsilon\iota\alpha$) $\acute{\epsilon}\sigma\phi\eta\lambda\alpha$, $\acute{\epsilon}\phi\eta\nu\alpha$ while $\pi\alpha\acute{\iota}\nu\omega$, to fatten, $\pi\epsilon\rho\alpha\acute{\iota}\nu\omega$, to complete (roots $\pi\alpha\iota\nu$ -, $\pi\epsilon\rho\alpha\nu$ -), have $\acute{\epsilon}\pi\acute{\alpha}\nu\alpha$, $\acute{\epsilon}\tau\acute{\epsilon}\rho\alpha\nu\alpha$. But $\iota\sigma\chi\upsilon\nu\alpha\acute{\iota}\nu\omega$, to make lean, $\kappa\epsilon\rho\delta\alpha\acute{\iota}\nu\omega$, to gain, $\kappa\omicron\iota\lambda\alpha\acute{\iota}\nu\omega$, to hollow out, $\lambda\epsilon\upsilon\kappa\alpha\acute{\iota}\nu\omega$, to whiten, $\delta\epsilon\rho\gamma\alpha\acute{\iota}\nu\omega$, to enrage, $\pi\epsilon\pi\alpha\acute{\iota}\nu\omega$, to ripen, have $\tilde{\alpha}$ in the penult of the Aor.; $\tau\epsilon\tau\rho\alpha\acute{\iota}\nu\omega$, to bore, η ; and $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$, to give a signal, $\mu\alpha\acute{\iota}\nu\omega$, to stain, both η and $\tilde{\alpha}$. $\alpha\acute{\iota}\rho\omega$, to raise, and $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$, to leap, have $\tilde{\alpha}$, which in the Indicative is changed by the augment into η ; thus, $\acute{\eta}\rho\alpha$, $\acute{\alpha}\rho\omega$, $\acute{\alpha}\rho\alpha\mu\iota$.

β . A few poetic verbs retain the old forms with σ ; as, $\kappa\acute{\epsilon}\lambda\lambda\omega$, to lund, $\kappa\acute{\epsilon}\lambda\sigma\omega$, $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ · $\kappa\acute{\upsilon}\rho\omega$, to meet with, to chance, $\kappa\acute{\upsilon}\rho\sigma\omega$, $\acute{\epsilon}\kappa\upsilon\rho\sigma\alpha$ · $\delta\rho\acute{\nu}\eta\mu\iota$ (τ . $\delta\rho$ -), to rouse, $\delta\rho\sigma\omega$, $\acute{\omega}\rho\sigma\alpha$ · $\phi\acute{\upsilon}\rho\omega$, to knead, $\acute{\epsilon}\phi\upsilon\rho\sigma\alpha$. Add these forms, mostly from Homer, $\acute{\eta}\rho\sigma\alpha$, $\acute{\epsilon}\lambda\sigma\alpha$, $\acute{\epsilon}\rho\sigma\alpha$, $\delta\acute{\epsilon}\rho\sigma\omicron\mu\alpha\iota$, $\kappa\acute{\epsilon}\rho\sigma\omega$, $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$, $\delta\iota\alpha\phi\delta\acute{\epsilon}\rho\sigma\omega$, $\acute{\eta}\rho\sigma\alpha$.

§ 57. 3. In the *Nominative*, the formative σ (1.) after υ , and sometimes (2.) after ν , becomes ϵ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) $\psi\acute{\alpha}\rho\varsigma$,	($\psi\alpha\epsilon\rho$)	$\psi\acute{\alpha}\rho$.	(2.) $\pi\alpha\iota\acute{\alpha}\nu\varsigma$,	($\pi\alpha\iota\alpha\epsilon\nu$)	$\pi\alpha\iota\acute{\alpha}\nu$.
$\pi\alpha\tau\acute{\epsilon}\rho\varsigma$,	($\pi\alpha\tau\epsilon\epsilon\rho$)	$\pi\alpha\tau\acute{\eta}\rho$.	$\lambda\iota\mu\acute{\epsilon}\nu\varsigma$,	($\lambda\iota\mu\epsilon\epsilon\nu$)	$\lambda\iota\mu\acute{\eta}\nu$.
$\rho\acute{\eta}\tau\omicron\rho\varsigma$,	($\rho\eta\tau\omicron\epsilon\rho$)	$\rho\acute{\eta}\tau\omega\rho$.	$\delta\alpha\acute{\iota}\mu\omicron\nu\varsigma$,	($\delta\alpha\iota\mu\omicron\epsilon\nu$)	$\delta\alpha\acute{\iota}\mu\omicron\nu$.

Except in $\delta\acute{\alpha}\mu\alpha\rho$ (§ 109).

4. In the *Dative plural* of the third declension, ν preceding σ without an intervening τ , is dropped; as, for

$\mu\acute{\epsilon}\lambda\alpha\nu\sigma\iota$,	$\mu\acute{\epsilon}\lambda\alpha\sigma\iota$.	For $\delta\alpha\acute{\iota}\mu\omicron\nu\sigma\iota$,	$\delta\alpha\acute{\iota}\mu\omicron\sigma\iota$.
$\lambda\iota\mu\acute{\epsilon}\nu\sigma\iota$,	$\lambda\iota\mu\acute{\epsilon}\sigma\iota$.	$\rho\acute{\iota}\nu\sigma\iota$,	$\rho\acute{\iota}\sigma\iota$.

So also with τ , in the Dat. pl. of *adjectives* in $-\epsilon\iota\varsigma$; as, for $\chi\alpha\rho\acute{\epsilon}\iota\nu\sigma\iota$, $\chi\alpha\rho\acute{\epsilon}\iota\sigma\iota$.

5. In the *feminine* of *adjectives* in $-\epsilon\iota\varsigma$, ν before σ becomes σ ; as, for $\chi\alpha\rho\acute{\epsilon}\iota\nu\tau\sigma\alpha$, ($\chi\alpha\rho\acute{\epsilon}\iota\nu\sigma\alpha$) $\chi\alpha\rho\acute{\epsilon}\iota\sigma\sigma\alpha$.

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μέλανς,	(μελαας)	μέλᾱς.	For πάντας,	(πάααα)	πᾶσα.
φανέντς,	(φανεας)	φανείς.	φανέντσα,	(φανέααα)	φανῆσα.
δόντς,	(δοας)	δούς.	δόντσα,	(δόααα)	δοῦσα.
δύντς,	(δυας)	δύς.	δύντσα,	(δύααα)	δῦσα.
ρίνς,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur.		
ἴστανσι,	(ιστάασι)	ιστᾶσι.	πάντσι,	(πάασι)	πᾶσι.
τιθέενσι,	τιθείᾱσι,	τιθεῖσι.	φανέντσι,	(φανέασι)	φανῆσι.
δίδονσι,	διδόᾱσι,	διδούσι.	δόντσι,	(δόασι)	δοῦσι.
δείκνυνσι,	δεικνύᾱσι,	δεικνῦσι.	δύντσι,	(δύασι)	δῦσι.
ἴνσι,	ἴᾱσι.				
			Future.		
			πένδομαι,	(πεασομαι)	πείσομαι.
			σπένδω,	(σπεασω)	σπείσω.

NOTES. *α*. The forms *τιθείᾱσι*, *διδόᾱσι*, and *δεικνύᾱσι* were used by the Attics, for the most part, without contraction; *ἴᾱσι* received no contraction.

β. In nouns, if *νθ* precede *σ*, the *ν* is retained; as, for *ἔλμινθς*, *ἔλμινς*, for *ἔλμινθσι*, *ἔλμινσι* (yet others, *ἔλμῖσι*). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *πέφανσαι* from *φαίνω*, *πέπανσις* from *πεπαίνω* and sometimes in the adverb *πάλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κῆνσαι*, Ψ. 337. For *ἐν*, *σύν*, and *ἔν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ἐνς*, *τιθέινς*, for *εἰς*, *τιθείς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *ἄστυρ*, *star*, the combination *-ερο-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *πατέροις*, *πατράσι* for *ἄστέροις*, *ἄστρούσι*.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϝ* (§ 70); as, *ἄρῳην*, *male*, *θάρρως*, *courage*, *κόρῳην*, *temple*, *cheek*, for the older *ἄρσην*, *θάρσος*, *κόρση*. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* formative is dropped, and *ν* is changed to *α* (§ 50); as, for

γεγράφσαι, *γεγράφθαι* for *λέλεγσθαι*, *λέλεχθαι* for *ἔφθαρνται*, *ἔφθάρανται*.

NOTE. So the compound *προσσχών* is written by some *προσχών*.

§ 61. VII. Before *κ* formative, a labial or palatal mute unites with it in the cognate rough, and a lingual mute is dropped; thus,

become		as		become		as	
πκ	φ,	κέκλοπκα	κέκλοφα.	χκ	χ,	δεδιδαχκα	δεδιδαχα.
βκ	φ,	έλληβκα	έλληφα.	τκ	κ,	ώνόματκα	ώνόμακα.
φκ	φ,	γέγραφα	γέγραφα.	δκ	κ,	πέφραδκα	πέφρακα.
κκ	χ,	δέδεικκα	δέδειχα.	θκ	κ,	πέπειδκα	πέπεικα.
γκ	χ,	πέπραγκα	πέπραχα.				

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second* rough mute is changed; thus, for

(1.)	φεφίληκα,	πεφίληκα.	(2.)	τριχός,	τριχός.
	χέχρημαι,	κέχρημαι.		ταχύς,	ταχύς.
	θίθυκα,	τίθυκα.		θρέχω,	τρέχω.
	θίθημι,	τίθημι.	(3.)	βουλεύθηθι,	βουλεύθητι.

NOTES. α. Upon the same principle, *ἔχω* becomes *ἔχω*· and whenever *ρ* is reduplicated, the first *ρ* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *ῥέριφα*, *ἔρριφα*. Yet we find, by a softening of the second *ρ*, *ῥετυπωμένα* ζ. 59, *ῥεραπισμένα* Anacr. Fr. 105, *ῥερίφθαι* Pind. Fr. 281.

β. So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *κάτ φάλαρα*, for *κάφ φάλαρα* (§ 48. 2); so, *Σαπφώ*, *Βάνχος*, *Ἄσθίς*· and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.)	σῶματ,	σῶμα.	For	κέρατ,	κέρας.
	μέλιτ,	μέλι.		εἰδότη,	εἰδός.
	ἄγοντ,	ἄγον.		ἦπατ,	ἦπαρ.
	ἐβούλευοντ,	ἐβούλευον.		ἐβούλευομ,	ἐβούλευον.
	παῖδ,	παῖ.		ἴσσημ,	ἴσσην.
	γύναικ,	γύναι.		ἐτίθημ,	ἐτίθην.
	ἄνακτ,	ἄνα.	(3.)	βουλεύοιμ,	βουλεύοιμι.
	γάλακτ,	γάλα.		τίθημ,	τίθηνι,
(2.)	φῶτ,	φῶς.		στῆθ,	στῆθι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύκς*), *κόραξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύπν,	γύπα.	For	κλειδν,	κλειδα and κλειν.
κόρακν,	κόρακα.		θρνν,	θρνθα and θρνν.
παιδν,	παιδα.		γίλωτν,	γέλωτα and γέλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial ρ*, a smooth ρ is inserted; as, ἔρῳωσα, ἄρῳωστος, ἐπιρῳώννυμι, from ρώννυμι (ἐ-, ἄ-, and ἐπί prefixed) but εὔρωστος (the *diphthong* εὔ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίττω and βλώσκω are thus changed; μελιτ-, μλιτ-, μβλιτ-, βλιτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, mortal, derived from μόρος, Lat. mors.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρσκω, θρώσκω, for βέβαλκα, βέβληκα.

§ 65. B. IN THE CONNECTION OF WORDS.

I. When a *smooth mute* is brought by (1.) *cra-sis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ἐ, καὶ οἱ,	χῶ, χῶ.	For νύκτα ὅλην,	νύχθ' ὅλην.
τὸ ἱμάτιον,	δοιμάτιον.	And in composition, from	
τοῦ ἑτέρου,	δάτέρου.	ἀπό and ἡμι,	ἀφίημι.
ὅταν ἔνεκα,	ὀθοῦνεκα.	δέκα and ἡμέρα,	δεχήμερος.
(2.) ἀπὸ οὔ,	ἀφ' οὔ.	ἑπτά and ἡμέρα,	ἐφήμερος.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φροῦδος (from πρό and ὀδός), φρουρός (πρό, ὀράω), τίθειππον (τίτταρες, ἵππος); φροίμιον (πρό, οἶμος), θράσσω from ταράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ε* and ι, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ εἶπε τοῦτο.	but, Εἶπεν αὐτὸ πᾶσιν.
Πᾶσι λίγουσι τοῦτο.	but, Πᾶσιν αὐτὸ λίγουσιν.

NOTES. α. So, likewise, *adverbs of place in -σι* (properly datives plural the adverb *πέρουσι*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κί*, *νύ*, and *νόσφι* · as, ἡ Πλαταιῶσιν ἡγεμονία· εἴκοσιν ἔτη. See § 211. N.

β. The *ν* thus assumed is called *ν paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a paragogic letter is commonly marked thus: *εἴκοσι(ν)*.

§ 67. 2. The adverb *οὐτως*, *thus*, commonly loses *σ* before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, οὕτω φησί· μέχρ' οὗ.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed; as, local adverbs in *-θεν* (poet., chiefly Ep., *-θε*), numeral adverbs in *-κισ* (Ion. *-κι*), *ἄντικρυς*, *ἀτρέμας*, *ἔμπας*, *πάλιν*, *εὐθύ(ς)*, *ἰθύ(ς)*.

§ 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελᾶω*, *ἐκθεῖος*, *ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐ φησι*, *οὐκ ἔνεστιν*, *οὐχ ὕει*, *οὐκέτι*.

NOTES. α. The adverb *μηκέτι*, from *μή* and *ἔτι*, follows the analogy of *οὐκέτι*.

β. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ*; but before *σ* followed by a vowel, changes *ν* to *σ*; as, *ἐνράπτω*, *ἐνσεύω* (yet *ἐρρύθμιος* often-er than *ἐνρυθμιος*); *σύστημα* (for *σύνστημα*), *σύνγ'ια* · *συσσεύω* (for *συνσεύω*), *συσσιλία*.

NOTE. The Epic *ἄν* for *ἀνά* (§ 48. 2) here imitates *ἐν* · as, *ἄνστας*, *ἄνσχιτος*.

DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

I. COGNATE MUTES (§ 49); as, Ion. *αὔτις*, *δέκομαι*, for *αὐτίς*, *δέχομαι* · Æol. *ἀμπί* for *ἀμφί*.

NOTES. α. The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); as, ἀπ' οὗ, δεκήμερος, οὐκ ὕει. In some compounds, this passed into the Attic; as, ἀπηλιώτης, from ἀπό and ἥλιος.

β. Aspiration is sometimes transposed; as, Ion. κισῶν, ἐνθαῦτα, ἐνθεῦτεν, Καλχηδῶν, for χισῶν, ἐνταῦθα, ἐντεῦθεν, Χαλκηδῶν.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., κ for π in *interrogative* and *indefinite pronouns* and *adverbs*; thus, κοῖος, κοῦ, κοίε, for ποῖος, ποῦ, ποίε. Dor., κ for τ in πόκα, ὅκα, τόκα, for πότε, ὅτε, τότε, and in similar *adverbs of time*; Æol. πέμπε for πέντε, φήε for φήε. Æol. and Dor. γλίφαρον for βλίφαρον, ᾄε for γῆ. Dor. ὀδεῖος for ὀβελῖος, ὀρνίχας for ὀρνίθας.

III. LIQUIDS; as, Dor. ἥνθον, βέντιστος, for ἥλθον, βέλτιστος. Ion. πλεύμων for πνεύμων.

§ 70. IV. σ with other letters; e. g.

1. The Ionic and Old Attic σσ and ρσ pass, for the most part, in the later Attic, into ττ and ρρ; as, τάσσω τάττω, γλῶσσα γλῶττα, ἄρσσην ἄρρῆνη. See § 59. 8.

2. Dor. τ for σ; as, Ποτειδάν, ἔπετον, εἵκατι, for Ποσειδῶν, ἔπεσον, εἵκοσι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, τύ, τί, for σύ, σί (Lat. *tu, te*); φατί, φαντί, λέγοντι, for φησί, φασί, λέγουσι (Lat. *legunt*).

3. Dor. σ for ν in the verb-ending of 1st pers. pl. μες for μεν (Lat. *mus*); as, λέγομες for λέγομεν (Lat. *legimus*).

4. The Laconic often changes θ to σ, and final ς to ρ; as, παλεόρ Ar. Lys. 988, σίερ, σίλω, for παλαιός, θείος, θείω. πόιρ for παῖς (Lat. *puer*, compare *Marcipor*).

V. The DOUBLE CONSONANTS with other letters; as, old ξύν, later and common σύν (in the Lat. *cum* the σ has been dropped, instead of the κ); Æol. Ψαπφώ for Σαπφώ. Æol. σκένος, σκίφος, for ξένος, ξίφος. Dor. ψέ, ψίν, for σφέ, σφίν. Ion. διξός, τριξός, for δισσός, τρισσός.

For ζ, we find, in the Æolic and Doric, σδ, δδ, and δ; as, ὕσδος, μελίσδων (§ 51. N.), παῖδδων, μάδδων, Δεύς, for δζος, μελίζω, παίζω, μάζα, Ζεύς.

§ 71. B. Consonants are often *doubled*, *inserted*, *omitted*, and *transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νέκυσσι, ὕσπος, ὄππως, ἔδδαισε, for ἔλαβον, &c.; πτόλεμος, πτόλις, διχθά, νώνυμος, ἀπάλαμνος, for πόλεμος, πόλις, δίχμ, νώνυμος, ἀπάλαμος. ἔρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος. κραδίη, κάρτερος, βάρδιαιος, for καρδιά, κράτερος, βράδιαιος.

BOOK II.

ETYMOLOGY.

"Ἔτι πρεσβύτα.

Homer.

§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

CHAPTER I.

PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES *a.* Nouns which are both masculine and feminine, are said to be of the *common* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article ; in the singular, for the masculine, *ὁ* ; for the feminine, *ἡ* ; for the common, *ὁ, ἡ* ; and for the neuter, *τό* : in the plural, for the masculine, *οἱ* ; for the feminine, *αἱ* ; for the common, *οἱ, αἱ* ; and, for the neuter, *τά* : as, *ὁ ταμίης*, steward, *ὁ, ἡ τροφός*, nurse, *τὸ σύκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article ; as the Gen. sing. masc. by *οῦ*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἐπίκαινος*, *promiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἀλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable* ; and this change is termed *motion* ; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen ; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form ; as, *ὁ, ἡ θεός*, god, goddess, and *ἡ θεά* or *θεία*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males* ; the feminine, to words denoting *females* ; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine* ; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine* ; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter* ; as, *ὁ ἄνεμος*, wind, *ὁ βορέας*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μήν*, month, *ὁ ἑκατομβαιών*, June–July, *ἡ συκῆ*, fig-tree, *ἡ μηλιά*, apple-tree, *ἡ ἄπριος*, pear-tree, *ἡ ἄμπελος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἴγυπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμῶν*, Lacedæmon ; *τὸ σύκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποδον*, slave, *τὸ γύναιον*, dim. of *γυνή*, woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in *-ας* and *-ης*

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ ναύτης· ἡ οἰκία, ἡ τιμή.

II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ον* is given to feminine proper names; as, ἡ Δεόντιον, ἡ Γλυκέρειον.

III. In the THIRD DECLENSION (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ραῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ ἄστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ εἰς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laughter; ὁ λιμήν, -ένος· ὁ λέων, -οντος, ὁ ὁδούς, ὁ γίγας, ὁ ἱμάς, -άντος, thong.

Except τὸ οὖς, ὠτός, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φερίν, φρενός, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνοῦς, -οῦντος, Rhannus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθος, helmet.

Except ὁ, ἡ παῖς, παιδός, child, ὁ πούς, ποδός, foot, ὁ, ἡ ἄρνη, -ῖθος, bird.

3.) *-ατ-*, or *-ᾶ-*, are *neuter*; as, τὸ ἥπαρ, -ατος, τὸ κέρας, -ᾶτος, τὸ γέρας, -ᾶος.

B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνθρωπος signifies *man*, the plural ἀνθρωποι, *men* (whether two or more), and the dual ἀνθρώπω, *two men*.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects), and in the Hellenistic Greek, the dual does not occur, except in *δύο*, *two*, and *ἀμφω*, *both* (Lat. *duo*, *ambo*).

C. CASE.

§ 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases*, and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. *If the Genitive singular ends in -ας or -ης, or in -ου from a theme in -ας or -ης, the word is of the first declension; if it ends in -ου from a theme in -ος or -ων, the word is of the second declension; if it ends in -ος, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.*

Thus the nouns, ὁ ταμίας, steward, ἡ οἰκία, house, ἡ γλῶσσα, tongue, ὁ δῆμος,

people, and ὁ Ἀραβ, *Arab*, make in the Genitive, ταμίῳ, οἰκίας, γλώσσης, δήμου, and Ἀραβος. From these genitives, we ascertain that ταμίης, οἰκίας, and γλώσσα belong to the first declension, δῆμος to the second, and Ἀραβ to the third. By throwing off the affixes -ου, -ας, -ης, and -ος, we obtain the roots ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always ᾶ.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*. X

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle*, *pronoun*, *article*, and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

α. *Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

β. In Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μενέλαε Δ. 189. Ἡέλιός τε Γ. 277. To avoid the double ε, Θεός, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεέ St. Matth. 27. 46.

γ. In Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ παῖσα πόλι Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἴαν Soph. Aj. 89; but ὦ φίλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a *vowel*), and all constitute a distinct syllable. In Dec. III., three of the affixes, *σ*, *ν*, and *σι*, are *close* (i. e. begin with a *consonant*), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

E. HISTORY OF GREEK DECLENSION. X

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύς*, fish, *γύς*, vulture, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ς*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms; thus,

Singular, *ἰχθύς*, fish,
γύς, vulture,

Plural, *ἰχθύες*, fishes.
γύες, vultures.

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	ἰχθύς γύπ	ἰχθύες γῦπες
Indirect Case,	ἰχθύϊ γυπί	ἰχθύν γυπίν

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding *ς*, as the sign of the *subject*, to the old Direct forms; thus, Sing. ἰχθύς, γύπς, Plur. ἰχθύες, γῦπες.

The *Accusative* was formed by adding to the root, as the sign of the *direct object*, *ν*, which in the plural took one of the common signs of the plural, *ς*; thus, Sing. ἰχθύν, γύπν, Plur. ἰχθύνς, γύπνς, or, by the euphonic change of *ν* into its corresponding vowel (§§ 58, 63, R.), Sing. γῦπα, Plur. ἰχθύας, γῦπας.

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing *ς*, or commonly, with a euphonic vowel, *ος*. In the plural, this took the plural affix *ν*; thus, *οςν*. But by the laws of euphony, which afterwards prevailed, neither *ς*, nor *ςν* could end a word (§ 63). Therefore, *ς* either was changed to *ς*; or was dropped, or assumed the vowel *ε* (commonly written with *ν* paragogic *εν*, § 67. 3); and *οςν* became *ων* by the absorption of the *ς* (*ς*, perhaps, first passing into *σ*, as in the singular, then *σ* being changed into its corresponding vowel *ε*, and this absorbed). Thus *οςς* became *ος*, *ο*, or *οςεν*; and *οςν*, *ων*.

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign *ι* (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus

Sing. Nom.	-ς	ἰχθύς	γύπς (γύψ)
Gen.	-ος	ἰχθύος	γυπός
Dat.	-ι	ἰχθύϊ	γυπί
Acc.	-ν, -α	ἰχθύν	γῦπα
Voc.	*	ἰχθύ	
Plur. N. V.	-ες	ἰχθύες	γῦπες
Gen.	-ων	ἰχθύων	γυπῶν
Dat.	-εσι	ἰχθύεσι (ἰχθύνσι)	γύπεσι (γυψί)
Acc.	-ας	ἰχθύας	γῦπας

Dual Dir.	-s	ἰχθύς	γῦψ
Indir.	-iv	ἰχθύϊν (ἰχθύϊον)	γυπῖν (γυπτῖν).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *s* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *σ*); and the Indirect Case dual prolonged by inserting *σ*, after the analogy of the Gen. sing. and plur.

§ 56. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *σ*, now called the *second* declension; and the other, *α*, now called the *first*. These declensions chose rather to drop than to change the final *σ* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *ι* from the longer form, or by adding the plural sign *ς* to the Dat. sing. For *ε* in the Voc., instead of *σ*, see § 28. We give as an example of Dec. II., *δ λόγος*, *word*, and of Dec. I., *ὁ ταμίης*, *steward*.

Sing. Nom.	λόγ-σ-ς,	λόγος	ταμί-α-ς,	ταμίης
Gen.	λόγ-σ-σ,	λόγου	ταμί-α-σ,	ταμίου
Dat.	λόγ-σ-ι,	λόγῳ	ταμί-α-ι,	ταμίᾳ
Acc.	λόγ-σ-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-σ,	λόγε	ταμί-α,	ταμία
Plur. N. V.	λόγ-σ-ε,	λόγοι	ταμί-α-ε,	ταμίαι
Gen.	λογ-ό-ων,	λόγων	ταμι-ά-ων,	ταμιῶν
Dat.	λογ-ό-εσι,	λόγοισι, -οις	ταμι-ά-εσι,	ταμίαισι, -αις
Acc.	λόγ-σ-ας,	λόγους	ταμί-α-ας,	ταμίαις
Dual N. A. V.	λόγ-σ-ε,	λόγῳ	ταμί-α-ε,	ταμία
G. D.	λόγ-σ-ιν,	λόγοιν	ταμί-α-ιν,	ταμίαιιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *ς* or *ν* appended, was sometimes retained; as, Nom. *Θυῖστᾰ, ἱππότᾰ* (§ 95. 2; compare the Latin *nauta, poëta*), *δ*. Acc. *νεώ, ἔω*, "Ἄθω" (§ 97). So the nenters *τό, ἄλλο, αὐτό, ἐκεῖνο, ὅ* (§ 97).

§ 57. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ον* (the *ν* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *ς, ᾰ* (which, as the corresponding vowel of *ν* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, *τὸ δάκρυ* (poetic), *tear*, of Dec. III., and *τὸ σῦκον, fig*, of Dec. II.

Sing. N. A. V.	δάκρυ	σῦκ-ον
Gen.	δάκρυ-ος	σῦκ-ου
Dat.	δάκρυ-ι	σῦκ-αι
Plur. N. A. V.	δάκρυ-α	σῦκ-α
Gen.	δάκρυ-ων	σῦκ-ων
Dat.	δάκρυ-σι	σῦκ-οις
Dual N. A. V.	δάκρυ-ε	σῦκ-ω
G. D.	δάκρυ-οιν	σῦκ-οιν

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first declension*, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84), and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ο* of this ending is absorbed in the preceding *ω*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *ἡ σκιά*, shadow,

Sing. Nom.	σκι-ά,	σκιά	Plur. Nom.	σκιαί
Gen.	σκι-ά-ος,	σκιάς	Gen.	σκίων
Dat.	σκι-ά-ι,	σκιάι	Dat.	σκιαῖς
Acc.	σκι-ά-ν,	σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first and second declensions*, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. *ἔξ ἐννῆφι* O. 580, β. 2; *ἀπὸ νευρῆφι* Θ. 300: Dec. II. *ἀπὸ πασσαλφί* Ω. 268; *ἐκ ποντόφιν* ω. 83; *ἀπὸ πλατείος πτυόφιν* N. 588; *Ἰλίοφι κλυτὰ τεύχεα* Φ. 295; *ἀπ' αὐτόφιν* Λ. 44.

Dat. Sing. Dec. I. *ἦφι βίηφι πιθήσας* X. 107; *ἄμ' ἡοὶ φαινομένηφιν* δ. 407, I. 618; *ἐτέρηφι* II. 734; *ῥύρηφιν* ι. 238: Dec. II. *παρ' αὐτόφι* M. 302; *ἐπὶ δεξιόφιν* N. 308; *ῥεόφιν* H. 366.

Gen. and Dat. Plur. Dec. II. *ῥσσε δακρυόφι πλῆσθεν* P. 696, Ψ. 397, δ. 705; *ἀπ' ὀστέοφιν* ξ. 134; *ἄμφ' ὀστέοφιν* π. 145; *ἰκρίοφιν* μ. 414.

NOTES. α. The *φ* likewise appears in the *Dative plural* of a few words of the *third declension*, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as, ὄχισφι for ὄχισσι. These forms were also used as both Gen. and Dat.; thus, Gen. κατ' ὄρισφι Δ. 452; πρόσθ'... ὄχισφιν E. 107; ἀπὸ στήθισφιν Ξ. 214; διὰ δὲ στήθισφιν E. 41: Dat. σὺν ὄχισφι Π. 811; ὄρισφι Α. 474 (cf. 479), X. 139.

β. The following forms in -φι(ν) require special notice; (a) ἰσχαρόφιν ε. 59, and κοτυληδινόφιν ε. 433, which are formed as from nouns of Dec. II., while the themes in use are ἰσχαρή of Dec. I., and κοτυληδών of Dec. III.; (b) κράτисφι K. 156, and Ἐρίβισφιν (probably the correct form for Ἐρίβισφιν I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c) ναῦφιν, an irregular plural form for ναῦσι, N. 700; also used as Gen. Π. 246, &c.; (d) the Epic adverb ἰφι, with might, A. 38, which appears to be an old Dat. sing. from ἴς.

γ. Compare with these forms in -φι, the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in -bi; as, *ibi, alibi, utribi*, from *is, alius, uter*. The forms in -ηφι when used as Datives are often written incorrectly with an ι subscript (-ηφι, § 25. α), as though φι had been added to the complete Dat. form. For the ν paragogic, see § 66. α.

§ 90. 2.) The ι appended with the insertion of θ. This form became adverbial (chiefly poetic), denoting the *place where*; as, οἴκαθι, *at home*, ἄλλοθι, *elsewhere*, αὐτόθι, ὅθι, Κορινθίοθι. It was mostly confined to the *second declension*, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen. οὐρανόθι πρό, = πρὸ οὐράνου, Γ. 3, Ἰλίοθι πρό Θ. 561, ἡῶθι πρό Ζ. 36; Dat. κηρόθι I. 300, ο. 370.

3.) The ι appended with the insertion of χ. This form appears only in the Epic ἦχι (improperly written by some ῆχι, cf. 89. γ), for the adverbial Dative ἦ, *where*, A. 607.

4.) The ι contracted with the preceding ο in the second declension into οι (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as, οἴκοι, *at home* (but οἶκον, *to a house*; cf. in Latin, *domi* and *domus*), πῆδοι, Ἰσθμοῖ, οἶ, ὅποι. Yet ἐν Ἰσθμοῖ Simon. Fr. 209; ἐν Πριανσοῖ Inscr. Cret.; τοῖ δάμοι Inscr. Bæot.

5.) The common form, in which the ι is absorbed by the preceding vowel; as, α-ι αῖ, ο-ι οῖ; thus, θύρα, οἶκον, Ἰσθμῶ.

§ 91. The forms of the Genitive in -οθεν or -θεν (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as, οἴκαθεν, *from home*, ἄλλοθεν, αὐτόθεν, Ἀθήνηθεν. As examples of their use as decided Genitives, may be cited ἔξ Αἰσούμην Θ. 304, ἔξ οὐρανόθεν Θ. 19, ἀπ' οὐρανόθεν λ. 18; and the pronominal forms ἐμίν, σίν, ἑν, which even occur in Attic poets.

CHAPTER II.

DECLENSION OF NOUNS.

I. THE FIRST DECLENSION.

[For the affixes and paradigms, see ¶¶ 5-8.]

§ 92. For the original affixes of Dec. I., which all had α as a connecting vowel, see §§ 86, 88. In most of these affixes, α either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short α however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was σ , a double consonant, or $\lambda\lambda$; as, $\gamma\lambda\omega\sigma\sigma\alpha$, $\gamma\lambda\omega\sigma\sigma\alpha\nu$ (§ 7), $\delta\acute{\iota}\psi\alpha$, *thirst*, $\delta\acute{o}\xi\alpha$, *opinion*, $\rho\acute{\iota}\zeta\alpha$, *root*, $\alpha\mu\iota\lambda\lambda\alpha$, *contest*.

NOTES. α . Add a few *feminines* in $-\lambda\alpha$, and some in $-\nu\alpha$, particularly *female appellatives*; as, $\pi\alpha\upsilon\lambda\alpha$ and $\alpha\nu\acute{\alpha}\pi\alpha\upsilon\lambda\alpha$, *rest*, $\xi\chi\acute{o}\nu\alpha$, *viper*, $\mu\acute{\epsilon}\rho\iota\mu\alpha$, *care*, $\delta\acute{\epsilon}\sigma\pi\omicron\iota\upsilon\alpha$, *mistress*, $\lambda\acute{\epsilon}\alpha\iota\nu\alpha$, *lioness*; likewise $\xi\kappa\alpha\nu\theta\alpha$, *thorn*.

β . Add, also, many *feminines* in $-\alpha$ pure and $-\rho\alpha$. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names $\text{Κίρρ}\alpha$, $\text{Πύρρ}\alpha$, and the numeral $\mu\acute{\iota}\alpha$, *one*. The principal classes are, (a) Polysyllables in $-\epsilon\iota\alpha$ and $-\ο\iota\alpha$, except abstracts in $-\epsilon\iota\alpha$ from verbs in $-\epsilon\upsilon\omega$; as, $\alpha\lambda\acute{\eta}\theta\epsilon\iota\alpha$, *truth*, $\epsilon\ddot{\upsilon}\nu\omicron\iota\alpha$, *good-will*, $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\iota\alpha$, *queen*, but $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha$, *reign*, from $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\omega$. (b) Female designations in $-\tau\epsilon\iota\alpha$; as, $\psi\acute{\alpha}\lambda\tau\epsilon\iota\alpha$, *female musician*: (c) Dissyllables and some polysyllabic names of places in $-\alpha\iota\alpha$; as, $\mu\alpha\acute{\iota}\alpha$, *good mother*, $\text{Ἰστίαι}\alpha$. (d) Words in $-\υ\iota\alpha$; as, $\mu\upsilon\acute{\iota}\alpha$, *fly*: (e) Most words in $-\rho\alpha$, whose penult is lengthened by a diphthong (except $\alpha\upsilon$), by $\bar{\upsilon}$, or by $\bar{\rho}$; as, $\mu\acute{\alpha}\chi\alpha\rho\epsilon\alpha$, *sword*, $\gamma\acute{\epsilon}\phi\upsilon\rho\epsilon\alpha$, *bridge*, $\text{Πύρρ}\alpha$.

γ . The accent commonly shows the quantity of final α in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in $-\alpha$, Gen. $-\alpha\varsigma$, except the three mentioned in Note β .

2.) In the *Vocative* of nouns in $-\tau\eta\varsigma$, and of *gentiles* and *compound verbals* in $-\\eta\varsigma$; as $\nu\alpha\acute{\upsilon}\tau\eta\varsigma$ (§ 7), $\Sigma\kappa\acute{\upsilon}\theta\eta\varsigma$, *Scythian*, $\text{Πέρσ}\eta\varsigma$, *Persian*, $\gamma\epsilon\omega\mu\acute{\epsilon}\tau\rho\eta\varsigma$ ($\gamma\grave{\eta}$, *earth*, $\mu\epsilon\tau\acute{\rho}\epsilon\omega$, *to measure*), *geometer*, $\mu\upsilon\sigma\omicron\pi\acute{\omega}\lambda\eta\varsigma$ ($\mu\acute{\upsilon}\sigma\omicron\nu$, *perfume*, $\pi\omega\lambda\acute{\epsilon}\omega$, *to sell*), *perfumer*, Voc. $\nu\alpha\acute{\upsilon}\tau\alpha$, $\Sigma\kappa\acute{\upsilon}\theta\alpha$, $\text{Πέρσ}\alpha$ (but $\text{Πέρσ}\eta\varsigma$, *Perses*, a man's name, Voc. $\text{Πέρσ}\eta$), $\gamma\epsilon\omega\mu\acute{\epsilon}\tau\rho\alpha$, $\mu\upsilon\sigma\omicron\pi\acute{\omega}\lambda\alpha$.

§ 93. In the *singular*, long α passed, by precession, into η , unless preceded by ϵ , ι , ρ , or $\sigma\omicron$ (§ 29); as, $\nu\alpha\acute{\upsilon}\tau\eta\varsigma$, $\nu\alpha\acute{\upsilon}\tau\eta$, $\text{Ἀτρείδ}\eta\varsigma$, $\text{Ἀτρείδ}\eta\nu$, $\text{Ἀτρείδ}\eta$, $\gamma\lambda\acute{o}\iota\sigma\sigma\eta\varsigma$, $\gamma\lambda\acute{o}\sigma\sigma\eta$, $\tau\iota\mu\acute{\eta}$, $\tau\iota\mu\acute{\eta}\varsigma$, $\tau\iota\mu\acute{\eta}\nu$.

but ταμιάς, ταμιά, σκιά, σκιάς, θύρα, θύραν (§ 7), ιδέα, idea
χρεῖα, need, χροῖα, color.

NOTE. Long α likewise remains in the pures, πόα, grass, στοά, porch, γύα, field, σικυῖα, gourd, καρύα, walnut-tree, ἐλάα, olive-tree, Ναυσικάα, Nausicaa; in the words, ἀλαλά, war-cry, ἐπίβδᾱ, day after a feast, σκανδάλα, trap-spring, γεννάδᾱς, noble; and in some proper names, particularly those which are Doric or foreign; as, Ἀνδρομέδᾱ, Ληδᾱ, Φιλομήλᾱ, Λεωνιδᾱς, Ὑλᾱς, Σύλλᾱς. and it became η after ρ or $\rho\sigma$ in the words δέρεη, neck, κόρη, maiden, κόρρη, cheek, ἐθάρεη, rap, ῥοή, stream; in some proper names, as Τήρης. and in compounds of μέ-τρεω, to measure, as γεωμέτρης (§ 92. 2). In some words, usage fluctuates between long or short α and η ; as, Ἀράσπας Cyr. vi. 1. 31, Ἀράσπης Ib. v. 1. 4, πειῖα and πείηη, πρύμνᾱ and πρύμνη.

§ 94. CONTRACTS. A few nouns, in which the characteristic is α or ϵ , and feminine adjectives in -εα and -οη, are contracted; as, μνάα μνᾱ, Ἐρμῆς Ἐρμῆς, βορέας βορῶς (ρ being here doubled after contraction), συκῆα συκῆ, fig-tree, χρυσῆα χρυσῆ, διπλόη διπλῆ. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the Doric dialect retains throughout the original α ; while in the singular, the Ionic has η in most of those words in which the Attic and Common dialects have long α , and even in some in which they have short α , particularly derivatives in -εῖα and -οῖα (§ 44); thus, Dor. τιμά, τιμᾱς, τιμᾱ, τιμᾱν. Ion. σκῆη, σκῆης, σκῆη, σκῆην. Ep. ἀληθείη, εὐπλοῖη, New Ion. ἀληθειῖη, μῆη, for ἀληθειῖα, εὐπλοῖα, μῆα.

2. In words in -ης, the primitive Direct Case in -ᾱ is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony: as, δ αὐτε Θύεστα B. 107; ἰσπότης Νίστωρ B. 336; μητίετα Ζεύς A. 175; βαθυμήτα Χείρων Pind. N. 3. 92; ἰνκτὰ Μενάλας Theoc. 8. 30. So in feminines in -η, the poets sometimes retain the old short α in the Voc.; as, νύμφᾱ φίλη Γ. 130; ὦ Δίκα, Sapph. 66 (44). On the other hand, Αἰήτη Ap. Rh. 3. 386, for Αἰῆτη, Voc. of Αἰήτης.

3. The old genitive affixes, ᾱο and ᾱων, which often occur in the Epic writers, were contracted as follows:

α.) In the Ionic dialect, they were regularly contracted into ω and $\omega\nu$, with the insertion of ϵ after a consonant (§ 35); as, Ἀτρεῖδαο (Ἀτρεῖδω) Ἀτρεῖδεω, Ἀτρεῖδᾱων (Ἀτρεῖδων) Ἀτρεῖδῶν. Βορέαο Βορέω, Ἐρμῆα O. 214, εὐμμελίω Δ. 165, Ἀσίω B. 461.

β.) In the Doric, ᾱ absorbed the following vowel, and the affixes became α and $\alpha\nu$ (§ 45. 1); as, Ἀτρεῖδαο Ἀτρεῖδᾱ, Ἀτρεῖδᾱων Ἀτρεῖδᾱν.

γ.) In the Attic, ᾱο and ᾱων were contracted into $\omega\nu$ (by precession from ω , §§ 28, 29) and $\omega\nu$; as, Ἀτρεῖδαο (Ἀτρεῖδω) Ἀτρεῖδου, Ἀτρεῖδᾱων Ἀτρεῖδᾱν.

§ 96. 4. In the Accusative of masculines, the Ionic often changes ν to α , the old connecting vowel α now becoming ϵ (§ 46. β); as, δεισπότης Hdt. i. 11, pl. δεισπότης Ib. 111, for δεισπότην, δεισπότης.

5. The dative plural in Homer commonly ends in -ησι, or -ης before a

vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*σῆς καὶ* A. 179, *πέτρης πρὸς* η. 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἀκταῖς* M. 284, *θαῖς* s. 119). An old contraction into *-ᾶσι*, instead of *-αῖσι*, remained in the common language in adverbs of place; as, *Πλαταιᾶσι*, at *Plateæ*, *Θύρᾶσι*.

6. For the Epic Gen. in *-θεν*, see § 91. For the Epic Datives in *-φι*, *-θι*, and *-χι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers; particularly,

α.) The Dor. Gen. in *-ᾶ*, from some nouns in *-ας*, mostly proper names; as, *ὀρνιθοθήρας*, fowler, *Γωβρύας*, *Καλλίας*. Gen. *ὀρνιθοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορβᾶς*, G. *βορβᾶ* (§ 7).

β.) The Ion. Gen. in *-εω*, from a few proper names in *-ης*; as, *Θαλῆς*, *Τήρης*. Gen. *Θάλεω*, *Τήρεω*.

γ.) The old Dat. plur. in *-αῖσι*, which is frequent in the poets. So, in Plato, *τέχναῖσι* Leg. 920 e, *ἡμέραισι* Phædr. 276 b.

II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; ¶¶ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* ἄλλος, αὐτός, ἐκεῖνος, and ὅς· thus, τό, ἄλλο, αὐτό, ἐκεῖνο, ὅ, for τόν, ἄλλον, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns τοῖος and τόσος, the neuter αὐτό more frequently becomes αὐτόν· thus, ταὐτόν and ταὐτό, for τὸ αὐτό· τοιοῦτον and τοιοῦτο, τοσοῦτον and τοσοῦτο.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in ἡ ἕως, dawn, ἡ ἄλως, threshing-floor, ἡ Κέως, ἡ Κῶς, ἡ Τέως, ὁ Ἄθως· thus, Acc. νεών and νεώ (§ 9), ἔω, Ἄθω. So, in the adjectives ἀγήρως (§ 17), ἀνάπλεως, full, ἀξιόχρεως, competent.

§ 98. CONTRACTS. If the characteristic is α, ε, or ο, it may be contracted with the affix according to the rules (§§ 33–37). See ἀγήραος (§ 17), ὀστίον, ρόος (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγαον*, *εὔγαος* (which are compounds of *γάα*, the original form of *γῆ*, *earth*, and from which come by contraction *ἀνώγειον*, *εὔγειος*) we find the extended forms *ἀνώγαϊον* v. 4. 29, *εὔγαϊος* or *εὔγειος*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long α, ε is inserted after the contraction (§ 35) thus, *ναός* (*νάς*) *ναός* (¶ 9), *ναοῦ* (*νώ*) *ναός*, *ναῶ* (*νῶ*) *ναῶ*, *ναόν* (*νών*) *νεών*. Plur. *ναοί* (*νῶ*) *νεῶ*, &c.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into ω; thus, *ἀγήρω* (¶ 17), as if from *ἀγηρά-ο-α*, a form with the connecting vowel. See § 87.

DIALECTIC FORMS.



§ 99. 1. The affix of the Gen. sing. -οο (§ 86), which was commonly contracted to ου, or, in the Æolic and stricter Doric, to ω (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions); to οιο; thus, *πόντου Ἰκαρίοιο* B. 145; *δόμου ὑψηλοῖο* α. 126; *οἶο δόμοιο* α. 330; *Θεοῦ* Pind. O. 2. 37; *Θεοῖο* Ib. 6. 60; *μεγάλω Διός* Alc. 1 (20); *ἐρχομένοιο* Id. 37; *ποταμοῖο... Ἀνᾶπῶ* Theoc. 1. 68; *μαλακῶ χόρτοιο* Id. 4. 18. The Epic genitives *Πετεῶο* (Δ. 327, &c.) and *Πηνελεῶο* (Ξ. 489) are made by a single contraction, with the usual insertion of ε (§ 98. β), from the original forms *Πεταόο*, *Πηνελάοο*. The Epic dual forms in οῖν, which alone are used by Homer, arise from a mere poetic doubling of ι (§ 48).

2. Some proper names in -ος have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κροῖσος*, *Κροίσω* viii. 122, but *Κροίσου* i. 6; *Βάττω* iv. 160; *Κλειομβρόττω* v. 32. The Gen. plur. forms *πτεσίων* (Hdt. i. 94) and *πυρίων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of ε (§ 48. 1).

3. The old Dat. plur. in -οισι is common in the poets of all classes, and in Ionic prose. So, even in Plato, *Θεοῖσι* Leg. 955 e.

4. For the Epic Gen. in -οθεν, see § 91. For the Epic Datives in -οφι and οθι, and the old Dat. in -οι, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in -ους from -οος occur in Homer, though rarely; as, *νόους* α. 240 (elsewhere *νόος*). In words in -εος, -εον, he sometimes protracts the ε to ει (§ 47. N.), and sometimes employs synizesis (§ 30).

III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; ¶¶ 5, 6, II-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

cusative singular in *-v*. For these changes, see in general §§ 51, 55, 57 – 59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

A. MUTES.

[¶ 11.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

β. In *Θριξ*, the root is *Θριχ-*. In those cases in which *χ* remains, *θ* becomes *τ*, according to § 62. In *ἡ ἀλώπηξ*, *-ικος*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

γ. *Γυνή*, *woman*, *wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικός*, D. *γυναικί*, A. *γυναῖκα*, V. *γύναι*. P. N. *γυναῖκες*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναῖκας*. D. N. *γυναῖκε*, G. *γυναικοῖν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναί*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἀνακτες*, *ἀνακς*) *ἀναξ* (¶ 11), *ἡ (νύκτες) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἀνακτ*, *ἀνακ*) *ἀνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ὦ ἀναξ* (or, by frequent crasis, *ὦναξ*).

β. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see § 112. *α*, 113. 3.

γ. Barytones in *-is* and *-us* form the Acc. sing. in both *α* and *ν*, the latter being the more common affix; as, *χάρις* (¶ 11), *ἡ ξρις*, *strife*, *δ*, *ἡ θρῆνις*, *bird*; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-ν*, yet see H. Gr. iii. 5. 16), *ξριν* and poet. *ξριδα*, *θρην* and poet. *θρηνθα*. So also, *κλείς* (¶ 11), *δ* *γέλως*, *laughter*, and the compounds of *πούς*, *foot*; thus, Acc. *κλειδα* and *κλειν*, *γέλωτα* and *γέλων*, *Οἰδίποδα* and *Οἰδίπουν* (¶ 16), *δίποδα* and *δίπουν* (¶ 17). Add *δ* *ἔρως*, *love*, Acc. *ἔρωτα* and rare poetic form *ἔρων*. So *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always τ , which, in the theme, is commonly dropped after $\mu\alpha$, but otherwise becomes ς or ρ (§ 63); as, $\sigma\tilde{\omega}\mu\alpha$, $\phi\tilde{\omega}\varsigma$, $\kappa\acute{\epsilon}\rho\alpha\varsigma$, $\eta\pi\alpha\rho$ (§ 11), $\epsilon\acute{\iota}\delta\acute{\omicron}\varsigma$ (§ 22), from the roots $\sigma\omega\mu\alpha\tau-$, $\phi\omega\tau-$, $\kappa\epsilon\rho\alpha\tau-$, $\eta\pi\alpha\iota-$, $\epsilon\acute{\iota}\delta\omicron\tau-$.

NOTE. The τ is also dropped in $\mu\acute{\epsilon}\lambda\iota$, $\mu\acute{\epsilon}\lambda\iota\tau\omicron\varsigma$, *honey*; in $\gamma\acute{\alpha}\lambda\alpha$, $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\omicron\varsigma$, *milk*, which also drops κ ; and in $\gamma\acute{\omicron}\nu\upsilon$, $\gamma\acute{\omicron}\nu\alpha\tau\omicron\varsigma$, *knee*, and $\delta\acute{\omicron}\rho\upsilon$, $\delta\acute{\omicron}\rho\alpha\tau\omicron\varsigma$, *spear*, which then change α to υ (compare § 113). In the poetic $\eta\mu\alpha\rho$, $\eta\mu\alpha\tau\omicron\varsigma$, *day*, τ is changed into ρ after $\mu\alpha$; and in $\tilde{\upsilon}\delta\omega\rho$, $\tilde{\upsilon}\delta\alpha\tau\omicron\varsigma$, *water*, and $\sigma\kappa\acute{\omega}\rho$, $\sigma\kappa\alpha\tau\omicron\varsigma$, *filth*, τ is changed into ρ , and α into ω . See § 123. γ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus, $\kappa\lambda\epsilon\acute{\iota}\delta\epsilon\varsigma$ ($\kappa\lambda\epsilon\acute{\iota}\tau\epsilon\varsigma$) $\kappa\lambda\epsilon\acute{\iota}\varsigma$, $\kappa\lambda\epsilon\acute{\iota}\delta\alpha\varsigma$ ($\kappa\lambda\epsilon\acute{\iota}\alpha\varsigma$) $\kappa\lambda\epsilon\acute{\iota}\varsigma$. $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ $\kappa\acute{\epsilon}\rho\omega\varsigma$, $\kappa\acute{\epsilon}\rho\alpha\tau\alpha$ $\kappa\acute{\epsilon}\rho\alpha\alpha$ $\kappa\acute{\epsilon}\rho\alpha$ (§ 11); $\tau\acute{\omicron}$ $\tau\acute{\epsilon}\rho\alpha\varsigma$, *prodigy*, P. N. $\tau\acute{\epsilon}\rho\alpha\tau\alpha$ $\tau\acute{\epsilon}\rho\alpha$, G. $\tau\epsilon\rho\alpha\tau\iota\omega\upsilon$ $\tau\epsilon\rho\omega\iota\upsilon$. δ $\chi\rho\acute{\omega}\varsigma$, *skin*, S. D. $\chi\rho\omega\tau\iota$ ($\chi\rho\omega\tau$) $\chi\rho\omega$ (in the phrase $\epsilon\acute{\nu}$ $\chi\rho\omega$). So, in Homer, from δ $\iota\delta\rho\acute{\omega}\varsigma$, *sweat*, δ $\gamma\acute{\epsilon}\lambda\omega\varsigma$, *laughter*, δ $\xi\rho\omega\varsigma$, *love*, S. D. $\iota\delta\rho\omega$, $\gamma\acute{\epsilon}\lambda\omega$, $\xi\rho\omega$, for $\iota\delta\rho\omega\tau\iota$, &c.; A. $\iota\delta\rho\omega$, $\gamma\acute{\epsilon}\lambda\omega$, for $\iota\delta\rho\omega\tau\alpha$ ($\iota\delta\rho\omega\alpha$), $\gamma\acute{\epsilon}\lambda\omega\tau\alpha$. Compare §§ 107, 119, 123. α .

NOTE. In the following words, the contraction is confined to the root:

$\tau\acute{\omicron}$ $\omicron\tilde{\upsilon}\varsigma$, $\acute{\omega}\tau\omicron\varsigma$, *ear* (§ 11), contracted from the old $\omicron\tilde{\upsilon}\alpha\varsigma$, $\omicron\tilde{\upsilon}\alpha\tau\omicron\varsigma$ (§ 33. γ).

$\tau\acute{\omicron}$ $\delta\acute{\epsilon}\iota\lambda\epsilon\alpha\rho$, *bait*, Gen. $\delta\epsilon\lambda\acute{\epsilon}\alpha\tau\omicron\varsigma$, $\delta\acute{\epsilon}\lambda\eta\tau\omicron\varsigma$.

$\tau\acute{\omicron}$ $\sigma\tau\acute{\epsilon}\alpha\rho$, *contr.* $\sigma\tau\tilde{\eta}\rho$, *tallow*, Gen. $\sigma\tau\acute{\epsilon}\alpha\tau\omicron\varsigma$, $\sigma\tau\eta\tau\omicron\varsigma$.

$\tau\acute{\omicron}$ $\phi\rho\acute{\epsilon}\alpha\rho$, *well*, Gen. $\phi\rho\acute{\epsilon}\alpha\tau\omicron\varsigma$ (α or $\tilde{\alpha}$), $\phi\rho\eta\tau\omicron\varsigma$ (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

B. LIQUIDS.

[§ 12.]

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except $\acute{\alpha}\lambda\varsigma$, *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either ν or ρ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is ν , it depends upon the preceding vowel whether the ν or the ς is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the ς is changed; as in $\lambda\iota\mu\acute{\eta}\nu$, $-\acute{\epsilon}\nu\omicron\varsigma$, $\delta\alpha\acute{\iota}\mu\omega\upsilon$, $-\omicron\upsilon\omicron\varsigma$ (§ 12); δ $\mu\acute{\eta}\nu$, $\mu\eta\acute{\nu}\omicron\varsigma$, *month*, δ $\chi\epsilon\iota\mu\acute{\omega}\nu$, $-\acute{\omega}\nu\omicron\varsigma$, *storm*, *winter*.

Except δ $\kappa\tau\acute{\epsilon}\iota\varsigma$, $\kappa\tau\epsilon\acute{\nu}\omicron\varsigma$, *comb*, the numeral $\epsilon\acute{\iota}\varsigma$, $\acute{\epsilon}\nu\omicron\varsigma$, *one* (§ 21), and the Ionic δ $\mu\acute{\epsilon}\iota\varsigma$ (as from root $\mu\epsilon\iota\upsilon$, yet Gen. $\mu\eta\acute{\nu}\omicron\varsigma$) for $\mu\acute{\eta}\nu$, *month* (Hdt. ii. 82).

2.) If α precede, in *nouns* the ς is changed, but in *adjectives*

the ν ; thus, ὁ Πάν, Πανός, *Pan*, ὁ παιάν, -ᾶνος, *pæan*; but μεῖλας, -ανος (§ 19), τάλᾶς, -ανος, *wretched*.

3.) If ι or υ precede, the ν is changed; as in ῥίς, ῥινός (§ 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. α . The ν remains in μόσυν, -ῦνος, *wooden tower*; and most words in - ι s and - υ s have a second, but less classic form, in - $\iota\nu$ and - $\upsilon\nu$; as, ῥίς and ῥίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

β . In the pronoun τῷς, (§ 24), the ν of the root $\tau\nu$ - is simply dropped in the theme. Yet see § 152. β .

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ὁ σωτήρ, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλων, Πόσειδων, σωτέρ.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνῆρ, *man* (§ 12). For the insertion of the δ , see § 64. 2.

κύων, *dog* (§ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἄρνός, *lamb's* (§ 12), which has, for its root, ἄρην-, by syncope, ἄρν-. The Nom. sing. is not used, and its place is supplied by ἁμόνος.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, *father*, and μήτηρ, *mother* (§ 12).

ἡ θυγάτηρ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατρὶ θυγατρί.

ἡ γαστήρ, *stomach*, G. γαστέρος γαστρός, D. γαστρὶ γαστρί.

ἡ Δημήτηρ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτρει Δήμητρι. also, A. Δημήτερα Δήμητρα.

NOTES. α . In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

β . For the Dat. pl., see § 59. Γαστήρ has not only γαστράσι (Dio Cass. 54. 22), but also in Hipp. γαστήρσι.

§ 107. II. In *comparatives* in -ων, the ν is more frequently syncopated before α and ϵ , after which contraction takes place; as, μείζονα (μείζοα) μείζω, μείζονες (μείζοες) μείζους, μείζονας (μείζοας) μείζους (§ 17). Compare §§ 104, 119, 123. α .

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλωα) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ὁ κυκεών, -ῶνος, *mixed drink*; Acc. κυκεῶνα, and, rather poetic, κυκεῶ (κ. 316; κυκεῶ Δ. 624); ἡ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχω (Ar. Ach. 874); and by a like syncope of ρ , ὁ ἰχώρ, *ichor*; Acc. ἰχῶρα and (only E. 416) ἰχῶ.

§ 108. NEUTER LIQUIDS. A few nouns, in which ρ is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἥαρ*, *spring*, and the poetic *κῆαρ*, *heart*, contraction takes place in the root; thus, N. *ἥαρ*, poetic *ἦρ*, G. *ἥαρος*, commonly *ἦρος*, D. *ἥαρι*, commonly *ἦρι*. N. *κῆαρ*, in Homer always *κῆρ*, D. *κῆρι*.

C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμαρ*, *-αριος*, *wife*, *ἔλμινς*, *-ινθος*, *worm*, *πείρινς*, *-ινθος*, *carriage-basket*, and *Τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple linguals (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λείων*, *-οντος*, *Ξεινοφῶν*, *-ῶντος* (¶ 13), *ὁ δράκων*, *-οντος*, *dragon*; but *γίγας*, *-αντος* (¶ 13), *ὁ ἰμάς*, *-άντος*, *thong*, *ὁ Σιμόεις*, *-εντος*, *the Simois*, *δεικνύς*, *-ύντος*, *showing*.

NOTES. α. Except *ὀδούς*, *-όντος*, *tooth* (¶ 13; yet Ion. *ὀδών* Hdt. vi. 107), and participles from verbs in *-ωμι*; as, *δούς*, *δόντος* (¶ 22), from *δίδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-εις*; as, *Κλήμης*, *-εντος*, *Clemens*, *Οὐάλης*, *-εντος*, *Valens*.

γ. If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμαρ* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ας*, *-αντος*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλᾶς*, *-αντος*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλᾶ*. *Πολυδάμας*, V. *Πολυδάμᾶ*.

2. Nouns and adjectives in *-εις*, *-εντος*, preceded by *ο* or *η*, are usually contracted; as, *ὁ πλακόμενς* *πλακοῦς*, *cake*, G. *πλακόμεντος* *πλακοῦντος*. *τιμήεις* *τιμῆς*, *honored*, F. *τιμήεσσα* *τιμῆσσα*, N. *τιμῆεν* *τιμῆν*, G. *τιμήεντος* *τιμῆντος*, &c.

D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes s and ν (¶ 5), or at the end of a word.* Hence,

§ 111. (A.) Before the affixes *s* and *ν*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππε-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θησεύς, -έως, *Theseus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples ὁ Ἄρης, -εος, *Mars*, ὁ σῆς, σείος, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυς, -εως, Acc. πῆχυν (§ 14), ὁ πέλεκυς, -εως, *axe*, ὁ πρέσβυς, -εως, *elder* (properly an adj.); ὁ ἔχις, -εως, *viper*, ὁ ὄφις, -εως, *serpent*, ὁ πρύτανις, -εως, *president*, and also κύρις, κύρβις, μάρις, and ἔρχις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις, -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetic*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυκύς, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -έος (§ 17), πλήρης, -έος, *full*, ψευδής, -έος, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; οἶς, βοῦς, βοός, Acc. βοῦν (§ 14), ὁ, ἡ ῥοῦς, ῥοός, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ο* precedes the characteristic; thus, πούς, ποδός (§ 11), and its compounds, Οἰδίπους, -οδος (§ 16), δῖπους, -οδος (§ 17); but εἰδώς, -ότος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ο*, the affix *ς* is changed to *ε*, and is then absorbed. Thus from the root ἤχο- is formed the theme (ἤχος, ἤχοι) ἤχῳ (§ 14). So ἡ πειθῶ, -όος, *persuasion*, ἡ Λητώ, -όος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰκοῦς (§ 123. α) is to be regarded as simply contracted from εἰκόας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*; as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. σαφές (§ 17), ἡδύ (§ 19); Voc. τριήρης, Σώκρατες, πόλι, πῆχυν, ἱππεῦ (§ 14), ἡδύ (§ 19).

2.) In the theme of *neuter nouns*, ε assumes ς, becoming itself ο (§ 28); as, τὸ τεῖχος, -εος (§ 14), τὸ ἔθνος, -εος, *nation*, τὸ ὄρος, -εος, *mountain*.

Except τὸ ἄστυ, -εος, *town* (§ 14), the Epic τὸ πῶν, -εος, *flock*, and a few foreign names of natural productions in -ι, as τὸ πῖπρι, -εως, *pepper*.

3.) In the *Vocative*, ο becomes οἷ, if the theme ends in -ώ or -ώς; but ου, if it ends in -ους; as, ἡχοῖ, αἰδοῖ, βοῦ (§ 14); and in like manner (cf. 112. α), Οἰδίπου (§ 16).

§ 114. REMARKS. 1. After the analogy of ε and ο, α characteristic becomes αυ in γραῦς and ναῦς (§ 14), and assumes ς in the theme of *neuters*; as, τὸ γέρας, -αος (§ 14), τὸ γῆρας, -αος, *old age*.

2. In the *Accusative singular* of *pures*, the formative ν becomes α (§ 100. 2) except when the theme ends in -ας, -ις, -υς, -αυς, or -ους; thus, θῶς, ἥρως, ἱππεύς, τριήρης, αἰδώς, ἡχώ (§ 14), σαφής (§ 17); Acc. θῶα, ἥρωα, ἱππέα, τριήρεα, αἰδοά, ἡχοά, σαφέα; but ὁ λίθς, *stone*, κίς, οἷς (contracted from οἷς), πόλις, ἰχθύς, πῆχυν, γραῦς, ναῦς, βοῦς (§ 14), ἡδύς (§ 19); Acc. λίαν, κίν, οἷν, πόλιν, ἰχθύν, πῆχυν, γραῦν, ναῦν, βοῦν, ἡδύν.

NOTE. Proper names in -ης, -εος, for the most part, admit both forms of the Acc.; as, Σωκράτης (§ 14), A. Σωκράτη (Plat.), Σωκράτην (Xen.); ὁ Ἄρης, *Mars*, A. Ἄρη and Ἄρην.

3. When the characteristic is changed to a *diphthong* before σ in the theme, the same change is made before σι in the *Dative plural*; as, ἱππεῦσι, βουσί, γράνσι, ναυσί (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. Pures in -ης, -ος, -ώ, and -ώς, -όος, are contracted in *all* the cases which have *open* terminations. See τριήρης, Σωκράτης, Ἡρακλῆς, τεῖχος, ἡχώ, αἰδώς (§ 14), σαφής (§ 17). Add a few *neuters* in -ας; as, τὸ γέρας (§ 14), τὸ κρέας, *meat*.

NOTES. α. Of nouns in -ώ and -ώς, -όος, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in -κλῆς, contracted -κλῆς (from κλέος, *renown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See Ἡρακλῆς (§ 14). For the later Voc. Ἡρακλες, compare § 105. R. The Nom. pl. Ἡρακλέες, in the Ion. form (§ 121. 4), occurs, with Θεσείες, Pl. Theæt. 169 b

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings -εος, -εα, and -εας, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in -ις, -υς, and -ευσ, and sometimes of nouns in -ι and -υ; as, πόλις, Gen. πόλεος πόλεως, πῆχυς, -εως, ἱππεύς, -έως, ἄστυ, -εος and -εως (§ 14), πέπερι, -εως (§ 113. 2). Also ὁ Ἄρης, Mars, G. Ἄρεος and sometimes Ἄρεως (as if from a second theme Ἄρευς, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in -ευσ; as, ἱππεύς, Acc. sing. ἱππεῦ ἱππέϊ, pl. ἱππεῖς ἱππέες.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as πόλεως, it is evident that the ε (as in Ἀτρεΐδew, Μενέλεως, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped F or Δ from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, βασιλέως Eur. Alc. 240, Ἐρεχθίως Id. Hipp. 1095, Ἀχιλλέω Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in -εος, and rarely the Acc. in -εῖ and -εῖς occur in the Attic poets; as, Νηρέος Eur. Ion, 1082, πόλεος Id. Hec. 866, φονεῖ Id. 882. The poets likewise employ in the Acc. sing. the regular contraction into ῆ; as, ξυγγομφῆ Ar. Ach. 1150, Ὀδυσσῆ Eur. Rh. 708, and even ἱερῆ Id. Alc. 25. The regularly contracted Acc. pl. in -εας, instead of -εῖς, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, βασιλεῖς Mem. iii. 9. 10.

β. If another vowel precedes, the ε is commonly absorbed by the ως, ας, and ες; thus, Πειραιέως, Πειραιῶς, Πειραιέα, Πειραιᾶ (§ 14); χοῶς, χοᾶ, χοᾶς (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in -ευσ into ῆς, see § 37. 2. The uncontracted Θησεῖς occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in -εως is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in -εων accented upon

the antepenult is also termed Attic; as, *πόλιων*. The regularly contracted *πηχῶν* occurs iv. 7. 16.

s. The Gen. in *-εως* is also found in a few adjectives in *-ις* (as, *καλλίπολις*, *-εως*), in *ἡμισυς*, *half* (Gen. commonly *-εως*, but also *-εος* and *-ους*), and, in later writers, in other adjectives in *-υς* (thus, *βραχέως* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purens appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a strong breathing or aspirate consonant (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. δ), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial *F*, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital *Σ*). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When* (1.) *followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united* (2.) *with α, ε, and ο preceding to form αυ, ευ, and ου, and* (3.) *with ι and υ (except in the Dat. plur.), to form ι and υ; while the dental breathing* (4.) *at the end of a word became ε, and* (5.) *before the affix ε lengthened a preceding short vowel. Thus,*

(1.) *βοFός βοός, γράFός γράός, κίFός κίός, ιχθFός ιχθός, ιππίFες ιππίες. αἰδFός αἰδός, τείχFος τείχος, γέραFος γέρας (¶ 14), σαφFός σαφός (¶ 17).*

(2.) *γράFς γραῦς, νάFς ναῦς (Lat. navis), ναFσί ναυσί, ιππίFς ιππίς, ιππίF πτεῦ, βόFς βοῦς, βόFν βοῦν, βόF βοῦ (¶ 14).*

(3.) *κίFς κίς, κίFν κίν, ιχθFς ιχθός, ιχθF ιχθί (¶ 14); but Dat. pl. κίσι, ιχθῖσι.*

(4.) *Nom. neut. σαφFς σαφός (¶ 17), τείχFς τείχος (ε passing into its kindred vowel, § 28), γέραFς γέρας (¶ 14); Voc. ΣώκρατεFς Σώκρατες, τρίηρεFς τρίηρες (¶ 14). The peculiar form of the Voc. of ἡχώ and αἰδός has arisen from the change of ε to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, ἡχFός ἡχός (cf. §§ 45. 5, 86, 112. β).*

(5.) *σαφFς σαφός (¶ 17), ΣωκράτεFς Σωκράτης, αἰδFός αἰδός (¶ 14). For ἡχώ, see § 112. β, and compare ἡχοί above (4.). In the Dat. pl. the short vowel remains unchanged; as, σαφFσι.*

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ευ* appears to have been reduced to a simple short *υ*; as, ἡδέFς ἡδύς, ἡδέF ἡδύ (¶ 19); πῆχFς πῆχῦς, πῆχFν πῆχῦν, πῆχF πῆχῦ, ἄστεF ἄστῦ (¶ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to

have been most nearly akin to the lingual middle mute δ (cf. § 49. 2); and in a great number of feminines, it acquired a permanent place in the language as this letter. In its previous, and as yet unfixed state, we represent it, for distinction's sake, by a capital Δ . Before this inserted lingual, α could remain, but there was a uniform tendency in ϵ to pass by precession into ι . It is a remarkable illustration of this, that in the whole declension, there is not a single instance of ϵ before a characteristic lingual mute. In the progress of the language, feminines in $-\epsilon$, or with the inserted lingual $-\epsilon\Delta$, assumed three forms:

1.) The Δ fell away, leaving the vowel of precession ι in the Nom., Acc., and Voc. sing., but the original ϵ in the other cases; thus, $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\epsilon\omega\varsigma$, $\pi\acute{o}\lambda\iota$, $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota$ · $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\omega\varsigma$, $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\varsigma$ (§ 14). This became the usual form of feminine pures in $-\iota\varsigma$, in the Attic and Common dialects.

2.) The Δ fell away, and precession took place throughout. This became the regular form of feminine pures in $-\iota\varsigma$ in the Ionic dialect (§ 44. 3); thus, Ion. N. $-\iota\varsigma$, G. $-\iota\varsigma$, D. $-\iota$, always contracted into $-\iota$, A. $-\iota\nu$, V. $-\iota$; Pl. N. $-\iota\epsilon\varsigma$, sometimes contr. into $-\iota\varsigma$, G. $-\iota\omega\varsigma$, D. $-\iota\sigma\iota$, A. $-\iota\alpha\varsigma$, commonly contr. into $-\iota\varsigma$; as, $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\omega\varsigma$, $\pi\acute{o}\lambda\iota$, $\pi\acute{o}\lambda\iota\varsigma$ · $\pi\acute{o}\lambda\iota\varsigma$, $-\iota\omega\varsigma$, $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\alpha\varsigma$, $-\iota\varsigma$. The ι was also the prevalent vowel in the Doric; thus, Dor. $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\omega\varsigma$, $\pi\acute{o}\lambda\iota$ and $\pi\acute{o}\lambda\epsilon\iota$, $\pi\acute{o}\lambda\iota\nu$ · $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\omega\varsigma$, $\pi\acute{o}\lambda\iota\sigma\sigma\iota$ and $\pi\acute{o}\lambda\epsilon\sigma\iota$, $\pi\acute{o}\lambda\iota\alpha\varsigma$.

3.) The Δ became fixed in the root, and the word passed into the class of linguals. Thus, the root Μεγαρε- , *Megarian*, had two forms, ΜεγαρεF- masc., and with precession ΜεγαριΔ- fem.; from the former we have Μεγαρεύς , $-\έως$, *Megarian man*, and from the latter, Μεγαρίς , $-\ίδος$, *Megarian woman*. This became the prevalent mode of declining feminines in $-\iota\varsigma$, if we except the large class of abstract nouns in $-\sigma\iota\varsigma$. Especially many feminine adjectives, or words which are properly such, are thus declined.

NOTE. We find, also, the same forms in a few masculine or common nouns and adjectives (§§ 111, 119. 2), and even, in a few words, a corresponding neuter formation in $-\iota$ (§ 113. 2).

§ 119. As might have been expected, these three forms are far from being kept entirely separate. Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric dialects, which were less averse than the Attic to hiatus (§§ 45, 46); as, η $\mu\eta\eta\iota\varsigma$, *wrath*, G. $\mu\eta\eta\iota\delta\omega\varsigma$ and $\mu\eta\eta\iota\omega\varsigma$ · η $\tau\rho\acute{o}\pi\iota\varsigma$, *keel*, G. $\tau\rho\acute{o}\pi\iota\delta\omega\varsigma$, $\tau\rho\acute{o}\pi\iota\omega\varsigma$, and $\tau\rho\acute{o}\pi\epsilon\omega\varsigma$ · particularly proper names, as, Κύπρις , G. $-\ίδος$, and $-\iota\omega\varsigma$ · Ἰστίς , G. $-\ίδος$ and $-\iota\omega\varsigma$ · Θέτις , G. Θέτιδος § 370, D. Θέτι § 407. For similar cases of the use and omission of a lingual characteristic, see § 104; of a liquid characteristic, §§ 107, 123. α .

2.) In some pures in $-\iota\varsigma$, the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms; as, η $\tau\acute{\upsilon}\rho\iota\varsigma$, *tower*, G. $\tau\acute{\upsilon}\rho\epsilon\sigma\iota\omega\varsigma$ vii. 8. 12, but Pl. N. $\tau\acute{\upsilon}\rho\epsilon\sigma\iota\varsigma$ iv. 4. 2, $\tau\acute{\upsilon}\rho\epsilon\sigma\iota\omega\varsigma$ H. Gr. iv. 7. 6, $\tau\acute{\upsilon}\rho\epsilon\sigma\epsilon\sigma\iota$ Cyr. vii. 5. 10; δ $\pi\acute{o}\sigma\iota\varsigma$, *spouse*, G. $-\iota\omega\varsigma$, D. $-\epsilon\iota$ · η $\mu\acute{\alpha}\gamma\alpha\delta\iota\varsigma$, $-\iota\omega\varsigma$, *a kind of harp*, D. $\mu\acute{\alpha}\gamma\alpha\delta\iota$ vii. 3. 32; δ , η $\tau\acute{\iota}\gamma\epsilon\iota\varsigma$, *tiger*, G. $\tau\acute{\iota}\gamma\epsilon\iota\omega\varsigma$, and in later writers $\tau\acute{\iota}\gamma\epsilon\iota\delta\omega\varsigma$, Pl. N. $\tau\acute{\iota}\gamma\epsilon\iota\varsigma$, G. $\tau\acute{\iota}\gamma\epsilon\iota\omega\varsigma$ · some proper names, as, δ $\Sigma\acute{\upsilon}\nu\eta\epsilon\sigma\iota\varsigma$, G. $-\iota\omega\varsigma$, i. 2. 12, δ Ἰλεις , G. $-\iota\omega\varsigma$ vi. 2. 1; and the adjectives Ἰδρις , *intelligent*, νῆστις , *abstemious*. In like manner, δ , η $\epsilon\gamma\chi\epsilon\lambda\upsilon\varsigma$ (§ 117. N.), *eel*, G. $\epsilon\gamma\chi\epsilon\lambda\iota\omega\varsigma$, Pl. N. $\epsilon\gamma\chi\epsilon\lambda\epsilon\iota\varsigma$, G. $\epsilon\gamma\chi\epsilon\lambda\epsilon\omega\varsigma$ · $\tau\acute{o}$ $\pi\acute{\epsilon}\pi\epsilon\rho\iota$ (§ 118. N.), *pepper*, G. $-\epsilon\omega\varsigma$ and $-\iota\omega\varsigma$.

DIALECTIC FORMS.

§ 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-α*, in words in which it has commonly *-ν*; as, *εὐρέα* Z. 291, *νῆα* or *νέα*, *πόληα*, for *εὐρέν*, *ναῦν*, *πόλιν*. *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ά* or *-άς*, *-όος*, in *-οῦν*; as, *Ἰά*, *Ἰο*, *Λητά*, *Latona*, *ἡώς*, dawn, Acc. *Ἰοῦν* Hdt. i. 1, *Λητοῦν*, *ἡοῦν*. The Æolic and stricter Doric have here *-ων* for *-οῦν* (§ 44. 4); as, *Ἥρων* Sapph. 75 (91), *Λατῶν* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *ε* (cf. §§ 48. 1, 99. 2); as, *χηνέων* Hdt. ii. 45, *μυριαδέων*, *ἀνδρέων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-εσι(ν)*, *-εσσι(ν)*, and *-σσι(ν)*. See §§ 71, 84, 85. Homer uses the four forms, though *-εσι(ν)* rarely. The forms *-εσσι(ν)* and *-εσι(ν)* are also common in Doric and Æolic prose; and *-εσι(ν)* is used in Ionic prose after the characteristic *ν*. Thus, *χερσίν* A. 14, *χείρεσσι* Γ. 271, *χείρεσι* Υ. 468; *ποσί* E. 745, *ποσσί* B. 44, *πόδεσσι* Γ. 407; *ἔπεισιν* B. 73, *ἔπεισι* δ. 597, *ἐπείεσσι* B. 75; *δαιτυμόνεσι* Hdt. vi. 57. So, *ν* not passing into *ν* before a vowel (§ 117), *βόεσσι* B. 481, *νάεσσι* Pind. P. 4. 98, *ἀριστήεσσι* A. 227.

4. In the Dual, the Epic prolongs *-οιν* (as in Dec. II., § 99. 1) to *-οιῖν*; thus, *ποδοιῖν* Ξ. 228, *Σειρήνοιῖν* μ. 52.

§ 121. (B.) Dialectic changes affecting the root, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *θάρηξ*, *νῆς*, *γενῆς*, for *θάραξ*, &c.; Dor. *ποιμᾶν*, *ἀκύνᾶς*, *τιμᾶσις*, contr. *τιμᾶς*, for *ποιμήν*, &c.; *χῆρ* for *χείρ*, *ᾶς* for *οῦς*, *βᾶς*, *βῶν*, for *βοῦς*, *βοῦν* (the Acc. *βῶν* in the sense of *a shield covered with ox-hide* occurs also H. 738), *ἄχῶς* for *ἡχοῦς*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ά* and *-άς*, G. *-όος*. In a few words, the contraction of *-εος* into *-εως* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ἔα*); e. g. *Ἐρέβεως* Θ. 368, *Θάμβεως* ω. 394, *Θέρεως* η. 118; *Πηλῆος* A. 489, *Μηκιστέως* B. 566, *πόλῆος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραῖ* and *γῆρα*, *θίρεῖ* and *θίρει*, *τείχεῖ* and *τείχει*, *Πηλεῖ* and *Πηλεῖ*, *πόλῃ*, *πτόλεῖ*, and *πόλει*, *ἥρωῖ* and *ἥρω* H. 453. The endings *-υι*, *-υι*, and *-οι* (except in *χοροῖ*) are always contracted (§§ 118. 2, 115. α); as, *κνήσῃ* Δ. 640, *νέκυι* Π. 526 (this contraction of *-υῖ* into *-υι* is Epic), *ἡοῖ* I. 618. (c) The endings *-εα*, *-εων*, and *-εας* are commonly uncontracted, except by synizesis; as, *Θεοιδεῖα* Γ. 27, *ὕπερεφῖα* δ. 757, *ἄλγῃα* Ω. 7, *βέλῃα* O. 444, *νέα* ι. 283; *σσηδεῖων* K. 95; *πολέας* A. 559, *πελίκεας* Ψ. 114. So *πόλιας* Δ. 560. (d) The ending *-εες* is used both with and without contraction; as, *πρωτοπαγεῖς* νεοτευχεῖς E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops one

α (cf. 4. below); as, κίρα, δέπα, γέρε B. 237. The form with the single short α sometimes occurs in the Attic poets; as, κρείᾱ Ar. Pax. 192. (f.) Of *ὄς*, *sheep*, *ὄς*, *ear*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *δῖς*, G. *δῖος*, *οἶός*, A. *δῖν*. P. N. *δῖες*, G. *δῖων*, *οἶων*, D. *δῖεσσι*, *οἷσι*, *ῥεσσι* (cf. § 119. 2), A. *δῖς*. N. *οῦς*, G. *οὔατος*. P. N. *οὔατα*, D. *οὔασι*, *ώσι* (§ 33. γ). N. *γρηῦς*, *γρηῦς*, D. *γρηῖ*, V. *γρηῦ*, *γρηῦ*. the Gen. and Acc. are supplied by *γραιῖς* and *γραιῖαν* of Dec. I.

3. In *common nouns* in -εύς, the characteristic εF before a vowel regularly becomes η, in the Epic; as, *ἰππῆος*, *ἰππῆϊ*, *ἰππῆᾱ*, *ἰππῆεις* (once in Hom. *ἰππῆεις* A. 151, also *βασιλῆεις* Hes. Op. 246), *ἰππῆων* (¶ 16), *ἄριστῆεσσι* A. 227 (so, by imitation, *βασιλῆας* Eur. Phœn. 829). This change also extends to proper names in -εύς (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἄρης*, *Mars* (§ 116. a), and to *πόλις*. See Homeric Paradigms, ¶ 16. In *common nouns* in -εύς, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆος*, *βασιλῆα*, vii. 137, *βασιλῆϊ* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in -εύς, in Ionic prose, and also in the Doric, is in -εός, &c. The Acc. in -ηα or -εα is sometimes contracted by the poets into -ῆ; as, *Ὀδυσῆ* τ. 136, *Τυδῆ* Δ. 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆεις* with synizesis Hes. Op. 261.

4. In words whose root ends in εε-, the Epic often unites εε into η (as regularly in proper names in -κλέης), or into ει; but sometimes in the Epic and other poets, and in dialectic prose, one ε is dropped. Still further variety of form is sometimes given by the Epic protraction of ε to ει or η, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλέης* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆος* Ξ. 266, *Ἡρακλῆος* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆϊ* Σ. 224, Pind. I. 5. 47, *Ἡρακλῆϊ* Hdt. ii. 145, *Ἡρακλῆϊ* Pind. P. 9. 151; A. *Ἡρακλῆα* Ξ. 324, *Ἡρακλῆᾱ* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆην* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see ¶ 14 and Mem. ii. 1. 21-26); *ἄγκλῆος* II. 738: *ἑγκλείας* (Acc. pl. of *ἐγκλής*) K. 281, *ἐγκλείᾱς* Pind. O. 2. 163; *ἐϋρέτος* (Gen. of *εὔρετης*) Z. 508; *κλείᾱ* (pl. of *κλέος*) Hes. Th. 100: *δυσκλείᾱ* B. 115, *ὑπερδῆᾱ* P. 330: *ἄγκληϊς* (Nom. pl. of *ἄγκλής*) M. 318. For the Homeric forms of *σπέος*, and for those of *Πάτρακλος*, which, like some other compounds of *κλέος*, has forms both of Dec. II. and of Dec. III., see ¶ 16.

5. For the Ionic and Doric declension of words in -ις, -εως, and for the omission of δ in words in -ις, -ιδος, see §§ 118, 119. The Ionic likewise omits the τ in *κίρας* and *τίρας*; and then in these, as in other neuters in -ας, -αος, the later Ionic often changes α into ε (§ 44. 2.), except in the theme; as, *κίρεος*, *κίρεϊ*, *κίρεα*, *κίρειων*, *τίρεος*, *γίρεα*, Hdt.

6. In *ναῦς*, the Doric retains throughout the original α, and is here sometimes imitated by the Attic poets. In the Ionic, the α passes throughout by precession either into η, or with short quantity, especially in the later Ionic, into ε. The Attic retains the α in the diphthong αυ, but has otherwise η or ε (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *αο* and *αω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see ¶ 16; for the Attic, ¶ 14.

IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns, which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστός, *transformed*); in the second, a *heteroclite* (ἑτερόκλητος, *of different declensions*); in the third, *heterogeneous* (ἑτερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

§ 123. 1. METAPLASTS.

Metaplastism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

α. With a Double Root, in *ov-* and in *o-*.

ἡ ἀηδάν, *nightingale*, G. ἀηδόνος, &c.; from the root ἀηδο-, G. ἀηδοῦς Soph. Aj. 628, D. ἀηδοῖ Ar. Av. 679.

ἡ Γοργώ, -οῦς, and Γοργών, -όνος, *Gorgon*.

ἡ εἰκών, *image*, G. εἰκόνος, &c.; from ε. εἰκο-, G. εἰκοῦς Eur. Hel. 77, A. εἰκώ Hdt. vii. 69; from ε. εἰκ-, by the second declension, Pl. A. εἰκούς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χελιδών, *swallow*, G. χελιδόνος, &c.; from ε. χελιδο-, V. χελιδοῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

β. With a Double Root, in *α-* and in *ε-*.

τὸ βρέτας, *wooden image*, poetic, G. βρέτιος, D. βρέτει. Pl. N. βρέτη, G. βρετίαν.

τὸ κνέφας, *darkness*, G. Epic κνίφας, Attic κνίφους Ar. Eccl. 291, later κνέφατος Polyb., D. κνέφαϊ κνέφα Cyr. iv. 2. 15.

τὸ κῶας, *fleece*, poetic, π. 47; Pl. N. κῶα υ. 3, D. κῶισι γ. 38.

τὸ οὔδας, *floor*, poetic, G. οὔδιος, D. οὔδει οὔδει (all in Hom.).

γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνατος, δόρατος, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δοῦρας Antiphil. 9), see ¶ 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γούνατος, γούνατα, γούνασι and γούνασσι (I. 488, P. 451,

for which some write γούνεσσι); also poet. γουνός, γουνί, γούνα, γούναν, and γόναν Sapph. 14 (25), γούνεσσι.

ή ἔως, dawn (r. ἔα-, Attic Dec. II.), G. ἔω, D. ἔω, A. ἔω and ἔων (§ 97. 3) Dor. ἄως (r. ἄο-), G. ἄος ἀοῦς · Ion. ἠώς, G. ἠοῦς, D. ἠοί, A. ἠᾶ and ἠοῦ (§ 120. 1).

ή Θέμις, *Themis*, as a common noun, *right, law*, G. Θέμιδος, Epic Θέμιστος β. 68, Ionic Θέμιος Hdt. ii. 50, Doric Θέμιτος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θέμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θέμις ἐστί, *it is lawful*; Φασί ... Θέμις εἶναι, *they say that it is lawful*, Pl. Gorg. 505 d; τὸ μὴ Θέμις, *that which is not lawful*, Æsch. Sup. 335.

ὁ Θεράπων, *attendant*, G. Θεράποντος, &c.; poet. A. Θέραπα, Pl. N. Θέραπες Eur. Ion. 94.

ὁ κάλως, *cable* (r. καλα-, Att. Dec. II.), G. κάλω, &c.; Ion. κάλος, -ου, &c., ε. 260 and Hdt.; in the later Epic, Pl. κάλωες, &c., Ap. Rh. 2. 725.

ὁ λαγώς, *hare* (r. λαγα-, Att. Dec. II.), G. λαγῶ, A. λαγών, λαγῶ, &c.; Ion. λαγός, -οῦ, &c., Hdt., also Pl. N. λαγοί Soph. Fr. 113, A. Dor. (§ 45. 5) λαγός Hes. Sc. 302; Epic λαγῶς, -οῦ, Hom.

ὁ, ή μάρτυς (in late writers μάρτυρ), *witness*, G. μάρτυρος, D. μάρτυρι, A. μάρτυρα, rarer μάρτυν · D. pl. μάρτυσι · Epic ὁ μάρτυρος, -ου, π. 423.

ὁ, ή ὄρνις, *bird*, G. ὄρνιθος (Dor. ὄρνιχος, § 69. II.), D. ὄρνιθι, A. ὄρνιθα and ὄρνιν · Pl. ὄρνιθες, &c.; from r. ὄρνει-, Sing. N. ὄρνις, A. ὄρνιν, Pl. N. ὄρνεις, G. ὄρνεων, A. ὄρνεις and ὄρνις (§ 119). Another form is τὸ ὄρνεον, -ου.

ὁ ὀρφῶς and ὀρφός, a sea-fish, G. ὀρφῶ and ὀρφοῦ. Compare κάλως, λαγῶς.

ή πνύξ, *rynx*, G. πυνκός, D. πυνκί, A. πύκνα · later G. πυνκός, D. πυνκί, A. πνύκα. The proper root is πυνκ- (compare the adj. πυνκός); but from the difficulty of appending *s* in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ὁ σής, *moth*, G. σείς, and in later writers σητός.

ή σμῶδιξ, *weal*, B. 267, G. σμῶδιγος, &c.; N. pl. σμῶδιγγες Ψ. 716.

ὁ φθόις, contr. φθοῖς, *cake*, G. φθοίος · N. pl. φθοῖς and φθόεις · also ή φθοῖς -ίδος · N. pl. φθοίδες. See § 119.

ή χεῖρ, *hand*, G. χειρός and χερός, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ὁ χοῦς, the name of a measure, G. χόος, &c., like βούς (¶ 14); from r. χοι-, the better Attic G. χοίως, χοῶς, A. χοῖᾶ χοῶ, Pl. A. χοῖᾶς χοῶς (§ 116. β); also Dat. Ion. χοίῃ Hipp.

τὸ χρεῖος (Ep. χρεῖος, § 47), *debt*, G. χρεῖους · Pl. N. χρεῖᾶ (§ 37. 1); from r. χρεῖ-, N. (χρεῖος, χρεῶς) χρέως, G. (χρεῖος, χρεῖους, χρεῶς) χρέως (§§ 33, 35).

ὁ χρώς, *skin, surface*, G. χρωτός, D. χρωτί (χρῶ, § 104) A. χρῶτα · Ion. and poet. G. χροός, D. χροῖ, A. χροά.

For Ζεύς, Οιδίπους, Πάτροκλος, and υἱός, see ¶ 16.

NOTE. Add the poetic Nom. ή δῶς Hes. Op. 354, = δόσις, *gift*; Acc. λίβα Æsch. Fr. 49, 65, = λιβάδα from ή λιβάς, *libation*; Nom. ὁ λῖς O. 275, Acc. λῖν A. 480, = λῖων Γ. 23, λῖοντα Σ. 161, *lion* (in the later Epic, Pl. λῖες, λῖεσσι); Dat. μᾶστι Ψ. 500, Acc. μᾶστιν ε. 182, = μᾶστιγι E. 748, μᾶστιγα E. 226, from ή μᾶστιξ, *scourge*; ὁ Σαρπηδών, G. Σαρπηδόνης and Σαρπηδόντος, V. Σαρπηδον · Nom. pl. στάγεις Ap. Rh. 4. 626, = σταγόνες from ή σταγών,

drop; Dat. ὕδαι, Hes. Op. 61, Theog. 955, = ὕδατι from τὸ ὕδωρ, *water* (so Nom. ὕδατος Call. Fr. 466).

§ 124. 2. HETEROCLITES.

α. Of the First and Third Declensions.

ὁ Ἄϊδης, poetic Ἀΐδης, *Hades*, G. ου, &c.; Dec. III. Epic G. Ἀΐδος, D. Ἀΐδι. Another poetic form is Ἀΐδωνεύς, G. -έως, Ion. -ῆος.

ὁ Θαλῆς, *Thales*, G. Θαλίω (§ 96. 7) and Θαλήτος.

ὁ λίᾶς, contracted λίς, *stone*, G. λίος, and λίου Soph. Œd. C. 196, D. λίϊ, A. λίαν, λίαν, and λία Call. Fr. 104, Pl. N. λίεις, &c.

ὁ μύκης, *mushroom*, G. μύκου and μύκητος.

ἡ πτυχή, -ῆς, and mostly Ep. πτύξ, G. πτυχός, *fold*.

ἡ φρίκη, -ης, poetic φρίζ, G. φρίκος, *shudder, ripple*.

NOTES. α. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρης · but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδες. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

β. Add, also, the Epic Dat. ἀλκί (always in the phrase ἀλκί πεποιθώς E 299), = ἀλκῆ (ω. 509) from ἀλκή, *might*; Nom. ἡ ἄρπαιξ Hes. Op. 354, = ἄρπαγή, *robbery*; Acc. ἰώκα Δ. 601, = ἰωκή from ἰωκή (E. 740), *battle-din* Acc. κρόκα Hes. Op. 536, = κρόκην from κρόκη, *woof* (also Pl. N. κρόκες Antip. Th. 10. 5); Dat. pl. ῥόδιεσσιν Ap. Rh. 3. 1020, = ῥόδοις from ῥόδον, *rose*; Dat. ὑσμῖνι B. 863, Θ. 56, = ὑσμίνη (Υ. 245) from ὑσμίνη, *battle*; Acc. φύγα (only in φύγαδε, *to flight*, Θ. 157, &c.), = φυγήν from φυγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἴξ, *goat* (so Gen. νησῶν Call. Del. 66, 275, for νήσων from ἡ νῆσος of Dec. II.).

β. Of the Second and Third Declensions.

τὸ δάκρυον and poet. δάκρυ, *tear*, G. δακρύου, D. δακρύω · Pl. N. δάκρυα, G. δακρύων, D. δακρύοις and δάκρυσι Th. vii. 75.

τὸ δένδρον and Ion. δένδρεον, *tree*, G. δένδρου, &c.; Dec. III. D. δένδρει, A. δένδρος Hdt. vi. 79, Pl. N. δένδρη, D. δένδρεσι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

ὁ ἰκτίνος, *hawk*, G. ἰκτίνου, &c.; Dec. III. rarer A. ἰκτῖνα Ar. Fr. 525, Pl. N. ἰκτῖνες Pausan. 5. 14.

ὁ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδεσι Ar. Av. 239, κλαδέεσσι, A. κλάδας.

ὁ κοινῶνός, *sharer*, G. κοινωνοῦ, &c.; Dec. III. Pl. N. κοινῶνες Cyr. viii. 1. 25, A. κοινῶνας Ib. 16.

τὸ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Pl. N. κρίνεα Hdt. ii. 92, D. κρίνεσι Ar. Nub. 911.

τὸ ὄνειρον and ὁ ὄνειρος, *dream*, G. ὄνειρου and ὄνειρατος · Pl. ὄνειρα, and more frequently ὄνειρατα. Derived from ὄναρ (§ 127).

ἡ πρόχοος, contr. πρόχους, *ewer*, G. πρόχου, &c.; Dec. III. Pl. D. πρόχουσι Ar. Nub. 272.

τὸ πῦρ, *fire*, G. πυρός, D. πυρί Dec. II. Pl. N. πῦρά, *watsh-fires*, D πῦροῖς.

ὁ στίχος, row, G. στίχου, &c.; Dec. III. poet. fem. G. στιχός II. 173, Pl. N. στιχίς Pind. P. 4. 373, A. στιχας Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδοισι H. 475, = ἀνδραπόδοις from ἀνδράποδον, slave; Nom. ἔρος Ξ. 315, Acc. ἔρω I. 92, = ὁ ἔρως Γ. 442, love, A. ἔρωτα Hom. Merc. 449; Gen. pl. μηλάτων Lyc. 106, = μῆλων from μῆλον, sheep; Acc. οἶκα (only in οἶκαδε, homeward, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, house; Pl. N. προσώπατα σ. 192, D. προσώπασι H. 212, = πρόσωπα, προσώποις, from πρόσωπον, face. For Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

γ. Of the Attic Second and Third Declensions.

ἡ ἄλως, threshing-floor, G. ἄλω, ἄλωνος, and poet. ἄλωος.

ὁ μήτρως, maternal uncle, G. μήτρω and μήτρως · Pl. μήτρως.

ὁ Μίνως, Minos, G. Μίνω and Μίνως.

ὁ πάτρως, paternal uncle, G. πάτρω and πάτρως · Pl. πάτρως.

ὁ ταῶς and ταῶν, peacock, G. ταῶ and ταῶνος · Pl. N. ταῶ, ταοί, and ταῶνις.

ὁ τυφώς, whirlwind, G. τυφώ and τυφῶνος.

§ 125. 3. HETEROGENEOUS NOUNS.

α. Of the Second Declension.

ὁ δεσμός, band, Pl. τὰ δεσμά and οἱ δεσμοί.

τὸ ζυγόν and ὁ ζυγός, yoke, Pl. τὰ ζυγά.

ὁ θεσμός (Dor. τεθμός), institute, Pl. οἱ θεσμοί and τὰ θεσμά.

ὁ λύχνος, lamp, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ὁ νῶτος, back, Pl. τὰ νῶτα.

ὁ σῖτος, corn, Pl. τὰ σῖτα.

ὁ σταθμός, station, balance, Pl. οἱ σταθμοί and τὰ σταθμά, stations, τὰ σταθμά, balances.

ὁ Τάρταρος (ή Pind. P. 1. 29), Tartarus, Pl. τὰ Τάρταρα.

β. Of the Third Declension.

τὸ κᾶρᾶ and (Soph. Ph. 1457) κᾶρτα, head, poetic, G. κᾶρτός (τῆς, Eur. El. 140), D. κᾶρτί and κᾶρα Soph. Ant. 1272, A. τὸ κᾶρᾶ, τὸν and τὸ κᾶρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. CEd. T. 263; Pl. A. τοὺς κᾶρτας Eur. Phœn. 1149. The following forms are found in Homer:

S. N. κᾶρη

G. κᾶρητος

D. κᾶρητι

A. κᾶρη, κᾶρ II. 392

P. N. κᾶρᾶ Cer. 12

G.

D.

καρῆᾶτος

καρῆᾶτι

καρῆᾶτα

καρῆᾶτα

καρῆᾶτων

καρῆσί, καρῆσιφι, K. 152, 156

καρᾶτός,

καρᾶτί

καρᾶτα θ. 92

καρᾶτα

καρᾶτων

καρᾶσί, καρᾶσιφι, K. 152, 156

καρῆθεν λ. 588

καρῆνου

καρῆσι

καρῆσι

καρῆσι

καρῆσι

Other poets (not Attic) have also forms of κᾶρη as a fem. of Dec. I.; thus, G. κᾶρης Call. Fr. 125, Mosch. 4. 74, κᾶρη Theog. 1018.

γ. Of Different Declensions.

Dec. I. and II. ἡ πλευρά and τὸ πλευρόν, rib; ὁ φθογγός and ἡ φθογγή,

voice; ἡ χῶρα and ὁ χῶρος, *space*: Dec. I. and III. ἡ δίψα, -ης, and τὸ δίψος -ος, *thirst*; ἡ νάπη and τὸ νάπος, *dell*; ἡ βλάβη and τὸ βλάβος, *injury*; ἡ γνώμη, and Ion. and poet. τὸ γνώμα, -ατος, *opinion*; τὸ πάθος and ἡ πάθη, *suffering*: Dec. II. and III. ὁ ὄχος (Dor. ὄκχος), -ου, and τὸ ὄχος, -ος, and also τὸ ὄχημα, -ατος, *carriage*; ὁ and τὸ σκότος (and also ἡ σκοτία), *darkness*; ὁ and τὸ σκύφος, *cup*; &c.

B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν ἱβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension; as

ὁ Διονῦς (dim. from Διονύσος, *Bacchus*), G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

ὁ Μηνᾶς (dim. from Μηνόδωρος), G. Μηνᾶ, D. Μηνᾶ, A. Μηνᾶν, V. Μηνᾶ.

ὁ Μασκῆς, G. Μασκῆ, D. Μασκῆ, A. Μασκῆν, V. Μασκῆ.

ὁ Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆν, V. Ἰαννῆ.

ὁ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

ὁ Γλοῦς. See ¶ 16.

3. Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ὁ, ἡ ἀήρ, *the air*, ὁ χαλκός, *copper*, τὸ ἔλαιον, *oil*, ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ Διονύσια, *the feast of Bacchus*, αἱ Ἀθῆναι, *Athens*, οἱ ἑτησίαι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are,

δέμας, *body, form*, Nom. and Acc. neut.

ἐπίκλην, *surname*, Acc. fem. (= ἐπίκλησιν), commonly used adverbially.

λίπα, *with oil*, Dat. neut., perhaps shortened from λίπαϊ. Some regard it as Acc.

μᾶλιν, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μᾶλιν, *under the arm, secretly*; also, in late writers, ὑπὸ μᾶλιν. Otherwise the longer form, ἡ μασχάλην, is employed.

μίλι, Voc. masc. and fem., used only in familiar address; ᾧ μίλι, *my good friend*.

ὄναρ, *sleep, dream*, and ὕπαρ, *waking, reality*, N. and A. neut. See ὄνειρον (§ 124. β).

ὄσσε, *eyes*, Du. N. and A. neut.; Pl. G. ὄσσων, D. ὄσσοις.

ὄφελος, *advantage*, and ἡδὸς (Ep.), *pleasure*, N. neut.

τάν or τᾶν, only Attic and in the phrase ὦ τάν, *good sir, sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. δῶ (root δωμ-, § 63) A 426, = δῶμα, *house*, κριθῆ (r. κριθ-) Θ. 564, = ἡ κριθή, *barley*, ἄλφι (r. ἀλφισ-) Hom. Cer. 208, = ἄλφιτον, *barley-meal*, γλάφυ, *hollow*, Hes. Op. 531, ἔρι Phil. ap. Strah. 364, = ἔριον, *wool* (compare, with these neuters, βεῖ and ῥέ, § 136. β); Dat. fem. δαί (r), *battle*, N. 286 (akin to this, Acc. δαῖν Call. Fr. 243); Dat. λισί Σ. 352, Acc. sing. masc. or pl. neut. λῖτα α. 130, = Dat. and Acc. of τὸ λίνον, *linen*; Acc. fem. νίφα, *snow*, Hes. Op. 533 (from which ἡ νιφάς, -άδες, *snow-flake*); Voc. ἡλίε O. 128, = ἡλίε β. 243, from ἡλίος, *crazed*.

β. A word which is only employed in a single case, is termed a *monoptote* (μόνος, *single*, πτωσίς, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

CHAPTER III.

DECLENSION OF ADJECTIVES AND PARTICIPLES.

[¶¶ 17–20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, ἄδικος, -ον · σαφής, -ές · φίλιος, -ῶ, -ον · ὁ, ἡ δίπους, -οδος, τὸ δίπουν.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. ὁ γεννάδας, -ου, *noble*, ὁ μονίας, -ου, *solitary*, ὁ ἐθελοντής, -οῦ, *voluntary*; Dec. III. ὁ γέρον, -οντος, *old*, ὁ πένης, -ητος, *poor* (yet Hesych. gives ἡ πένησσα).

2. Feminine. Dec. III. ἡ μαινάς, -άδος, *frantic*, ἡ πατρὶς, -ίδος, *native*, ἡ Τρωάς, -άδος, *Trojan*, ἡ Δωρὶς, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ ἀγνός, -ῶτος, *unknown*, ὁ, ἡ ἄπαις, -αῖδος, *childless*, ὁ, ἡ ἡλῖξ, -ικος, *of the same age*, ὁ, ἡ ἡμιθνής, -ῆτος, *half-dead*, ὁ, ἡ φυγός, -άδος, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, γνώμην τε μεγάλην ἐν πένητι σώματι Eur. El. 372, μανιάσιν λυσσήμασιν Id. Or. 270, δρομάσι δινεύων βλεφάροις Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a distinct form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ ἄεραξ, -αγος, *rapacious*, τὸ ἀερακτικόν.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, τέκεια πατρὸς ἀπάτορα Eur. Herc. 114, ἔθνεα ... ἐπὶ ἡλύδα Hdt. viii. 73.

γ. In δίπους (§ 17), and in similar compounds of πούς, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ δίπους, τὸ δίπουν · ὁ, ἡ τρίπους, -οδος, *three-footed*, τὸ τρίπουν. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the first with the *masculine* and *neuter* of the second or third. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like σκιᾶ · otherwise, like τιμῇ (§ 7, § 93).

Thus, φιλιά, φιλιᾶς · σοφή, σοφῆς · χρυσία, διπλόη (§ 18); μακρός, -ῆς, -όν, *long*, ἄθροος, -ᾶ, -ον, *dense*; καλός, -ή, -όν, *beautiful*, μέσος, -η, -ον, *middle*, γεγραμμένος, -η, -ον, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots παντ-, χαριεντ- (§ 19), βουλευοντ-, ἄραντ-, φανεντ (§ 22), are formed the feminines (πάντσα, πάνσα) πᾶσᾶ, (χαριέντσα, χαρίενσα) χαρίεσσᾶ, (βουλευόντσα) βουλεύουσᾶ, (ἄραντσα) ἄρᾶσᾶ, (φανέντσα) φανείσᾶ (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After ε or ο, the σ which is added to the root becomes ε (§ 50), which is then contracted, with ε into ει, and with ο into υι. Thus, from the roots ῥδε- (§ 19), and εἶδοτ- (§ 22), are formed the feminines (ῥδέσα, ῥδέσα) ῥδεῖᾶ, (εἶδότσα, εἶδόσα, εἶδόσα) εἶδυῖᾶ.

NOTES. α. The diphthong ου never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of αε into the closer diphthong υι.

β. In the *contracted perfect participles*, which have a long vowel in the last syllable of the root, the σ remains. Thus, from r. ἵστωτ- (contr. from ἵσταοτ-, from the verb ἵστημι, to stand) is formed the feminine (ἵστῶτσα) ἵστῶσᾶ (§ 22).

γ. The fem. termination -εῖᾶ is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to εᾶ (sometimes Ion. ἐη, especially in Hipp.); as, βαθία, ἐθρία Hdt. i. 178, βαθίην Ib. 75, βαθίης E. 147 (but βαθίης B. 92), ὠκία B. 786, ἀδία Theoc. 3. 20, ταχεῶν Theog. 715. So, even in Attic prose, Buttman edits from the best Mss. ἡμισίας Pl. Meno. 83 c. On the other hand, the poets, in a few instances, prolong -έα of the Neut. pl. to -εῖᾶ for the sake of the metre (§ 47. N.); as, ὄξειᾶ Hes. Sc. 348, ἀδείᾶ Soph. Tr. 122 (so σκίοειν for σκίον, Ap. Rh. 2. 404, δακρυόειν Id. 4. 1291).

2. After a liquid, the σ which is added becomes ε, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots μελαν- (§ 19), τερεν- (r. of τέρεν, tender), πιερ-, are formed the feminines (μέλανσα, μελαενα) μέλαινᾶ, (τέρενσα, τερεενα) τέρεινᾶ, πείρῶᾶ (§ 134. δ). Compare §§ 56, 57.

3. If the root, after the addition of σ, and the consequent changes, ends in ι or ρ, the feminine is declined like σκιά· but if it ends in σ or ν, like γλώσσα (§ 7, §§ 92, 93); as, ῥδεῖᾶ, ῥδεῖᾶς· πᾶσᾶ, πάσης· μέλαινᾶ, μελαίνης (§ 19); πείρῶᾶ, πείρῶς. Observe that the α in the direct cases is always short. See § 92.

§ **133.** Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλευων, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension*; thus, in the genitive *βουλευόντος*, the root of conjugation is *βουλευ-*, and the affix *-οντος* · while the root of declension is *βουλευοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ῦ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *τίς* (*τις*). See § 24.

5. Simple adjectives in *-ος, -εις, and -υς*, with a few other adjectives; as, *φίλιος, σοφός, χρύσεος* (§ 18); *χαρίεις, ἡδύς* · *πᾶς, μέλας* (§ 19); *ἐκών, -οῦσα, -όν, G. -όντος, willing*; *τάλας, -αινα, -αν, G. -ανος, wretched*; *τέρην, -εινα, -εν, G. -ενος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ειος, -ιος, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-κος, -τος, and -τίος*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ως*, of the Attic Dec. II., have but two terminations; as, *ἀγῆρας* (§ 17), *ὁ, ἡ εὐγεας, τὰ εὐγεων, fertile*. For *πλέως*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. ε), *δῆλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαῖου* Th. i. 2, *κλυτός* B. 742; Adjectives in *-υς* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδεια* Theoc. 20. 8, *Θηλύς* T. 97, *πουλύν* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἀπορώτερος* Th. v. 110, *δυσμεβολώτατος* Id. iii. 101, *ἀλώτατος* δ. 442; *τιθέντες* Æsch. Ag. 560; *τηλικούτος* Soph. El. 613, CEd. C. 751.

(b.) *ἀθανάτη* K. 404, *Θηροφόνη* Theog. 11, *πολυζίναν* Pind. N. 3. 3, *πολυτιμήτη* Ar. Pax, 978, for the common *ἡ ἀθάνατος*, &c. This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τὼ χεῖρε* vi. 1. 8 (the fem. form *τᾶ* scarcely belongs to classic Greek); *τούτω τὼ ἡμέρα* Cyr. i. 2. 11; *τούτοιιν δὴ τοῖν κινήσειιν* Pl. Leg.

898 a.; δύο τινὲς ἴστον ἰδία ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμειθα· ... τοῦτο α Pl. Phædr. 237 d.; ἰδόντες καὶ παθοῦσα Soph. Œd. C. 1676; πληγέντες Θ. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -εύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ παλῖτης, -ου, belonging to a city (Ῥοὶ πολῖται Æsch. Th. 253), citizen, ἡ πολῖτις, -ιδος · ὁ ἐκείτης, ἡ ἐκείτις, suppliant; ὁ Σκύθης, ἡ Σκύθις, Scythian; ὁ Μεγαρεύς, -είας, ἡ Μεγαρίς, Megarian.

β. The compounds of ἔτος, year (in -ης, -ες of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ὁ, ἡ ἑπτάτης, τὸ ἑπτῆτις, seven years old, and ἡ ἑπτῆτις, -ιδος · τὸν ἐξέτη καὶ τὴν ἐξέτην Pl. Leg. 794 c.; τὰς τριακοντούταις σπονδάς Th. i. 23, but τριακοντουτίδων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ες have a poetic (particularly Epic) fem. in -ια; as, ἡριγενής, -ίς, ἡ ἡριγενεία A. 477· So μονογενεία, ἡδυπέτια, θεσπιπέτια Soph. Œd. T. 463.

δ. Add ὁ, ἡ πῖων, and ἡ πείρα, τὸ πῖον, fat; ὁ πρέσβυς, old, venerable, Fem., chiefly poet., πρέσβη, πρέσβη, πρέσβη, πρέσβη, πρέσβη · ὁ, ἡ μάκαρ, and ἡ μάκαρ, blessed, poetic; ὁ, ἡ πρόφρων, and Ep. ἡ πρόφρων K. 290, kind.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μέγας, great, and πολὺς, much (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μεγα- and πολε-, according to Dec. III. The other cases are formed from the roots μεγαλ- and πολλ-, according to Dec. I. and II. The Voc. μεγάλε occurs only Æsch. Th. 822. From its signification, πολὺς has no dual. For the Homeric inflection of πολὺς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ὁ πλέως, ἡ πλέα, τὸ πλέων, full. The Masc. and Neut. are formed from r. πλα-, according to the Attic Dec. II. (§ 98); the Fem. is formed from r. πλε-. Ion. πλέος, Ep. πλέως, -η, -ον. So, likewise, in Att. writers, the plural compounds ἑμπελοι, ἑκπελοι Cyr. vi. 2. 7, περίπλοι Ib. 33. In like manner ἱλεια Pl. Phædo, 95 a, N. pl. from ἱλεις, -ων, contr. from ἱλαος, -ον.

ὁ πρῶος (by some written πρῶος), ἡ πραιῖα, τὸ πρῶον (πρῶον), mild. In this adj., forms from r. πρα-, of Dec. II., and from r. πραι-, of Dec. III., are blended (see § 20). Ion. πρηῖς.

ὁ, ἡ σῶς, τὸ σῶν, safe. In this adj., contract forms from r. σα- are blended

with forms from *r. σω-* (contr. from *σαο-*), belonging partly to Dec. II. and partly to Dec. III. Thus,

	ὁ, ἡ		τὸ
S. N.	(σῶος) σῶς	σῶος iii. 1. 32	(σῶον) σῶν
A.	(σῶον) σῶν		
P. N.		σῶσι, (σῶεις) σῶς	(σῶα) σῶ, σῶα
A.		σῶουσ, (σῶας) σῶς	

There is also an Epic form *σῶος*. With the above may be compared the Homeric *ζῶς* E. 37, Acc. *ζῶν* II. 445, contr. from *ζῶος*, *ζῶόν*, = the common *ζῶος*, *ζῶόν*, *living*.

§ 136. REMARKS. 1. Some compounds of *γέλως*, *laughter*, and *κέρας*, *horn*, may receive either the Attic second, or the third declension; as, *φιλόγελως*, -ων, G. -ω and -ωτος, *laughter-loving*, *χρυσόκερας*, -ων, G. -ω and -ωτος, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, *δίκερον*, *νήκεροι*, *ἄκερα*.

2. Some compounds of *πούς*, *foot*, have secondary forms according to Dec. II.; as, *πολύπους* (poet. *πολυπόους*), *many-footed*, G. *πολύποδος* and *πολύπου*· *τρίπους*, -οδος, and Ep. *τρίπος*, -ου, X. 164, *three-footed*; *ἱεὶς ἀελλόπος* O. 409; *ἵπποισιν ἀελλοπόδεσσιν* Hom. Ven. 218. See *Οἰδίπου* (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric *ἰεὺς* B. 819, and *ἥς* II. 464, *good, brave*, τὸ *ἰὺ* Γ. 235, εὔ E. 650 (both adverbial), and *ἥβ* P. 456, Gen. *ἱῆος* A. 393 (cf. § 121. 3), Acc. *ἰὺν* O. 303, and *ἥβν* E. 628; Gen. pl. neut. *ἱῶν* Ω. 528; *ἰεῖρος* Δ. 266, *trusty*, Pl. *ἱεῖρες*, *ἱεῖρας*, Γ. 47, 378; *ἰ πολυῖρηνος* λ. 257, *rich in sheep*, Pl. *πολύῖρηνες* I. 154 (see also *πολύαρι* below, 4. δ); *αἰπὺς ὄλεθρος* N. 773, *ἴλιον αἰπύ* O. 71, *ἴλιος αἰπεινή* N. 773, *πόλιν αἰπὴν* N. 625, *αἰπὰ ῥέεθρα* O. 369, *Πήδασον αἰπήεσσαν* Φ. 87; *ἀργῆτι* Γ. 419, *ἀργῆτα* O. 133, *ἀργέτι* Λ. 818, *ἀργέτα* Φ. 127; *ἀργύφειον* Σ. 50, *ἀργυφον* Ω. 621; *πόλιν* ... *εὐτείχεον* A. 129, *πόλιν εὐτείχεα* II. 57; *Τροίην ἐριβώακα* Γ. 74, *Τροίην ἐριβῶλον* I. 329; *πολύτλας* ε. 171, *πολυτλήμων* σ. 319, *πολύτλητοι* λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic: *ἰ, ἡ ἄδακρυς*, τὸ *ἄδακρυ*, *tearless*, Acc. *ἄδακρον* (the other cases supplied by *ἄδάκρυτος*, -ον); *πολυδάκρυς*, *tearful* (supplied in like manner by *πολυδάκρυτος*); *ἰ πρέσβυς* (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense G. *πρέσβειος* Ar. Ach. 93), A. *πρέσβυν*, V. *πρέσβυ*· Pl. *πρέσβεις*, *πρεσβῆες* Hes. Sc. 245, *elders, ambassadors*, G. *πρέσβειων*, D. *πρέσβεσι*, *πρεσβεῦσιν* Lyc. 1056, A. *πρέσβεις*, Du. *πρέσβη* Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by *ἰ πρεσβύτης*, *old man*, and *ἰ πρεσβεύτης*, *ambassador*); *φραῦδος*, -η, -ον, *gone*, which, with the Nom. throughout, has only the Gen. *φραῦδου* Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as, *ἡ πότνια* (and sometimes *πότινᾶ*), *revered*, τὴν *πότινᾶν*, αἱ *πότιναι*· *ἡ θάλεια*, τὰ *θάλεια*, *blooming, rich* (Hom.), *ἡ λίς* and *λίσσῃ* (always with *πέτρῃ*), μ. 64, 79, γ. 293, ε. 412, = *λεία*, fem. of *λεῖος*, *smooth*; τὸ *βεῖ* (r. *βριθ-*) Hes. ap. Strab. 364, = neut. of *βριθύς*, *heavy*; τὸ *ῥά* (r. *ῥαδ-*) Soph. Fr. 932, = neut. of *ῥάδιος*, *easy* (compare with *βεῖ* and *ῥά*, the neuters *δῶ*, *κῖ*, &c., § 127. α); τὰ *ἥρα* and *ἱπῆρα*, *pleasing* (Hom.).

γ.) Poetic plurals which have no corresponding sing.; as οἱ θαμίαις K. 264, and παρφίαις A. 387 (yet παρφύς Aesch. Th. 535), *thick, frequent*, αἱ θαμειαί A. 52, and παρφειαί T. 357 (accented as if from θαμειός and παρφειός), τὰ παρφία A. 69, ἐρυσάρματα... ἵπποι II. 370; οἱ πλῆεις A. 395, τοὺς πλῆεις B. 129 = πλείονες, πλείονας, *more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, τοῦ δυσδα μαρτος, *unhappily wedded*, Aesch. Ag. 1319; καλλιγύναικος, *having beautiful women*, Sapph. (135), καλλιγύναικι Pind. P. 9. 131, Ἑλλάδα καλλιγύναικα B. 683; πολύαρνι Θυσίῃ B. 106; πολυπάταγα θυμέλαν Pratin. ap. Ath. 617 c; ὑψικέρατα πίστερ Ar. Nub. 597; χέρηος, χέρηϊ, χέρηα, also Pl. χέρηεις, χέρηα (of which χέρηια σ. 229, υ. 310, is a doubtful variation), A. 80, Δ. 400, &c. = χείρονος, &c., *worse*.

CHAPTER IV.

NUMERALS.

[¶ 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question, πόσοι; *how many?* (2.) the ORDINAL, answering the question, πόσιος; *which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question, ποσῆτος; *on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, οἶ, αἶ, τὰ, τῶν, τοῖς, ταῖς, τοὺς, τὰς, πέντε, *five*. Those above 100 are declined like the plural of φίλιος (¶ 18).

NOTES. α. Εἷς, from its signification, is used only in the singular; δύο, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as ἄσπῃς μυρία καὶ τετρακοσία, 10,400 *infantry*, i. 7. 10, ἵππων ὀκτακισχιλίην, 8,000 *horse*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: εἷς Hes. Th. 145, ἥς Theoc. 11. 33 (in some Mss.), Inscr. Heracl., ἰῶ Z. 422, οὐδαμέας (by some written οὐδαμές) Hdt. iv. 114, δισίω Γ. 236, δυνῶν Hdt. i. 94, δυοῖσι Ib. 32, τριοῖσι Hippon. Fr. 8, τέτορες Hdt. vii. 228 (Inscr. Lac.), τέτορα Hes. Op. 696, τετόρων Theoc. 14. 16, πίσυρες ε. 70, πίσυρας O. 680, τέτρασι Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 πέμπε Æol., 12 δυνάδεκα and δυοκαίδεκα Ion. and Poet., 20 εἰκοσι Ep., εἰκασι Dor., 30 τριήκοντα Ion. (we even find Gen. τριήκοντων

Hes. Op. 694, Dat *τρηκόντεσσιν* Anthol.), 40 *τεσσεράκοντα* and *τεσσερήκοντα* Ion., *τετρώκοντα* Dor., 80 *ὀγδώκοντα* (§ 46. α) Ion., 90 *ἑννήκοντα* τ. 174, 200 *διηκόσιοι* Ion., 9,000 *ἑννέαχίλιοι* Ξ. 148, 10,000 *δεκάχίλιοι* Ib.

β. *Εἷς* has two roots, *ἐν-* and *μι-*. Its compounds *οὐδείς* and *μηδείς* (which, for the sake of emphasis, are also written separately, *οὐδὲ εἷς*, *μηδὲ εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυῖν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυσί* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μηνῶν* vii. 6. 1, *δύο μοιράων* K. 253, *δύω κανόνεσσι* N. 407, *χερσὶν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τέσσαρες*, see § 70. 1. In the compounds *δεκα-τρεις*, *τεσσαρεσκαίδεκα*, and its equivalent *δεκατέσσαρες*, the components *τρεις* and *τέσσαρες* are declined; thus, *δεκατρεις*, *δεκατρία*, *δεκατριῶν* · *τοῖς τεσσαρεσκαίδεκα*. Yet we sometimes find *τεσσαρεσκαίδεκα* (Ion. *τεσσερεσκαίδεκα*), and even *τεσσαρακαίδεκα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τέσσαρες καὶ δέκα*. So *τρεις γε καὶ δέκα* Pind. O. 1. 127, *τρία καὶ δέκα* Hdt. i. 119.

ε. The cardinals become *collective* or *distributive* by composition with *σύν* · as, *σύνδυο*, *two together*, or *two at a time*, vi. 3. 2, *σύντρεις* ι. 429, *συνδώδεκα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπί* · as, *ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, *six companies, each a hundred men*, iii. 4. 21; *κατὰ τετρακισχίλιους*, *4,000 at a time*, iii. 5. 8; *εἰς ἑκατὸν*, *100 deep*, Cyr. vi. 3. 23; *ἐπὶ τεττάρων*, *four deep*, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρία*, plur. of *μυρίος*, *vast*, *countless*, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρῶτος*, and are all declined with three terminations. They all end in *-τος*, except *δύτερος*, *ἕβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-οστός*.

NOTES. α. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίτατος* Ep., 4 *τέταρτος* Ep., 7 *ἑβδόματος* Ep., 8 *ὀγδόατος* Ep., 9 *ἑνάτος* Ep., 12 *δωδέκατος* Ion., 14 *τεσσερεσκαίδεκατος* Ion., 30 *τριηκοστός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δέκατος*, Th. v. 56; *τέταρτος καὶ δέκατος*, Ib. 81; *πέμπτος καὶ δέκατος*, Ib. 83; &c. Also, *εἷς καὶ εἰκοστός*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ον*; thus, *δύτερος*, *δευτεραῖος*, *-ᾶ*, *-ον*. From *πρῶτος*, no temporal number is formed. Its place is supplied by *ἀνθήμερος*, *-ον*.

4. MULTIPLE. The multiple numbers end in -πλόος, contracted -πλοῦς, and are declined like διπλόος, διπλοῦς (Π 18).

Other forms are those in -φάσιος, chiefly Ion., as, διφάσιος, τριφάσιος · also, δισός, τρισός, Ion. διξός, τριξός (§ 70. V.), &c.

5. PROPORTIONAL. The proportional numbers have double forms, in -πλάσιος, -ᾶ, -ον, and, more rarely, -πλασίων, -ον, G. -ονος. Thus the ratio of 2 to 1 is expressed by διπλάσιος, -α, -ον, or διπλασίων, -ον, G. -ονος · and that of 10 to 1, by δεκαπλάσιος or δεκαπλασίων. The ratio of 1 to 1, or of equality, is expressed by ὕσος (Ep. ἴσος), -η, -ον.

§ 139. II. NUMERAL ADVERBS. 1. The numeral adverbs which reply to the interrogative ποσάκις; *how many times?* all end in -άκις, except the three first; thus, δεκάκις, *ten times*, ἐννεακαίκοσι καὶ ἐπτακοσιοπλασιάκις, *729 times*, Pl. Rep. 587 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, δισχίλιοι, *two thousand*, πεντακισχιλιοστός, *five thousandth*.

2. Other numeral adverbs relate to *division, order, place, manner, &c.*; as, δίχα, *in two divisions*, τριχα, *in three divisions*; δεύτερον, *secondly*, τρίτον, *thirdly*; τριχοῦ, *in three places*, πενταχοῦ, *in five places*; πενταχῶς, *in five ways*, ἑξαχῶς, *in six ways*.

III. NUMERAL SUBSTANTIVES. The numeral substantives, for the most part, end in -άς, -άδος, and are employed both as abstract and as collective nouns. Thus, ἡ μυριάς may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, δέκα μυριάδες, *ten myriads* = 100,000; ἑκατὸν μυριάδες, *a million*.

§ 140. REMARKS. 1. When numerals are combined, the less commonly precedes with καί · but often the greater without καί, and sometimes also with it.

Thus, πέντε καὶ εἴκοσι, *five and twenty*, i. 4. 2; τετταράκοντα πέντε, *forty-five*, v. 5. 5; τριάκοντα καὶ πέντε, *thirty and five*, i. 4. 2; σταθμοὶ τρεῖς καὶ ἐννηήκοντα, *parasánggai pέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι*, ii. 2. 6; σταθμοὶ διακόσιοι δεκαπέντε, *parasánggai chílioi ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα*, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into *decades*, the days were often designated as follows; μηνὸς βοηδρομιῶνος ἑκτη ἡμέρα δέκα, *upon the*

[6th after 10] 16th of the month *Boëdromion*, Dem. 261. 12; ἀνθεστηριῶνος ἑκτὴ ἐπὶ δεκάτῃ, Id. 279. 17; βοηδρομιῶνος ἑκτὴ μετ' εἰκάδα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γένναν πρὸς δέκ' ἀλλασιν γοναῖς, Æsch. Prom. 773.

β. Instead of adding eight or nine, *subtraction* is often employed; as, νῆες ...μῖας δέουσαι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυσὶ δυοῖν δεούσαις πεντήκοντα [50 — 2 = 48], Ib. 25; δυοῖν δεούσαις εἰκοσι ναυσί, H. Gr. i. 1. 5; πεντήκοντα δυοῖν δέοντα ἔτη, Th. ii. 2; ἐνὸς δέον εἰκοστὸν ἔτος, Id. viii. 6 (cf. ὄγδοον καὶ δέκατον ἔτος, Id. vii. 18); ἐνὸς δέοντος τριακοστῷ ἔτει, *in the thirtieth year, one wanting*, Id. iv. 102. In like manner, τριακοσίων ἀποδίδοντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of *fractions* with whole numbers are variously expressed; thus, (a) τρία ἡμιδαρικά, *three half-darics*, i. e. $1\frac{1}{2}$ darics, i. 3. 21 (b) Particularly in Herodotus, τρίτον ἡμιτάλαντον, *the third talent a half one* i. e. $2\frac{1}{2}$ talents, Hdt. i. 50; ἑβδομον ἡμιτάλαντον + τέταρτον ἡμιτάλαντον = τάλαντα δέκα, $6\frac{1}{2} + 3\frac{1}{2} = 10$, Ib. (compare in Lat. *sestertius*, shortened from *semistertius*): (c) Less classic, δύο καὶ ἡμισίαν μνᾶν, δύο καὶ ἡμισυ δραχμαί, Poll. ix. 56, 62: (d) ἐπίτρίτον, *a third in addition*, i. e. $1\frac{1}{3}$, Vect. 3. 9; ἐπίπεμπτον, $1\frac{1}{2}$, Ib.: (e) ἡμιόλιον, *half as much again*, i. e. $1\frac{1}{2}$, i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals, with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

CHAPTER V.

PRONOUNS.

I. SUBSTANTIVE.

[¶ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of *root*, than of *affix*. Thus, the 1st Person has the *roots*, Sing. *μ-*, or, as a more emphatic form, *ἱμ-*, Pl. *ἡμ-*, Du. *ν-*; the 2d Pers., Sing. *σ-*, Pl. *ύμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a *connecting vowel*, which in the Sing. and Pl. is *-ε-* (in the Dat. sing. passing into the kindred *-ο-*, § 28), but in the Du., *-ω-*. The *flexible endings* are Sing. Gen. *-ο*, Dat. *-ι*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms *ἐγώ* and *σύ*, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me*, *te*, *se*; *ego*, *tu*, Nom. of 3d Pers. wanting); Pl. Nom. *-ε*s, Gen. *-ων*, Dat. *-ϊν* (the flexible ending of the old Indirect Case, § 83), Acc. *-ας*; Du. Nom. *-ε* (in the prolonged forms *νῶϊ*, *σφῶϊ*, the *-ι* appears to have come from an imitation of

the Gen.), Gen. -ῖν. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, ἐμ-έ-ο ἐμοῦ, σ-έ-ο σοῦ, 'έ-ο οὖ · (ἐμ-έ-ι, ἐμ-ό-ι) ἐμοί, (σ-έ-ι) σοί, ('έ-ι) οἷ · ἡμ-έ-ες ἡμεῖς, ὑμ-έ-ες ὑμεῖς, (σφ-έ-ες) σφεῖς · ἡμ-έ-ων ἡμῶν, ὑμ-έ-ων ὑμῶν, σφ-έ-ων σφῶν · (ἡμ-έ-ιν) ἡμῖν, (ὑμ-έ-ιν) ὑμῖν (σφίσι exhibits a different formation without a connecting vowel); ἡμ-έ-ας ἡμεῖς, ὑμ-έ-ας ὑμεῖς, σφ-έ-ας σφεῖς · ν-ῶ-ε νῶ, σφ-ῶ-ε σφῶ (νῶ and σφῶ are sometimes written incorrectly νῶ and σφῶ, as if contracted from νῶι, σφῶι, § 25. α); ν-ῶ-ιν νῶν, σφ-ῶ-ιν σφῶν (σφῶν, from its limited use, remained uncontracted)

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of ἐγώ are not enclitic, the longer forms ἐμοῦ, ἐμοί, ἐμέ are employed.

2. The pronoun οἷ is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms σφεῖς and σφέα first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives ἐμίδεν, σίδεν, ἔδεν · (b) the Accusatives νῖν and σφέ, without distinction of number or gender; (c) the Dat. pl. σφίν, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of ἐγώ and σὺ with the ultima short (especially Sophocles); thus, ἡμῖν, ὑμῖν, or ἡμῖν, ὑμῖν. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, ἐμίο, &c.; (b) from protraction, as, ἐμίο, σίο, ἔο, ἡμείων, ὑμείων, σφείων (§ 47. N.); (c) from peculiar contraction, as, ἐμεῦ, σεῦ, εὔ (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. -δεν (ἐμίδεν, σίδεν, ἔδεν, § 84), Dor. -ος (ἐμίος, contr. ἐμοῦς, ἐμεῦς, τέος, contr. τεῦς, with ε doubled τεοῦς, and, similarly formed, ἐοῦς); Dat. sing. Dor. -ιν (ἐμῖν, τεῖν, τῖν, ἴν); (e) from the retention of primitive forms without the flexible ending, as ἄμέ, ἄμμε, ὑμέ, ὑμμε, σφέ (compare the sing. ἐμέ, σέ, ἔ, and see §§ 83, 86); (f) from variation of root; as, Dor. τ- for σ- (τύ, τεῦ, τοί, τέ, Lat. tu, tui, tibi, te, § 70. 2); Æol. F- for the rough breathing (Fίδεν, Fοῖ, Fί · Lat. s: sui, sibi, se); Dor. ἄμ-, Æol. and Ep. ἄμμ-, for ἡμ- ('αῖμές, ἄμμες, &c.); Æol. and Ep. ὑμμ- for ὑμ- (ὑμμες, &c.); Dor. ψ- and φ-, Æol. ἄσφ-, for σφ- (ψίν, ψέ, φίν, ἄσφι, ἄσφε). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: ἐγών A. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Meg.), Ar. Lys. 983 (Lac.), Theoc. 1. 14, Æsch. Pers. 931, ἰώνγα (= ἔγωγε) Cor. 12, ἰώνγα Ar. Ach. 898; ἐμίο K. 124, Hdt. i. 126, ἐμίο A. 174, ἐμεῦ A. 88, Hdt. vii. 158, μεν A. 37, Hdt. vii. 209, ἐμίδεν A. 525, Eur. Or. 986, ἐμεδεν Sapph. 89; ἐμῖν Theoc. 2. 144, Ar. Av. 930; ἡμέες Hdt. ii. 6, ἄμές Ar. Lys. 168, ἄμμες Φ. 432, Theoc. 5. 67; ἡμείων Γ. 101, ἡμείων E. 258, ἄμῶν Theoc. 2. 158, ἄμμείων Alc. 77; ἡμῖν A. 147, ἡμῖν or ἡμῖν, λ. 344, Soph. Oed. T. 39, 42, 103, Ar. Av. 386, ἄμῖν Theoc. 5. 106, ἄμμι A. 384, Theoc. 1. 102, ἄμμιν N. 379, Alc. 86 (15), ἄμμεισιν Alc. 91 (78); ἡμέας Θ. 211, Hdt. i. 30, ἡμᾶς π. 372, ἄμέ Ar. Lys. 95, ἄμμες A. 59, Sapph. 93 (13), Theoc. 8. 25; νῶς Cor. 16, νῶι Δ. 418, Π. 99 (νῶιν?), νῶ E. 219,

νόιν X. 88 : τού Ar. Lys. 1188, Sapph. 1. 13, τούνη E. 485, τού Cor. 2 ; σεο A. 396, Hdt. i. 8, σεῖο Γ. 137, σεῦ Γ. 206, Hdt. i. 9, σεῖθεν A. 180, Eur. Alc. 51, σεῖο Θ. 37, 468, σεῖς Theoc. 2. 126, σεῖς Theoc. 11. 25 ; τοι A. 28, Hdt. i. 9, τεῖν δ. 619 (not in II.), Hdt. v. 60 (Inscr.), Ar. Av. 930, τῖν Theoc. 2. 11, Pind. O. 10. 113 ; τί Theoc. 1. 5, τυ Theoc. 1. 56, Ar. Eq. 1225 ; ὑμέες Hdt. vi. 11, ὑμέες Ar. Ach. 760, ὕμμεες A. 274, Sapph. 95 (17), Theoc. 5. 111 ; ὑμέων H. 159, Hdt. iii. 50, ὑμείων Δ. 348, ὑμείων Alc. 77 ; ὕμιν or ὕμιν, Soph. Ant. 308, ὕμιν Δ. 249, Theoc. 1. 116, ὕμμι Z. 77, ὕμμι K. 551 ; ὑμείας β. 75, Hdt. i. 53, ὑμέ, Ar. Lys. 87, ὕμμι Ib. 1076, ὕμμι Ψ. 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846 ; σφῶϊ A. 336, σφῶ A. 574 ; σφῶϊν A. 257, ψ. 52 (here considered Nom. by some), σφῶν δ. 62 : εἰ B. 239, εἰο Δ. 400, εἰο Ap. Rh. 1. 1032, εἶ Γ. 464, εἶ Hdt. iii. 135, εἶεν A. 114, Æsch. Sup. 66, εἶεν Alc. 6 (71) ; εἶν N. 495, ἔν (or ἔν) Hes. Fr. 66, εἶ Sapph. 2. 1 ; εἶ Alc. 56 (84), εἶ Γ. 171, μιν A. 29, Hdt. i. 9, νιν Pind. O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55 ; σφεα Hdt. i. 46 ; σφεων Σ. 311, Hdt. i. 31, σφείων Δ. 535 ; σφιν A. 73, Æsch. Prom. 252, as sing. Hom. H. 19. 19, Æsch. Pers. 759, σφι B. 614, Hdt. i. 1, σφ' Γ. 300, ψιν Sophr. 83 (87), φιν Call. Di. 125, ἄσφι Sapph. 98 (40) ; σφείας B. 96, σφείας Hdt. i. 4, σφείας ν. 213, σφᾶς E. 567, σφε A. 111, Theoc. 15. 80, Soph. Ant. 44, ψε Theoc. 4. 3, ἄσφε Alc. 92 (80) ; σφω A. 8, σφω or σφῶ P. 531 ; σφῶϊν A. 338 : ἐμείας, ἐμῶς, ἐμῶς, μετέν, τέας, τέας, εἶς, &c., cited by Apollonius in his treatise on the Greek Pronoun.

§ 143. 6. HISTORY. α. The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand ; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation ; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The *μ*- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred *ν*- (compare Lat. *nos*) ; and in the Sing., when pronounced with emphasis, assumed an initial *α* (compare the Æol. ἄσφι, ἄσφε), which passed by precession into *ε*. In the new Plur., the idea of plurality was conveyed by doubling the *μ* (ἄμμ-, in the Ep. and Æol. ἄμμες, ἄμμεων, ἄμμιν, ἄμμεσι, ἄμμι) ; or more commonly by doubling the *α* to *η* (§ 29), pronounced with the rough breathing (ἡμ-, in ἡμῆς, &c.), or, in the Dor., to *ᾱ* (ᾱμ-, in ᾱμῆς, ᾱμῶν, ᾱμῖν, ᾱμέ). From this the new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *υ*, the most protrusive (ὕμμ-, in the Ep. and Æol. ὕμμες, ὕμμεων, ὕμμιν, ὕμμι and ὅμ-, in ὅμῆς, &c.) With the

exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ($\sigma\phi-$ = $\sigma + \text{F}$). In the separation of the two persons, the sign $\sigma-$ became appropriated to the 2d Pers. (but in the Dor., $\tau-$, as in the Lat., and also in the verb-endings $-\tau\epsilon$, $-\tau\omicron\nu$, $-tis$); and the rough breathing to the 3d Pers. (in an early state of the language, this was **F**.; in Lat. it became *s*.; while in the article we find both the rough breathing and $\tau-$, and in verb-endings of the 3d Pers. both σ , and more frequently τ).

γ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the μ , thus, $\epsilon\text{-}\gamma\text{-}\delta\text{-}\mu$ (the γ being inserted simply to prevent hiatus), or, as μ cannot end a word, $\epsilon\gamma\delta\mu$, which passed, by a change of ν to its corresponding vowel (§ 50) and contraction, into ($\epsilon\gamma\omicron\alpha$) $\epsilon\gamma\omega$ (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *íw*, the Latin *ego*, and the verb-ending of the 1st Pers. ω in Greek, and o in Lat.); in the 2d Pers. by affixing **F**, which with the preceding ϵ passed into \ddot{u} in the common Greek (cf. § 117. N.), but in the Boeot. into $\omicron\upsilon$ (compare the Lat. *tū*, § 12. β); in the 3d Pers. by affixing Δ (perhaps chosen rather than **F**, on account of the initial **F**), before which precession took place (§ 118), so that the form became **F**' Δ , and from this, $\gamma\Delta$ or $\gamma'\Delta$, and, by dropping the Δ , γ or γ' (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc. $\gamma\upsilon$ or $\gamma\iota\upsilon$, of which $\mu\iota\upsilon$ and $\nu\iota\upsilon$ are strengthened forms.

§ 144. B. REFLEXIVE, $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$, $\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$, $\epsilon\alpha\upsilon\tau\omicron\upsilon$. These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with $\alpha\upsilon\tau\acute{\omicron}\varsigma$.

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct; $\acute{\eta}\mu\omega\upsilon\alpha\upsilon\tau\omega\upsilon$, $\ddot{\upsilon}\mu\omega\upsilon\alpha\upsilon\tau\omega\upsilon$, $\sigma\phi\omega\upsilon\alpha\upsilon\tau\omega\upsilon$ = $\epsilon\alpha\upsilon\tau\omega\upsilon$. In Homer, they are distinct in both Sing. and Plur.; thus, $\epsilon\mu' \alpha\upsilon\tau\acute{\omicron}\nu$ A. 271, $\epsilon\mu\acute{\epsilon}\theta\epsilon\upsilon$ $\pi\epsilon\tau\acute{\iota}\delta\omicron\varsigma\omicron\mu\alpha\iota$ $\alpha\upsilon\tau\acute{\eta}\varsigma$ ψ . 78, $\alpha\upsilon\tau\acute{\omicron}\nu$ $\mu\iota\upsilon$ δ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with $\alpha\upsilon\tau\acute{\omicron}\varsigma$, and in the 1st Pers., and often in the other two, contraction takes place: $\epsilon\mu\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$, $\sigma\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\sigma\alpha\upsilon\tau\omicron\upsilon$, $\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\alpha\upsilon\tau\omicron\upsilon$. In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with $\alpha\upsilon$ into $\omicron\upsilon$ (§ 45. 6): $\epsilon\mu\epsilon\omicron\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\epsilon\mu\epsilon\omicron\alpha\upsilon\tau\omicron\upsilon$. The other cases imitate the form of the Gen.: $\epsilon\mu\epsilon\omicron\alpha\upsilon\tau\omicron\upsilon$, $-\acute{\omicron}\nu$. The Doric forms $\alpha\upsilon\tau\alpha\upsilon\tau\omega$, $\alpha\upsilon\tau\alpha\upsilon\tau\omicron\nu$, $\alpha\upsilon\text{-}\tau\alpha\upsilon\tau\omega\upsilon$, $\alpha\upsilon\tau\alpha\upsilon\tau\alpha$, &c., which occur chiefly in Pythagorean fragments, are formed by doubling $\alpha\upsilon\tau\acute{\omicron}\varsigma$. Apollonius cites the comic Nom. $\epsilon\mu\alpha\upsilon\tau\acute{\omicron}\varsigma$ from the Metæci of the comedian Plato.

§ 145. C. RECIPROCAL, $\alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon$. This pronoun is formed by doubling $\alpha\lambda\lambda\omicron\varsigma$, *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For $\alpha\lambda\lambda\acute{\alpha}\lambda\omega\upsilon$ (Theoc. 14. 46), see § 44. 1. For $\alpha\lambda\lambda\acute{\eta}\lambda\omicron\iota\upsilon$ (K. 65), see § 99. 1.

§ 146. D. INDEFINITE, $\acute{\omicron}$ $\delta\epsilon\iota\upsilon\alpha$. This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, *Τὸν δεῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δεῖνα τοῦ δέινος τὸν δεῖνα εἰσαγγέλλει*, A. B., the son of C. D., impeaches E. F., Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δεῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *δεῖνα*. It appears to be simply an extension of the demonstrative *δεῖ*, by adding *-iv-* or *-iva*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-iv-* was appended, it received a double declension; when *-iva*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

II. ADJECTIVE.

[¶ 24.]

§ 147. All the pronouns which are declined in ¶ 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and *τ-* (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρθρον*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *articulus* (*small joint*, from *artus*, *joint*, a word of the same origin with *ἄρθρον*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *οὗτός ἐστιν ὃς ἀνὴρ ἐν εἰδεις*, *this is THE man WHOM you saw*; *τὸ ῥόδον ὃ ἀνθεῖ*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *τοίς* and *τή* of the Nom. sing. became obsolete.

A. DEFINITE.

§ 148. 1. ARTICLE, *ὁ, ἡ, τὸ*. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, *ὁ, ἡ, οἱ, αἱ*, with the *τ-* forms of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms *τοί* and *ταί* are also used, for the sake of metre, euphony,

or emphasis, in the Ionic (chiefly the Epic), and in the Doric; e. g. τοί A. 447, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; ταί Γ. 5, Theoc. 1. 9. So, even in the Attic poets, τοί δὲ Æsch. Pers. 423, Soph. Aj. 1404; ταί Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96, 99. For the forms ἰ and τῷ, see § 97.

2. RELATIVE, ὅς, ἣ, ὅ. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. ὅ (Π. 835, β. 262), as well as for the Neut. ὅ, see § 97. For the reduplicated ὅου (B. 325) and ἐης (Π. 208), see § 48.

§ 149. 3. ITERATIVE, αὐτός, -ή, -ό (§ 97). This pronoun appears to be compounded of the particle αὖ, *again, back*, and the *old definitive* τός (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts ε in αὐτός and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in -ω and -ων of αὐτός and οὗτος: e. g. αὐτέω, αὐτέων and αὐτῶν, Hdt. i. 133, αὐτέων τουτέων Ib. ii. 3. For the other dialectic forms of αὐτός, see §§ 95, 96, 99.

β. The article and αὐτός are often united by crasis (§ 39); as, αὐτός, ταῦτόν (§ 97. N.) or ταυτό (Ion. τῶτό Hdt. i. 53, § 45. 6), ταῦτοῦ, ταῦτά, for ὁ αὐτός, τὸ αὐτό, τοῦ αὐτοῦ, τὰ αὐτά.

§ 150. 4. DEMONSTRATIVE. The primary demonstratives are οὗτος, *this*, compounded of the article and αὐτός: ὅδε, *this*, compounded of the article and δε (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and ἐκεῖνος, *that*, derived from ἐκεῖ, *there*.

NOTE. Of ἐκεῖνος (which, with ἄλλος, *other*, is declined like αὐτός, § 97) there are also the forms, Ion. κείνος, which is also common in the Att. poets, Æol. κῆνος Sapph. 2. 1, Dor. τῆνος Theoc. 1. 4. In the Epic forms of ὅδε, τοῖσδεσι φ. 93, τοῖσδεσσι K. 462, τοῖσδεσσιν β. 47, there is a species of double declension.

REMARKS. α. The definitives τοῖος, *such*, τόσος, *so great*, τηλικός, *so old*, and τύννος, *so little*, are strengthened, in the same manner as the article, by composition with αὐτός and δε: thus, τοιοῦτος and τοιόσδε, *just such*, τοσοῦτος and τοσόσδε, *just so much*, τηλικοῦτος and τηλικόσδε, *τυννοῦτος*. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of αὐτός with the article and adjective pronouns, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel, it*

unites with the first syllable of *αὐτός*, to form *οὐ*; but is otherwise absorbed.

Thus, (*ὁ αὐτός*) *οὗτος*, (*ἡ αὐτή*) *αὕτη*, (*τὸ αὐτό*) *τοῦτο* · G. (*τοῦ αὐτοῦ*) *τούτου*, (*τῆς αὐτῆς*) *ταύτης* · Pl. (*οἱ αὐτοί*) *οὗτοι*, (*αἱ αὐταί*) *αὗται*, (*τὰ αὐτά*) *ταῦτα* · G. (*τῶν αὐτῶν*) *τούτων* (§ 24) · (*τόσος αὐτός*) *τοσοῦτος*, (*τόση αὐτή*) *τοσαύτη*, (*τόσον αὐτό*) *τοσοῦτο* and *τοσοῦτον* (§ 97. N.)

γ. To demonstratives, for the sake of stronger expression, an *ι* is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, *οὐτοσί*, *αὐτιῆς*, *τουτί*, *this here*; Pl. *οὐτοῖι*, *αὐταῖι*, *ταυτί* · *ἐκεῖνοσι*, *that there*; *ὁδί*, *τοσοῦτοσί*.

NOTE. This *ι* *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, *οὕτωςι*, *ᾧδι*, *νυνί*, *ἐνταυθί*, *ἐντευθενί*. So, in comic language, even with an inserted particle, *νυνενί* Ar. Av. 448, *ἐνγισταυθί* Id. Thesm. 646, *ἐνμηντευθενί* Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: *ναῦτερος*, O. 39; *σφωίτερος*, A. 216, in Ap. Rh. = *σφέτερος*, I. 643, 2. 544; *ός*, Γ. 333, Hdt. i. 205, Soph. Aj. 442; *ἄμός* or *ἀμός*, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.); *ἄμέτερος*, Theoc. 2. 31; *ἄμμος*, Alc. 103; *ἄμμέτερος*, Alc. 104; *τίος*, γ. 122, Æsch. Prom. 162; *ἰμός*, α. 375, Pind. P. 7. 15; *ἰός*, α. 409, Theoc. 17. 50; *σφός*, A. 534; *ός* (= *ός*), *ἡμμος*, cited by Apollonius. For the use of the possessives, particularly *ός*, *ἰός*, *σφέτερος*, *σφός*, and *σφωίτερος*, see Syntax.

B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is *τις*, which has two roots, *τιν-* and *τε-*, both appearing to be formed from *τ-*, the root of the article, by adding *-ιν-* and *-ε-* to give an indefinite force (cf. § 146. N.).

REMARKS. α. The later root *τιν-* is declined throughout after Dec. III., but the earlier *τε-* only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns) with contraction; thus, *τίς*, *τῷ*, *τίνος*, *τίσι*, &c. (§ 105. β); G. *τίο τοῦ*, D. *τέω τῶ*, and, in the compound, Pl. G. *ῥατων ῥατων*, D. *ῥατέισι ῥατοῖσι* (also Ion. *τέων*, *τέοισι*, § 153. γ). For the accentuation, and the forms *ἄττα*, *ἄσσα*, see 2. below, and § 153. α.

β. The short *ι* of *τίς*, *τῷ*, and the omission of *ν* in *τῷ*, suggest an intermediate root *τι-*, formed from *τε-* by precession, and afterwards increased by *ν* (cf. § 119, and *δενις*, § 123. γ). To this intermediate root may be referred, according to Dec. II., the Æol. *τίω*; Sapph. 55 (34), *τίοισιν* Id. 109 (113).

2. The INTERROGATIVES in Greek are simply the *indefinites* with a change of accent (see Syntax).

Thus, the forms of the indefinite $\tau\acute{\iota}\varsigma$ (except the peculiar $\acute{\alpha}\tau\tau\alpha$, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative $\tau\acute{\iota}\varsigma$ are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, $\tau\acute{\iota}\varsigma$ and $\tau\grave{\iota}$, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of $\delta\acute{o}\varsigma$ with $\tau\acute{\iota}\varsigma$ forms the RELATIVE INDEFINITE $\delta\acute{o}\tau\iota\varsigma$, *whoever*, of which both parts are declined in those forms which have the root $\tau\iota\nu$ -, but the latter only in those which have the root $\tau\epsilon$ -; thus, $\omicron\upsilon\tau\iota\nu\omicron\varsigma$, but $\delta\acute{o}\tau\epsilon\omicron$ $\delta\acute{o}\tau\iota\omicron\upsilon$. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. *a.* The forms $\acute{\alpha}\sigma\sigma\alpha$, Att. $\acute{\alpha}\tau\tau\alpha$ (§ 70. 1), appear to be shorter forms of $\acute{\alpha}\tau\tau\iota\nu\alpha$, and are said by Eustathius to be compounded of $\acute{\alpha}$ and the Doric $\sigma\acute{\alpha}$ = $\tau\iota\nu\acute{\alpha}$. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became $\acute{\alpha}\sigma\sigma\alpha$, $\acute{\alpha}\tau\tau\alpha$.

β. The forms which occur in Homer of $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}\varsigma$, and $\delta\acute{o}\tau\iota\varsigma$, which is the same with $\delta\acute{o}\tau\iota\varsigma$, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of $\delta\acute{o}\tau\iota\varsigma$. The doubling of τ in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}\varsigma$, and $\delta\acute{o}\tau\iota\varsigma$: $\delta\acute{o}\tau\iota\varsigma$ Γ. 279 ($\delta\acute{o}\tau\iota\varsigma$ 167), $\delta\acute{o}\tau\iota$ Θ. 408; $\tau\omicron\upsilon$ Cyr. viii. 5. 7, $\tau\omicron\upsilon$; Soph. CEd T. 1435, $\delta\acute{o}\tau\iota\omicron$ i. 9. 21, $\tau\epsilon\omicron$ π. 305, Hdt. i. 58, $\tau\epsilon\omicron$; B. 225, $\delta\acute{o}\tau\tau\epsilon\omicron$ α. 124, $\tau\epsilon\upsilon$ (§ 45. 3) B. 388, Hdt. i. 19, $\tau\epsilon\upsilon$ Σ. 192, Hdt. v. 106, $\delta\acute{o}\tau\tau\epsilon\upsilon$ ρ. 422, Hdt. i. 119, $\delta\acute{o}\tau\tau\epsilon\upsilon$ ρ. 121; $\tau\omicron\omega$ A. 299, i. 9. 7, $\tau\omicron\omega$; Soph. El. 679, $\delta\acute{o}\tau\omega$ ii. 6. 23, $\tau\epsilon\omega$ Hdt. ii. 48, $\tau\epsilon\omega$; Hdt. i. 117, $\delta\acute{o}\tau\epsilon\omega$ β. 114, Hdt. i. 95, $\delta\acute{o}\tau\epsilon\omega$ M. 428; $\delta\acute{o}\tau\iota\nu\alpha$ θ. 204 ($\delta\acute{o}\nu\tau\iota\nu\alpha$ B. 188); $\delta\acute{o}\nu\tau\epsilon\rho\acute{\alpha}$ $\acute{\alpha}\tau\tau\alpha$ Cyr. ii. 2. 13, $\delta\acute{o}\pi\pi\omicron\iota$ $\acute{\alpha}\sigma\sigma\alpha$ τ. 218, $\acute{\alpha}\tau\tau\alpha$ Rep. Ath. 2. 17, $\acute{\alpha}\sigma\sigma\alpha$ A. 554, Hdt. i. 138, $\delta\acute{o}\tau\iota\nu\alpha$ X. 450 ($\acute{\alpha}\tau\tau\iota\nu\alpha$ A. 289); $\tau\epsilon\omega\nu$ Hdt. v. 57, $\tau\epsilon\omega\nu$; Ω. 387, $\tau\epsilon\omega\nu$; ν. 200, $\delta\acute{o}\tau\epsilon\omega\nu$ κ. 39, Hdt. viii. 65, $\delta\acute{o}\tau\omega\nu$ vii. 6. 24; $\tau\epsilon\acute{o}\iota\sigma\iota$ Hdt. ix. 27, $\delta\acute{o}\tau\epsilon\acute{o}\iota\sigma\iota\nu$ O. 491, $\delta\acute{o}\tau\epsilon\acute{o}\iota\sigma\iota$ Hdt. ii. 82, $\delta\acute{o}\tau\iota\sigma\iota$ Soph. Ant. 1335; $\delta\acute{o}\tau\iota\nu\alpha\varsigma$ O. 492 ($\delta\acute{o}\nu\sigma\tau\iota\nu\alpha\varsigma$ Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of δ , $\delta\acute{o}\varsigma$, $\omicron\upsilon$, $\tau\acute{\iota}\varsigma$, and $\tau\acute{\iota}\varsigma$. Forms which have the same letters may be often distinguished by the accentuation; as, $\omicron\iota$, $\omicron\acute{\iota}$, $\omicron\grave{\iota}$. Special care is also required in distinguishing the forms of $\omicron\upsilon\tau\epsilon\omicron\varsigma$, those of $\alpha\upsilon\tau\acute{o}\varsigma$, the combined forms of δ $\alpha\upsilon\tau\acute{o}\varsigma$, *the same*, and the contracted forms of $\acute{\epsilon}\alpha\upsilon\tau\omicron\upsilon$.

CHAPTER VI.

COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-ᾶ*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κοῦφος, <i>light</i> ,	κουφότερος,	κουφότατος.
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος.

REMARKS. α. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοζεινώτερος* υ. 376, *λαρώτατος* β. 350, *διζυρότερον* P. 446, *διζυρώτατον* ε. 105. In respect to *κενός*, *empty*, and *στενός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότερος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, *δυσποτμώτερα* Eur.-Ph. 1348, *βαρυνποτμωτάτας* Ib. 1345, *εὐτεκνώτατε* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, <i>ancient</i> ,	παλαιότερος,	παλαιότατος.
φίλος, <i>dear</i> ,	φίλτερος,	φίλιτατος.
<i>friendly</i> ,	φιλαίτερος,	φιλαίτατος.
ἡσυχος, <i>quiet</i> ,	ἡσυχαιέτερος.	ἡσυχαιότατος.
ἐρῶμενος, <i>strong</i> ,	ἐρῶμενέστερος,	ἐρῶμενέστατος.
λάλος, <i>talkative</i> ,	λαλίστερος,	λαλίστατος.

NOTES. (a.) Yet also *παλαιότερος*, Pind. N. 6. 91, *φιλότερος*, Mem. iii. 11. 18, *φιλίων* (§ 159) *ω*. 268, *φίλιστος*, Soph. Aj. 842, *ἡσυχώτερος*, Id. Ant. 1089.

(b.) The change of *-ος* into *-εσ-* belongs particularly to contracts in *-οος*. These contracts, and those in *-εος*, are likewise contracted in the Comp. and Sup. ; as,

<i>ἁπλός</i> , simple,	<i>ἁπλοῖστερος</i> ,	<i>ἁπλοῖστατος</i> ,
<i>ἁπλοῦς</i> ,	<i>ἁπλούστερος</i> ,	<i>ἁπλούστατος</i>
<i>πορφύρεος</i> , purple,	<i>πορφυρέωτερος</i> ,	<i>πορφυρέωτατος</i> ,
<i>πορφυρόεις</i> ,	<i>πορφυρώτερος</i> ,	<i>πορφυρώτατος</i> .

But *ἁπλωότερος*, less fit for sea, Th. vii. 60, *εὐχρώτερος*, Ec. 10. 11, *εὐ πνοώτερος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γεραιός*, old, *σχολαῖος*, at leisure ; of *-ος* changed to *-αι-*, *εὐδίας*, clear, *ἴδιος*, private, *ἴσος*, equal, *μέσος*, middle (see δ. below), *ἠεθριος*, at dawn, *ὄψιος*, late, *πρώιος*, early ; of *-ος* changed to *-εσ-*, *αἰδοῖος*, august, *ἄκρᾱτος*, unmixed, *ἄσμενος*, glad, *ἄφθονος*, bountiful, *ἐπίπεδος*, level, *εὐζωρος*, pure, *ἡδυμος*, sweet (poet.) ; of *-ος* changed to *-ισ-*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχός*, poor.

δ. *Μέσος* and *νέος* have old superlatives of limited and chiefly poetic use in *-ατος* ; thus, *μέσστατος*, midmost, Ar. Vesp. 1502, Ep. *μέσστατος*, Th. 223, *νίατος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *νείατος*, B. 824. Compare *ἔσχατος*, (*πρώατος*) *πρώτος*, and *ὑπάτος* (§ 161. 2).

§ 157. 2.) *-εις* and *-ης* become *-εσ-* ; as,

<i>χαρίεις</i> , agreeable,	<i>χαριέστερος</i> ,	<i>χαριέστατος</i> .
<i>σαφής</i> , evident,	<i>σαφέστερος</i> ,	<i>σαφέστατος</i> .
<i>πένης</i> , poor,	<i>πενέστερος</i> ,	<i>πενέστατος</i> .

REMARK. In adjectives of the first declension, and in *ψευδής*, *-ης* becomes *-ισ-* ; as, *πλεονεκτής*, *-ου*, covetous, *πλεονεκτίστατος* ; *ψευδής*, *-ίος*, false, *ψευδίστατος*. Except, for the sake of euphony, *ύβριστής*, *-ού*, insolent, *ύβριστότερος* v. 8. 3, *ύβριστότατος*, Ib. 22 (referred by some to *ύβριστος*).

3.) *-υς* becomes *-υ-* ; as,

<i>πρεσβυς</i> , old,	<i>πρεσβύτερος</i> ,	<i>πρεσβύτατος</i> .
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For the sake of the metre, *ἰθύντατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-* ; as,

<i>τάλας</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σώφρων</i> , <i>-ονος</i> , discreet,	<i>σωφρονέστερος</i> ,	<i>σωφρονέστατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,	<i>ἄρπαξ</i> ,	<i>ἄρπαγίστατος</i> .
<i>ἐπίχαρις</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριώτερος</i> ,	<i>ἐπιχαριώτατος</i> .

NOTES. α. Other examples are *μάκαρ*, blessed, *μακάριστατος* λ. 483 ; *μίλας*,

-ανος, *black*, μελάντερος, Δ. 277, and μελανώτερος, Strab.; ἀφῆλιξ, -ικος, *elderly*, ἀφελικέστερος · βλάξ, -ᾰκός, *stupid*, βλακώτερος, -ώτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read βλακότερος, and βλακότατος or βλακίστατος. From ἄχαρις, *disagreeable*, we find the shorter form ἀχαρίστερος, v. 392.

β. The insertion of -εσ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, πέπων, *ripe*, πεπαίτερος Æsch. Fr. 244; πῖων, *fat*, πιότερος, Hom. Ap. 48, πιότατος, I. 577 (as from the rare πῖος, Orph. Arg. 508); ἐπιλήσμων, *forgetful*, ἐπιλησμότατος, Ar. Nub. 790 (ἐπιλημονέστερος, Apol. 6).

B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσων (-τιων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδιστος.
ταχύς, <i>swift</i> ,	θάσσων, θάτιων,	τύχιστος.
πολύς, <i>much</i> ,	πλείων, πλέων,	πλεῖστος.
μέγας, <i>great</i> ,	μεῖζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	κάλλιστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχιστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθιστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσων and -ζων observe this distinction: -σσων can arise only when the consonant preceding -ίων is κ, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, τᾶχύς (originally θᾶχύς, § 62), θαχίων θάσσων, Neut. θᾶσσων (the regular ταχίων is also common in late prose); ἐλάχύς (Epic; ἐλάχεια Hom. Ap. 197), *small*, ἐλάσσων · πᾶχύς, *thick*, παχίων (Arat.) πάσσων, ζ. 230; from ρ. ἥκ-, Comp. ἥσσων, *inferior* (Ion. ἥσσων, Hdt. v. 86); γλυκύς, *sweet*, γλυκίων (Σ. 109) γλύσσων, Xenophan.; μακρός, *long*, μάσσων poet., θ. 203, Æsch. Ag. 598; κρᾶτύς (Epic, Π. 181), *strong*, κρείσσων (Ion. κρείσσων, Hdt. i. 66); βραδύς, *slow*, βραδίων (Hes. Op. 526) βράσσων K. 226; βάθύς, *deep*, βαθίων (Tyrt. 3. 6) βάσσων, Epicharm.; μέγας (the only adj. in -ας compared in -ίων, -ιστος), μεγίων μεῖζων (Ion. μεῖζων Hdt. i. 202); ἑλίγος, ἑλίζων, Call. Jon. 72 (ὑπολίζονες Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of πολύς is πολε-, by syncope πλε-. From this short root are formed the comparative and superlative. Πλείων is a yet shorter form for πλείων. The longer form is more common in the contracted cases and plural, but the neut. πλεόν is more used than πλεῖον, especially as an adverb. The neut. πλεῖον sometimes becomes πλεῖν, but only in such phrases as πλεῖν ἢ μυρία, *more than ten thousand*. The Ionic contracts -εο- into -ευ- (§ 45. 3); as,

πλεῦν, πλεῦνος, πλεῦνες, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλείες A. 395, and πλίαις B. 129, are comparative in sense, though positive in form.

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος, -ιος, *beauty*. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

ε. Most adjectives which are compared as above have also forms in -τερος and -τατος; thus, βραδύς, *slow*, βραδύτερος, βραδίων, and βράσσων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βάρδιστος, Ψ. 310; μακρός, *long*, μακρότερος and μάσσων, μακρότατος and (ᾱ becoming by precession η, as in the noun τὸ μῆκος, -ιος, *length*) μήκιστος, Cyt. iv. 5. 28, Dor. μάκιστος, Soph. CEd. T. 1301. Other examples of double formation are αἰσχυρός, ἐχθρός, κυδρός (poet.), *renowned*, οἰκτρός, *pitiable*, βαθύς, βραχύς, *short*, γλυκύς, παχύς, πρεσβύς, ταχύς, ὠκύς, *swift*, κακός (§ 160), φίλος (§ 156. a), &c.

C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

ἀγαθός, <i>good</i> ,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσων, κρείττων,	κράτιστος.
	λῶων,	λῶστος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρεῖων Æsch. Ag. 81, ἀρειότερος, Theog. 548; βέλπερος, Æsch. Th. 337, βέλτατος, Id. Eum. 487; φέριτερος, Id. Pr. 768, φέριτατος H. 289, φέριστος, Soph. CEd. T. 1159, and even Pl. Phædr. 238 d, φέριςτος, Pind. Fr. 92; λωίων, β. 169, λωίτερος, a. 376 (the pos. form λωία occurs Theoc. 26. 32); κάρτιστος, A. 266 (§ 71; so always in Hom.). Dor. βέντιστος, Theoc. 5. 76, κάρρων, Tim. ap. Pl. 102 d; Ion. κρέσσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγεινός, <i>painful</i> ,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, <i>bad</i> ,	κακίων,	κάκιστος.
	χείρων,	χείριστος.
	ῥίσσων, ῥίτων.	

Poet. κακώτερος, o. 343; χειρότερος, O. 513, χειρείων A. 114, χειρείοτερος, l. 248 (for the Epic χέρηος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ῥιστος or ῥιστος Ψ. 531 (ῥιστος as an adverb was common in Attic prose; Ælian uses ῥιστος as an adj.), Ion. ῥισσων (§ 159. β).

μικρός, <i>small</i> ,	{ μικρότερος ἐλάσσων, ἐλάτιων, μείων,	μικρότατος.
ὀλίγος, <i>little</i> , <i>few</i> ,		ἐλάχιστος.
		ὀλίγιστος.

Poet. ἱλαχύς, δλίζων (§ 159. β); μισιότερος Ap. Rh. 2. 368, μείστος, Bion, 5. 10 (yet common reading μήονα).

ῥάδιος, *easy*, ῥάων, ῥάστος.

Poet. ῥήδιος, λ. 146, ῥήδιος, Theog. 574, ῥήντερος, Σ. 258, ῥάτιρος Pind. O. 8. 78, ῥήϊστος, δ. 565, ῥάϊστος, Theoc. 11. 7, ῥήντατος, τ. 577. The common foundation of the forms of this word appears to have been ῥάϊΔ- (see §§ 118, 119).

§ 161. 1. Examples of double comparison.

ἔσχατος, *last, extreme*, ἔσχατώτερος (Οὔτε γὰρ τοῦ ἔσχατου ἔσχατώτερον εἴη ἄν τι. Aristl. Metaph. 10. 4), ἔσχατώτατος, H. Gr. ii. 3. 49.

πρότερος, *before*, comic προτεραίτερος Ar. Eq. 1164;

ΚΛ. Ὁρῶς; ἐγὼ σοι πρότερος ἐκφείρω δίφρον.

ΑΛ. Ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

πρῶτος, *first*, πρῶτιστος, *first of all*, B. 228.

ἱλάχιστος, *least*, ἱλαχιστότερος, *less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (ἀμεινότερος, ἀρειότερος, &c.) in § 160. For καλλιώτερον Th. iv. 118, is now read κάλλιον.

2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

βασιλεύς, *king*, βασιλεύτερος, *more kingly*, a greater king, I. 160, βασιλειύτατος, *the greatest king*, I. 69.

ἱταῖρος, *friend*, ἱταιρότατος, *best friend*, Pl. Gorg. 487 d.

κλέπτης, *thief*, κλεπτίστατος, *most adroit thief*, Ar. Plut. 27.

κύων, *dog*, κύντερος, *more dog-like*, *more impudent*, Θ. 483, κύντατος, K. 503.

κέρδος, -ιος, *gain*, κερδίων, *more gainful*, Γ. 41, κέρδιστος, Æsch. Pr. 385.

αὐτός, *himself*, αὐτότερος Epich. 2 (1), αὐτότατος (*ipsissimus* Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

ἄγχι or ἄγχου, *near*, ἀγχότερος, *nearer*, Hdt. vii. 175, ἀγχότατος, Eur. Pel. 2, oftener ἄγχιστος Soph. Œd. T. 919.

ἄνω, *up*, ἀνώτερος, *upper*, ἀνώτατος, *uppermost*, Hdt. ii. 125.

ἡρέμα, *quietly*, ἡρεμίστερος, *more quiet*, Cyr. vii. 5. 63.

πλησίον, *near* (πλησίος poet. and Ion.), πλησιαιέρος i. 10. 5, πλησιαιύτατος, vii. 3. 29, also πλησιίστερος, -ίστατος.

προὔργου, *of importance*, προὔργιαίτερος, *more important*, Pl. Gorg. 458 c, προὔργιαίτατος.

ἔξ, *out of*, ἔσχατος, *extreme*.

πρό, *before*, πρότερος, *former*, πρῶτος (§ 156. δ), *first* (Dor. πρᾶτος Theoc. 8. 5, § 45. 1).

ὑπέρ, *above*, ὑπέρτερος, *superior*, ὑπέρτατος and ὑπάτος, *supreme* (ὑπερώτατος, Pind. N. 8. 73).

ὑπό (?), ὑστέρος, *later*, ὕστατος, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, ἀλγίων, -ιστος (from ἄλγος, -ιος, *pain*), and ἄριστος (like ἀρετή, from ἄρης or a common root, and signifying originally *best in war*), and also § 159. δ, ε. Add the poetic κήδιστος, I. 642, ῥιγίων, -ιστος, A. 325, E. 873, μύχαιος, Ap. Rb. 1. 170, μυχοίτατος φ. 146, ὀπλότερος, -τατος, B. 707, Hes. Th. 137, &c.; and, from adverbs, ὀπίστερος, -τατος, Θ. 342, παροίτερος, -τατος, Ψ. 459, Ap. Rb. 2. 29, ὑψίτερος, Theoc. 8. 46, ὑψίων, Pind. Fr. 232, ὑψιστος, Æsch. Pr. 720, &c.

II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), <i>wisely</i> ,	σοφώτερον, <i>more wisely</i> ,	σοφώτατα, <i>most wisely</i> .
σαφῶς (from σαφής, § 157), <i>clearly</i> ,	σαφέστερον, <i>more clearly</i> ,	σαφέστατα, <i>most clearly</i> .
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶττον,	τάχιστα.
αἰσχυρῶς (from αἰσχυρός, § 159),	αἰσχῶον,	αἰχίστα.

NOTE. The adverbial termination -ως is sometimes given to the Comp. as, χαλεπωτέρως, *more severely*, ἐχθρόνως, *in a more hostile manner*. So Sup. ζυγτομωτάτως, *most concisely*, Soph. Œd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in -τέρω and -τάτω; as,

ἄνω, <i>up</i> ,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, <i>afar</i> ,	ἐκαστέρω,	ἐκασιτάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι or ἀγχοῦ, <i>near</i> ,	ἄσσον,	ἄγχιστα.
μάλα, <i>very</i> ,	μᾶλλον,	μάλιστα.

So πρωί, *early*, and ὀψί, *late*, employ forms of the adjectives πρώιος, ὀψιος (§ 156. c), derived from them. In ἄσσοτέρω ρ. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἐγγύς, <i>near</i> ,	ἐγγυτέρω,	ἐγγυτάτω.
	ἐγγύτερον,	ἐγγύτατα.
(Not Att.)	ἐγγιον,	ἐγγίστα.

CHAPTER VII.

GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λούω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λοῦμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside*, sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούσομαι · βαίνω, to go, βήσομαι · γιγνώσκω, to know, γνώσομαι · εἰμί, to be, ἔσομαι · μαθήναι, to learn, μαθήσομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δέχομαι, to receive, δύναιμαι, to be able, ἡδομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

B. TENSE.

§ 167. The Greek has six tenses; the **PRESENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἐγγράφειν, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done in* the time, or 3. as *complete at* the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *α.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

β. For the general formation of the Greek tenses, see ¶ 28.

C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion or inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅπου τράπωμαι, *I know not, whither I can turn.*

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅπου τραποίμην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command, or entreaty*, as, γράφε, *write*; τυπείσθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *α.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

β. In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

γ. The tenses of the Subjunctive and Optative are related to each other as *present and past*, or as *primary and secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

NOTE. The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. *α.* The *first person singular* of the *Present indicative active*, or, in deponent verbs (§ 166. 2), *middle*, is regarded as the *THEME* of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28 – 30.

β. Verbs are divided, according to the *characteristic*, into MUTE, LIQUID DOUBLE CONSONANT, and PURE VERBS; and according to the *affix in the theme*, into VERBS IN *-ω*, and VERBS IN *-μι* (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36 – 60.

γ. For a fuller view of the use of the Greek verb in its several forms, see Syntax.

E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing *μ* to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been *-τ* (cf. §§ 143, 148). By uniting these affixes with the root *φα-*, to say, we have the forms,

φάμ, I or we say, *φάρ*, you, he, or they say.

§ 172. A *plural* was then formed by affixing the plural sign *ν* (§ 83), with the insertion of *ε* to assist in the utterance. Thus,

1 Person.	2 and 3 Persons.
Sing. <i>φάμ</i>	<i>φάρ</i>
Plur. <i>φάμεν</i>	<i>φάρτεν</i>

Upon the separation of the 2d and 3d Persons (§ 143. *β*), the 2d, as being less demonstrative, took in the Sing. the softer form *ε* (in some cases, *σθ* or *θ*, in both which forms the *θ* would, by the subsequent laws of euphony, pass into *ε*, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing *ε* (cf. § 83), and in the 3d Pers. by inserting *ν* (cf. *-σ-ν*, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.	2 Pers.	3 Pers.
Sing. <i>φάμ</i>	<i>φάς</i>	<i>φάρ</i>
Plur. <i>φάμεν</i>	<i>φάρτε</i>	<i>φάρντ</i>
Dual <i>φάμεν</i>	<i>φάρτεν</i>	<i>φάρτεν</i>

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing ε- (in Sanscrit, ā-), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of ε-, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted ε (§ 172) was lengthened to η, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred ο (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.

	1 P.	2 P.	3 P.
S.	φάμ	φάς	φάτ
P.	φάμεν	φάτε	φάντ
D.	φάμεν	φάτον	φάτον

SECONDARY TENSE.

	1 P.	2 P.	3 P.
	ἔφαμ	ἔφας	ἔφατ
	ἔφαμεν	ἔφατε	ἔφαντ
	ἔφαμεν	ἔφατον	ἔφάτην

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while *the striker* simply says with vivacity *τύπτομ*, *I strike*, *the one struck* rubs his head and cries *τύπτομαι*, *tüptom-ah-ee*, *I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, αι; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter ο, except in the 1st Pers., where a species of *reduplication* seems to have taken place (-μην, passing of course into -μην, § 63). Thus -μ became -μαι and -μην; -ς, -σαι and -σο; -τ, -ται and -το; -ντ, -νται and -ντο. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was σθ (which might be considered as arising from the τ by the addition of θ, since τθ must pass into σθ, § 52). The 1st Pers., in imitation of the others, inserted θ (or, if a long syllable was wanted by the poets, σθ), after which either ο was inserted, to aid in the utterance, or, what became the common form, the final ν passed into its corresponding vowel α (§ 50). Thus -τε, -τον, -την became -σθε, -σθον, -σθην; and -μεν became -μεθον (-μεσθον), or commonly -μεθα (-μεσθα). In respect to the form -μεθον, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.

	1 P.	2 P.	3 P.
Prim. S.	φά-μ	φά-ς	φά-τ
P.	φά-μεν	φά-τε	φά-ντ
D.	φά-μεν	φά-τον	φά-τον

OBJECTIVE.

	1 P.	2 P.	3 P.
	φά-μαι	φά-σαι	φά-ται
	φά-μεθα	φά-σθε	φά-ντα
	φά-μεθα	φά-σθον	φά-σθε

SUBJECTIVE.

OBJECTIVE.

	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἴφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μεν	ἴφα-τε	ἴφα-ντ	ἴφά-μεθα	ἴφα-σθε	ἴφα-ντο
D.	ἴφα-μεν	ἴφα-τον	ἴφά-την	ἴφά-μεθα	ἴφα-σθον	ἴφά-σθην

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -ο- before a liquid, but otherwise -ε- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ε- as a euphonic substitute for the -ο- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (§ 36).

SUBJECTIVE.

OBJECTIVE.

	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-εῖς	-εῖς	γράφ-ομαι	-εσσι	-εσσι
P.	γράφ-ομεν	-εῖς	-οντ	γράφ-όμεθα	-εσθε	-ονται
D.	γράφ-ομεν	-εσθον	-εσθον	γράφ-όμεθα	-εσθον	-εσθον
Sec. S.	ἴγράφ-ομ	-εῖς	-εῖς	ἴγράφ-ομην	-εσο	-ετο
P.	ἴγράφ-ομεν	-εῖς	-οντ	ἴγράφ-όμεθα	-εσθε	-οντο
D.	ἴγράφ-ομεν	-εσθον	-εσθον	ἴγράφ-όμεθα	-εσθον	-εσθον

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been ν (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of ε to assist the utterance. Thus the Inf. of φα- was φάν; and of γράφ-, γράφειν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφειναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the ν fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφειναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφειν-σθ-αι) γράφεισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (§ 5), φάντ-ς, γράφειν γράφοντ-ς (the kindred ο was here preferred as a connecting vowel to ε, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either μ or ν , according to euphonic preference ; as, βορίαν, but Lat. *boream*) ; thus, φάν φάμεν-ος, γράφειν γραφόμεν-ος. We have now the single non-personal mode developed into a system of Infinitives and Participles ; thus,

SUBJECTIVE.

Inf. φάναι, γράφειναι

Part. φάντις, γράφοντις

OBJECTIVE.

φάσθαι, γράφεσθαι

φάμενος, γράφόμενος

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence ; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in ι (¶ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes ; thus, ἔφαμ φαῖμ, ἐφάμην φαίμην, ἔγραφο γράφοιμ, ἐγραφόμεν γράφοίμην. The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels -ο- and -ε- had become established as the prevailing analogy of the language ; and to have consisted simply in prolonging these vowels to -ω- and -η-, attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169. γ), as denoting present time, takes the primary affixes. Thus, γράφομ γράφωμ, γράφωμαι γράφωμαι, φάμ φάωμ, φάμαι φάωμαι. The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers. ; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic ; hence, we find in the objective inflection -σο rather than -σαι, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding ω ; thus, -τω. In the objective inflection, -τω, of course, becomes -θω (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign ν (§ 172) ; thus, -των, -σθων. The new Plur. was still further strengthened by prefixing ν (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending σαν (§ 181. γ) instead of ν ; thus, -ντων or -τωσαν, (-νσθων) -σθων or -σθωσαν. In the 2d Pers., it is convenient to regard -θ as the proper flexible ending (§ 172). The system of personal modes is now complete ; thus,

SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-εῖς	-εῖς	γράφ-οιμ	-ης	-ητ
P.	γράφ-ομεν	-εῖτε	-οντ	γράφ-ομεν	-ητε	-ωντ
D.	γράφ-ομεν	-εῖτον	-εῖτον	γράφ-ομεν	-ητον	-ητον
Sec. S.	ἔγραφ-ομ	-εῖς	-εῖς	γράφ-οιμ	-οις	-οιτ
P.	ἔγραφ-ομεν	-εῖτε	-οντ	γράφ-ομεν	-οιτε	-οιντ
D.	ἔγραφ-ομεν	-εῖτον	-εῖτην	γράφ-ομεν	-οιτον	-οίτην

IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-θ	φά-τω	γράφ-εθ	-έτω
P. φά-τε	φά-ντων, φά-τωσαν	γράφ-ετε	-όντων, -έτωσαν
D. φά-τον	φά-των	γράφ-ετον	-έτων

OBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim.	S. γράφ-ομαι	-εσαι	-εται	γράφ-ωμαι	-ησαι	-ηται
	P. γραφ-όμεθα	-εσθε	-ονται	γράφ-όμεθα	-ησθε	-ωνται
	D. γραφ-όμεθα	-εσθον	-εσθον	γράφ-ώμεθα	-ησθον	-ησθον
Sec.	S. ἰγραφ-όμην	-εσο	-ετο	γράφ-οίμην	-οισο	-οιτο
	P. ἰγραφ-όμεθα	-εσθε	-οντο	γράφ-οίμεθα	-οισθε	-οιντο
	D. ἰγραφ-όμεθα	-εσθον	-έσθην	γράφ-οίμεθα	-οισθον	-οίσθην

IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-σο	φά-σθω	γράφ-εσο	-έσθω
P. φά-σθε	φά-σθων, φά-σθωσαν	γράφ-εσθε	-έσθων, -έσθωσαν
D. φά-σθον	φά-σθων	γράφ-εσθον	-έσθων

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

SUBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S.	ἰγραφε-σαι	-σας -σαιτ	γράφ-σω	-σης -σητ	
P.	ἰγράφ-σαιμεν	-σαιτε -σαντ	γράφ-σωμεν	-σητε -σαντ	
D.	ἰγράφ-σαιμεν	-σαιτον -σάτην	γράφ-σωμεν	-σητον -σητον	

OPTATIVE.

S.	γράφ-σαιμ	-σαις	-σαιτ
P.	γράφ-σαιμεν	-σαιτε	-σαιντ
D.	γράφ-σαιμεν	-σαιτον	-σάιτην

IMPERATIVE.

γράφ-σαθ	-σάτω
γράφ-σαιτε	-σάντων, -σάτωσαν
γράφ-σαιτον	-σάτων

INFINITIVE, γράφ-σαι

PARTICIPLE, γράφ-σαντ-ς

OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S. ἱγραφ-σάμην	-σασο	-σατο	γράφ-σαιμι	-σησαι	-σηται
P. ἱγραφ-σάμεθα	-σασθε	-σαντο	γράφ-σάμεθα	-σησθε	-σωνται
D. ἱγραφ-σάμεθα	-σασθον	-σάσθην	γράφ-σάμεθα	-σησθον	-σησθον
OPTATIVE.			IMPERATIVE.		
S. γραφ-σαίμην	-σαισο	-σαιτο	γράφ-σασο	-σάσθω	
P. γραφ-σαίμεθα	-σαισθε	-σαιντο	γράφ-σασθε	-σάσθων, -σάσθωσαν	
D. γραφ-σαίμεθα	-σαισθον	-σαίσθην	γράφ-σασθον	-σάσθων	
INFINITIVE, γράφ-σασθαι			PARTICIPLE, γράφ-σάμενος		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. α); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τὴν ἐπιστολὴν γέγραφα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γέγραφ-μαι) γέγραμμαι (§ 36), πέπραγ-μαι (§ 38), (πέπειθ-μαι) πέπεισμαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γέγραφ-μ, Inf. γεγράφ-ναι, Part. γεγράφ-ντος. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γέγραφμ γέγραφα. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γέγραφα (or, if the analogy of the Aor. be followed here also, γέγραφ-α-μ), γέγραφ-α-ς, -α-τ, -α-μιν, -α-τε, -α-ντ, -α-τον. In the Part., ν also became α, which by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ- (§ 76. d. 3). Thus, γεγράφ-ός. The ν in the Inf., instead of a similar change (as it was followed by α), took -ε- before it; thus, γεγράφ-έναι. In the Plup. act., there was a kind of double augment, prefixing ε, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -εα-; thus, ἐ-γεγράφ-εα-μ. This εα remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into ει.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the

definite and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἰμί*, to be, as an *auxiliary*, and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *ε* being lengthened in some of the forms from the influence of analogy or for euphony), thus, Aor. ἐ-γράφ-ην, Fut. γράφ-ήσομαι. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. pass. were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in -τος, instead of the simple root of the verb; thus, πρακτ-ός ἦν ἐπράχθην. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ο-* or *-ω-* connective,* was changed to *-α* and then contracted with the preceding vowel; after *-οι-* and *-αι-* connective, and in the primary nude form (§ 173), was prolonged to *-μι*; and, in all other cases, became *-ν*. Thus, ἔγραψαμ, γέγραφαμ, ἐγεγράφεαμ became ἔγραψα, γέγραφα, ἐγεγράφεα · γράφομ and γράφωμ became (γράφοα, γράφωα) γράφω, and γράφοιμ and γράφωμ became γράψω · γράφοιμ, γράφοιμ, γράψαιμ, φάμ became γράφοιμι, γράφοιμι, γράψαιμι, φάμι · ἔγραφοιμ, ἐγεγράφειμ, ἔφαμ became ἔγραφον, ἐγεγράφειν, ἔφαν.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-ε-* or *-η-* connective passed into *-ε* and was then contracted, but otherwise was prolonged to *-σι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ε* (§ 28). Thus, ἔφατ ἔφα, ἔγραφετ ἔγραφε, ἔγραφοντ ἔγραφον, ἔγραψατ ἔγραψε, ἔγραψαντ ἔγραψαν, γράφοιτ γράφοι, γράψαιτ γράψαι, γέγραφατ γέγραφε · γράφ-ε-τ (γράφεις, γράφεις) γράφει, γράψ-ε-τ γράψει, γράφ-η-τ γράφη (written with the *ι* subsc. in imitation of the Ind.), γράψ-η-τ γράψη · φάτ φάσι, φάντ (φάνσι, § 58) φᾶσι, γράφοντ (γράφονσι) γράφουσι, γράψοντ γράψουσι, γέγραφαντ (γεγράφανσι) γεγράφασι, γράφωντ (γράφωνσι) γράφωσι.

NOTES. α. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, φατί Theoc. 1. 51, τίθητι 3. 48, φαντί 2. 45, φιλέοντι 16. 101, ᾠδῆκνанти 1. 43, λέγοντι Pind. O. 2. 51, ἐπιτρέψοντι 6. 36.

β. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μι* and *-σι*, are not unfrequent; as, ἐβίλωμι A. 549, τύχωμι E. 279, ἴκωμι I. 414, ἴδωμι X. 450, ἐβέλησιν (§ 66) A. 408, παύσῃσι δ. 191, θῆγῃσι Σ. 601; so Dor. ἐβέλητι (N. α.) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in παραθβαίησι K. 346.

γ. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-σαν* (i. e. by affixing *ν* instead of prefixing it, with a change of *τ* into *σ*, as above, and the necessary insertion of a union-vowel, which

* in primary forms (§ 209).

here, as after σ in the Aor., was $-a-$, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel $-o-$ or $-a-$, and scarcely in those which have $-oi-$ or $-ai-$; but in most other tenses is either the common form, or may be freely used; thus, for $\epsilon\phi\alpha\nu\tau$, $\iota\gamma\epsilon\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu\tau$, $\epsilon\pi\rho\acute{\alpha}\chi\theta\epsilon\nu\tau$, $\epsilon\phi\alpha\sigma\alpha\nu$, $\iota\gamma\epsilon\gamma\rho\acute{\alpha}\phi\epsilon\iota\sigma\alpha\nu$, $\epsilon\pi\rho\acute{\alpha}\chi\theta\eta\sigma\alpha\nu$ (§ 183).

3. Final θ was dropped after $-ε-$ connective; after a short vowel in the root, it became in the 2 Aor. $-s$, and in the Pres. (except $\phi\eta\mu\acute{\iota}$ and $\epsilon\acute{\iota}\mu\acute{\iota}$) $-ε$, which was then contracted with the preceding vowel ($α$ becoming η); in other cases (except the irregular substitution of $-ον$ for $-αθ$ in the Aor.) it was prolonged to $-θι$. Thus, $\gamma\rho\acute{\alpha}\phi\theta$ $\gamma\rho\acute{\alpha}\phi\epsilon$, $\delta\acute{o}\theta$ $\delta\acute{o}\varsigma$, $\delta\acute{\iota}\delta\theta$ ($\delta\acute{\iota}\delta\sigma\epsilon$) $\delta\acute{\iota}\delta\upsilon$, $\phi\acute{\alpha}\theta$ $\phi\acute{\alpha}\theta\iota$, $\gamma\rho\acute{\alpha}\phi\theta$ $\gamma\rho\acute{\alpha}\phi\theta\iota$.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in $-σθ$ (compare the Eng. and German $-st$), which, according to § 63, must either drop θ and thus become the same with the common form, or assume a vowel. In the latter case, it assumed $α$, becoming $-σθα$ (compare the affix $-sti$ of the Lat. Perf.). This remained the common form in $\epsilon\phi\eta\sigma\theta\alpha$ (§ 53), $\eta\sigma\theta\alpha$ (§ 55), $\eta\epsilon\iota\sigma\theta\alpha$ (§ 56), $\sigma\acute{\iota}\sigma\theta\alpha$, $\eta\delta\epsilon\iota\sigma\theta\alpha$, and $\eta\delta\eta\sigma\theta\alpha$ (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, $\tau\acute{\iota}\theta\eta\sigma\theta\alpha$ i. 404, $\delta\acute{\iota}\delta\omega\iota\sigma\theta\alpha$ T. 270, $\epsilon\theta\acute{\epsilon}\lambda\eta\sigma\theta\alpha$ A. 554, $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\eta\sigma\theta\alpha$ I. 99, $\epsilon\acute{\iota}\pi\eta\sigma\theta\alpha$ Y. 250, $\beta\acute{\alpha}\lambda\omega\iota\sigma\theta\alpha$ O. 571, $\kappa\lambda\alpha\acute{\iota}\omega\iota\sigma\theta\alpha$ Ω. 619, $\epsilon\chi\epsilon\iota\sigma\theta\alpha$, $\phi\acute{\iota}\lambda\epsilon\iota\sigma\theta\alpha$ Sapph. 89, $\epsilon\theta\acute{\epsilon}\lambda\eta\sigma\theta\alpha$ Theoc. 29. 4, $\chi\rho\eta\sigma\theta\alpha$ Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., $-σαι$ and $-σο$, commonly dropped σ in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, $\gamma\rho\acute{\alpha}\phi\epsilon\iota\sigma\alpha\iota$ $\gamma\rho\acute{\alpha}\phi\epsilon\alpha\iota$ $\gamma\rho\acute{\alpha}\phi\eta$ or $\gamma\rho\acute{\alpha}\phi\epsilon\iota$ (§ 37. 4), $\gamma\rho\acute{\alpha}\psi\epsilon\iota\sigma\alpha\iota$ $\gamma\rho\acute{\alpha}\psi\eta$ or $-ει$, $\gamma\rho\acute{\alpha}\phi\eta\sigma\alpha\iota$ $\gamma\rho\acute{\alpha}\phi\eta$, $\epsilon\gamma\rho\acute{\alpha}\phi\epsilon\sigma\omega$ $\epsilon\gamma\rho\acute{\alpha}\phi\epsilon\omega$ $\epsilon\gamma\rho\acute{\alpha}\phi\omega$, $\gamma\rho\acute{\alpha}\phi\epsilon\sigma\omega$ $\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\gamma\rho\acute{\alpha}\psi\alpha\sigma\omega$ $\epsilon\gamma\rho\acute{\alpha}\psi\omega$, $\gamma\rho\acute{\alpha}\psi\alpha\sigma\omega$ $\gamma\rho\acute{\alpha}\psi\omega$ $\gamma\rho\acute{\alpha}\psi\alpha\iota$ (the contraction is here irregular), $\gamma\rho\acute{\alpha}\phi\omega\iota\sigma\omega$ $\gamma\rho\acute{\alpha}\phi\omega\iota$, $\gamma\rho\acute{\alpha}\psi\omega\iota\sigma\omega$ $\gamma\rho\acute{\alpha}\psi\omega\iota$.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the $-ε-$ often inserted in the Opt. (§ 184); in verbs in $-μι$ before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes $-ε\varsigma$ and $-εν$ of the Pres. and Fut. act. (§§ 203. α , 206. β); &c. This tendency does not appear before endings beginning with $\nu\tau$, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: $\phi\acute{\alpha}\mu\iota$ $\phi\eta\mu\acute{\iota}$ (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), $\phi\acute{\alpha}\varsigma$ $\phi\acute{\eta}\varsigma$, $\phi\acute{\alpha}\sigma\iota$ $\phi\eta\sigma\acute{\iota}$, but Pl. $\phi\acute{\alpha}\mu\acute{\epsilon}\nu$ $\epsilon\phi\acute{\alpha}\nu$ $\epsilon\phi\eta\nu$, $\epsilon\phi\acute{\alpha}\varsigma$ $\epsilon\phi\eta\varsigma$, $\epsilon\phi\acute{\alpha}$ $\epsilon\phi\eta$, but Pl. $\epsilon\phi\acute{\alpha}\mu\acute{\epsilon}\nu$ (§ 53); 2 Pers. $\gamma\rho\acute{\alpha}\phi\epsilon\varsigma$ $\gamma\rho\acute{\alpha}\phi\epsilon\iota\varsigma$ (so some form $\gamma\rho\acute{\alpha}\phi\omega$ and $\gamma\rho\acute{\alpha}\phi\epsilon\iota$ by lengthening the connecting vowel and dropping the flexible ending), $\gamma\rho\acute{\alpha}\psi\epsilon\varsigma$ $\gamma\rho\acute{\alpha}\psi\epsilon\iota\varsigma$ $\gamma\rho\acute{\alpha}\phi\epsilon\nu$ (the old form of the Inf., § 176) $\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu$ (this became the common form of the Pres. and Fut. inf. act.), $\gamma\rho\acute{\alpha}\psi\epsilon\nu$ $\gamma\rho\acute{\alpha}\psi\epsilon\iota\nu$.

NOTE. The old short forms of the 2d Pers. and Inf. in $-ε\varsigma$ and $-εν$ remain in some varieties of the Doric; as, $\sigma\upsilon\rho\acute{\iota}\sigma\delta\epsilon\varsigma$ Theoc. 1. 3, $\acute{\alpha}\mu\acute{\epsilon}\lambda\gamma\epsilon\varsigma$ 4. 3, $\sigma\upsilon\rho\acute{\iota}\sigma\delta\epsilon\nu$ 1. 14, $\beta\acute{o}\sigma\kappa\epsilon\nu$ 4. 2, $\gamma\alpha\rho\acute{\upsilon}\epsilon\nu$ Pind. O. 1. 5, $\tau\rho\acute{\alpha}\phi\epsilon\nu$ Ar. Ach. 788.

§ 184. V. The Opt. subjunctive was often rendered still more expressive, by adding to its connective *ε*, which was lengthened to *η* except before *ντ* (§ 183). This addition was most common before the endings which have no vowel, -*μ*-, -*ς*-, -*τ*-, -*ντ*-. In the 3d Pers. pl. this addition was always made; but, except here, it was never made to -*αι*- connective, and rarely to *οι*- connective except in contract forms. Thus, (γράφ-*οι*-*ντ*) γράφοιεν, (γράφ-*αι*-*ντ*) γράψαιεν, (φα-*ι*-*μ*) φαίην, (φα-*ι*-*ς*) φαίης, (φα-*ι*-*τ*) φαίη, φαίμεν φαίημεν, φαῖτε φαίητε, (φα-*ι*-*ντ*) φαίεν and φαίησαν, ἀγγελοῖην (§ 41), τιμώην (§ 45), φιλοῖην (§ 46).

NOTES. α. In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with *ει* prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.; but in these persons was far more common than the other form. Thus, γράψ-*ει*-*α*-*ς*, (γράφ-*ει*-*α*-*τ*), § 181. 2) γράψειε, γράψαιεν. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics; yet was not confined to them, nor employed by them to the exclusion of the other forms; thus, τίσειαν A. 42, μείνειας Γ. 52, ψάυσειε Pind. P. 9. 213, ἀγγεῖλαιεν Theoc. 12. 19, διαβρήξειας Hdt. iii. 12; ἀλγύναις Soph. Œd. T. 446, δικάσαις Ar. Vesp. 726, φήσαις Pl. Gorg. 477 b, ἀρπαλίσαις Æsch. Eum. 983, φθάσαιεν Th. iii. 49.

β. In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted *ε* with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See § 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the nude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels -*ο*- and -*ε*-; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel -*α*- (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

α.) Verbs in both -*μι* and -*ω*, particularly the large class in -*νμι* and -*νω*; as, δείκνυμι and δεικνύω, to show.

β.) That verbs in -*μι* whose roots end in *ε*, *ο*, or *υ*, have, in the Impf. act. sing., a second and more common form in -*ον*; as, ἐτίθην and (ἐτίθε-*ον*) ἐτίθουν (§ 50), ἐίδων and ἐίδουν (§ 51), ἐδείκνυν and ἐδείκνυον (§ 52).

γ.) That verbs in -*ω* have the 2 Aor. nude, if the root ends in a vowel, except *ι*; as, (§ 57) ἔβην (r. βα-), ἔγνων (r. γνο-), ἔδυν (r. δυ-); but ἔπιον (r. πι-), 2 Aor. of πίνω, to drink.

δ.) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as, ἄλτο A. 532; ἄρμεινον (Part.) Σ. 600; γέντο (= εἰλετο) Θ. 43; γέντο (= ἐγένετο) Hes. Th. 199, ἔγεντο Theoc. 1. 88; ἐδέγμην ι. 513, δέκτο O. 88 (so even Pres. 3 Pers. pl., δέχεται M. 147, for δέχνται, § 60), Imp. δέξο T. 10, δέχθε Ap. Rh. 4. 1554, Inf. δέχθαι A. 23, Part. δέγμενος B. 794; ἐλέλικτο A. 39; ἔκτο Hes. Th. 481; ἐλέγμην ι. 335, λέκτο δ. 451, λέξο Ω. 650; μιάνθη (3 Pers. dn. for ἐμίανσθη, § 60)*; ἔμικτο α. 433, μίκτο A. 354; ὄρτο E. 590, Æsch. Ag. 987, ὄρσο Δ. 204, ὄρθαι Θ. 474, ὄρμενος, A. 572, Soph. Œd. T. 177; πάλτο O. 645; πέρθαι (for πέρθσθαι, §§ 55, 60) π. 708.

* Δ. 146.

NOTE. These Aorists, being nude, agree in their formation with the Perf. and Plup. (§ 179), except that they want the reduplication.

ε.) Poetic (chiefly Epic) Aorists which have the tense-sign -σ- with the connectives -σ- and -ς-, and thus unite the forms of the 1st and 2d Aorists; as, *ἀσίασα* Hom. H. 16. 1; *ἰσθῆσασα* v. 75, *βήσασα* E. 109, 221; *δύσασα* H. 465, *δύσασα* II. 129; *ἴξων* E. 773; *λίξασα* I. 617; *ῥρῶσασα* I. 250, contr. *ῥρῶσεν* (§ 45. 3) Δ. 264; *οἶσας* χ. 481, Call. Cer. 136, Ar. Ran. 482, *οἰσέσσω* T. 173, *οἶσεν* v. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. *ἔπεισον*, *fell*, and the rare, if not doubtful, *ἔχρισον*, belong here.

ζ.) Aorists without the tense-sign -σ-, but with the connecting vowel -α-. See § 201. 2. Compare the omission of -σ- both here and § 200. 2 with §§ 117, 182. III.

η.) Reduplicated tenses, having the connectives -σ- and -ς-, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

NOTE. These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical:

§ 186. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even *pure* verbs, no less than *impure*, adopted it (cf. § 100. 2). Here arose the need of another euphonic device. The attachment of the open affixes to *pure* roots produced hiatus, and to prevent this, *κ* was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of *pure* and *impure* roots. The latter first demanded a connecting vowel; then the former, the insertion of -κ-; and then the latter, that this -κ- after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α, -ειν*; 3. the *formation in -κα, -κειν after a vowel*; 4. the *formation in -κα, -κειν after a consonant* (after a *labial or palatal mute*, softened to -ζ-, -ειν, § 61). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted *κ* are distinguished as the *First Perf.* and Plup.; and those without it, although older, as the *Second* (§ 199. II.).

CHAPTER VIII.

PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes
I. The AUGMENT, and II. the REDUPLICATION.

I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε-, in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβούλευσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
ρίπτω, to throw,	ἔρριπτον,	ἔρριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

§ 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικέω, to injure,	(ἑαδίκηον) ἡδίκουν,	(ἑαδίκησα) ἡδίκησα.
ἄθλέω, to contend,	ἡθλούν,	ἡθλησα.
ἐλπίζω, to hope,	ἡλπίζον,	ἡλπισα.
ἑκτεύω, to supplicate,	ἑκτεύον,	ἑκτευσα.
ἐρθέω, to erect,	ἐρθεύον,	ἐρθευσα.
ὕβριζω, to insult,	ὕβριζον,	ὕβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰτέω, to ask,	ἥτουν (§ 25. 3),	ἥτησα.
αὐξάνω, to increase,	ἡύξανον,	ἡύξησα.
οἰκτιρίζω, to pity,	ὤκτιζον,	ὤκτισα.
So also, οἶομαι, to think,	ὥόμην,	ὥήθην.

3. In other cases, the ϵ - is absorbed by the initial vowel or diphthong, without producing any change; as,

<i>ἡγέομαι, to lead,</i>	<i>ἡγούμην,</i>	<i>ἡγησάμην.</i>
<i>ὠφελίω, to profit,</i>	<i>ὠφέλουں,</i>	<i>ὠφέλησα.</i>
<i>εἴκω, to yield,</i>	<i>εἴκον,</i>	<i>εἴξα.</i>
<i>οἰωνίζομαι, to augur,</i>	<i>οἰωνιζόμην,</i>	<i>οἰωνισάμην.</i>
<i>οὐτάζω, to wound,</i>	<i>οὐτάζον,</i>	<i>οὐτάσα.</i>

NOTE. In verbs beginning with $\epsilon\upsilon$, and in *εἰκάζω, to conjecture*, and *αὐ-αῖνω, to dry*, usage is variable; as,

<i>εὐχομαι, to pray,</i>	<i>εὐχόμεν, ηὐχόμεν,</i>	<i>εὐξάμην, ηὐξάμην.</i>
<i>εἰκάζω,</i>	<i>εἴκαζον, ἤκαζον (Att.),</i>	<i>εἴκασα, ἤκασα.</i>

See, also, the Plup. ᾗδεν (§ 58), and ᾗειν (§ 56).

§ 189. REMARKS. 1. The verbs *βούλομαι, to will*, *δύναμαι, to be able*, and *μέλλω, to purpose*, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. *ἐβουλόμην* and *ἡβουλόμην*, Aor. P. *ἐβουλήθην* and *ἡβουλήθην*.

2. In a few verbs beginning with a vowel, the ϵ - constitutes a distinct syllable, with, sometimes, a double augment; as,

<i>ᾄγνυμι, to break,</i>		<i>ᾄαξα.</i>
<i>ἀνείγω, to open,</i>	<i>ἀνέωγον (§ 188. 2),</i>	<i>ἀνέωξα.</i>
<i>ὠθίω, to push,</i>	<i>ὠέθουν,</i>	<i>ὠέσα.</i>

Add *ἁλίσκομαι, to be captured*, *ἀνδάνω* (Ion. and Poet.), *to please*, *ὀράω, to see*, *οὐρέω*, *ἀνείμαι, to buy*, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. δ); as, *ἦφαξαν ἦαξαν γ.* 298, iv. 2. 20; *ἦφάνδανε ἰάνδανε* Hdt. ix. 5, *ἰήνδανε γ.* 143, *ἦφας ἦας* Hdt. i. 151, *ἦφαδεν ἦαδεν* (cf. §§ 71, 117. 2) *Æ.* 340.

3. In a few verbs beginning with ϵ , the usual contraction of $\epsilon\epsilon$ into $\epsilon\iota$ (§ 36) takes place; as,

<i>εἰάω, to permit,</i>	<i>εἴω,</i>	<i>εἴασα.</i>
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Add *ἐθίζω, to accustom*, *ἐλίσσω, to roll*, *ἐλκω, to draw*, *ἐπω, to be occupied with*, *ἐργάζομαι, to work*, *ἐρπω, to creep*, *ἐστινάω, to entertain*, *ἐχω, to have*; the Aorists *εἶλον, took*, *εἶσα* (Ion. and poet.), *set*, *εἶμεν* and *εἶμην* (§ 54); and the Plup. *εἰστήκειν* (§ 48), *stood*.

4. An initial α , followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, *ἄτω, to hear*, *ἄϊον* (yet *ἰπήϊος* Hdt. 9. 93). See, also, *ἀναλίσκω* (§ 280). An initial ω sometimes remains even when followed by a consonant; as, *οἰστρέω, to sting*, *οἰστρησα* Eur. Bac. 32 (cf. *οἶδα*, § 191. 3). So *ἑλληνίσθην* (that the word "ἑλλην" may not be disguised), Th. ii. 68, and in poetry *ἑζόμεν, καθέζόμεν*, *Æsch. Eum. 3, Prom. 229*. In these words ϵ is long by position.

5. An initial ϵ followed by σ unites with this vowel, instead of uniting with the augment; thus, *ἐορτάζω, to celebrate a feast*, (*ἐορταζον*) *ἐώρταζον*. So, in the Plup., *ἐώκειν*, and the poet. *ἐώλπειν, ἐώργειν*, from Perf. *ἑοικα, ἑολπα, ἑοργα*.

II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re-double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν, and, commonly, βλ and γλ), the initial consonant is repeated, with the insertion of ε; but, otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus,

Theme.	Perf.	Plup.
βουλεύω, to counsel,	βεβούλευκα,	ἔβεβουλεύκειν.
γράφω, to write,	γέγραφα,	ἔγεγράφειν.
φιλέω, to love,	πεφίληκα (§ 62),	ἔπεφίληκειν.
χράσμαι, to use,	κέχρημαι,	ἔκεχρήμην.
θνήσκω, to die,	τέθνηκα,	ἔτεθνήκειν.
ῥαψώδω, to prate,	ῥῥαψώδηκα (§ 62. α),	ῥῥαψώδηκειν.
γνωρίζω, to recognize (§ 187),	ἔγνωρικα,	ἔγνωρίκειν.
βλαστάνω, to bud,	ἔβλαστήκα,	ἔβλαστήκειν.
βλάπτω, to hurt,	βέβλαφα,	ἔβέβλαφειν.
γλύφω, to sculpture,	ἔγλυμμαι, γέγλυμμαι,	ἔγλύμμεν.
ζηλώω, to emulate,	ἔζήλωκα,	ἔζήλώκειν.
ψεύδομαι, to lie,	ἔψευσμαι,	ἔψεύσμεν.
στεφανώνω, to crown,	ἔστεφάνωκα,	ἔστεφανώκειν.
ἀδικέω (§ 188. 1), (ἀαδίκηκα) ἠδίκηκα,	ἠδίκηκα,	ἠδίκηκειν.
αὐξάνω, to increase (§ 188. 2),	ἠὔξημαι,	ἠὔξημην.
ἡγέομαι, to lead (§ 188. 3),	ἠγήμμαι,	ἠγήμην.
ὁράω, to see (§ 189. 2),	ἑώρακα,	ἑώρακειν.
ὠνέομαι, to buy (§ 189. 2),	ἑώνημαι,	ἑώνημην.
ἐργάζομαι, to work (§ 189. 3),	εἰργασμαι,	εἰργάσμεν.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, εἰ- commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, to obtain by lot,	εἴληχα and λείλογχα, εἴληγμαι.
λαμβάνω, to take,	εἴληφα, εἴλημμαι and εἴλημμαι.
λέγω, to collect,	εἴλογχα, εἴλεγμαι and λείεγμαι.
μείρομαι, to share,	εἴμαρμαι, εἴμάρμεν.
εἶπε-, to say,	εἴρηκα, εἴρημαι (§ 53).

2. Some verbs beginning with α, ε, or ο, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀλείφω, to anoint,	ἀλήλιφα,	ἀλήλιμμαι.
ἐλαύνω, to drive,	ἐλήλακα,	ἐλήλαμαι.
ὀρύσσω, to dig,	ὀρώρυχα,	ὀρώρυγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, *to hear*; thus, ἀλήλιφα, ἀληλίφειν · but, from ἀκούω, ἀκή-
κονα, ἠκηκόειν. This reduplication prefers a short vowel in the penult; as,
ἀλήλιφα, though ἤλειφα (§ 269); ἐλήλυθα (§ 301).

3. The verb μνησέω, *to remember*, has, in the Perf., μέμνημαι · κτάομαι, *to acquire*, has commonly κέκτημαι (i. 7. 3), but also ἔκτημαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πίπτωκα, πίπτα-
μαι. For ἴσικα, *to seem*, and the poet. ἴσολπα, ἴσорга, cf. § 189. 2. For εἶδα
(¶ 58), cf. § 189. 4. The poet. ἄνωγα, *to command*, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἐγνώρισα (§ 187), ε- is prefixed to denote past time, but in the Perf. ἐγνώρικα (§ 190), it is a euphonic substitute for the full redupl. γε-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἰαδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἀαδίκηκα, the initial vowel being doubled to denote completeness of action. In the Perfects εἴμαρμαι (R. 1), and ἔσθηκα (¶ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἰώρᾳκα, ἰώνημαι (§ 190).

III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσγράφω, *to ascribe*,
ἐξελάνω, *to drive out*,

προσέγραφον,
ἐξήλαυνον,

προσγέγραφα.
ἐξελήλακα.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix ε-. The final vowel of πρό often unites with the ε- by crasis (§ 38). Thus, ἀποβάλλω, *to throw away*, ἀπέβαλλον · περιβάλλω, *to throw around*, περιέβαλλον · προβάλλω, *to throw before*, προέβαλλον and προῦβαλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix ε-; as, ἐμβάλλω, *to throw in* (§ 54), ἐνέβαλλον · ἐκβάλλω, *to throw out* (§ 68), ἐξέβαλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, ἐπίσταμαι, *to understand*, ἠπιστάμην · ἐνοχλῶ, *to trouble*, ἠνόχλουν, ἠνόχληκα · καθεύδω, *to sleep*, ἐκάθευδον, καθεῦδον, and καθεῦδον (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διατάω, *to regulate* (from δίατα, *mode of life*), διήτησα and ἐδιήτησα, διεδήτηκα, ἐδιεδιήτημην · ἐκκλησιάζω, *to hold an assembly* (ἐκκλη-
σία), ἐξεκκλησιάζον and ἐκκλησιάζον, ἐξεκκλησίασα · παραινέω, *to act the drunkard* (πάροις), ἐπαρνήθησα v. 8. 4; ἐγγυάω, *to pledge*, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles δυσ-, *ill*, and εὖ, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσαρρεστώ*, to be displeased, *δυσαρρεσίου* *εὐεργετώ*, to benefit, *εὐεργείου* and *εὐεργείου*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ελογοποιοῦν*. *δυστυχέω*, to be unfortunate, *εδυστύχησα*, *δεδυστύχηκα*. *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ητύχουν* (§ 188. N.); *δυσωπέω*, to shame, *εδυσώπων*. Yet *ἐπιοιειρόφηνκα*, Lycurg. 167. 31.

DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἔθηκεν* A. 2, *ἔφηκε* 55; *ὡς ἔφατο* A. 33, 457, 568, *ὡς φάτο* 188, 245, 345, 357, 511, 595; *ἔβαλε* Δ. 459, 473, *βάλε* 480, 499, 519, 527; *ὠρώρει* Σ. 493, *ὠρώρει* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἄγον* Hdt. i. 70, *ἦγον* iii. 47; *ἀπήλλαξε* Id. i. 16, *ἀπαλλάσσειτο* 17; *ἀπελαύνοντο* Id. vii. 210, *ἀπήλυνον* 211; *δεδούλωντο* Id. i. 94; *ἄφθη*, *ἄψατο* Id. i. 19, *ἄμμένει* 86; *ἐργάζοντο* Ib. 66, *κατέργαστο*, *κατεργασμένον* 123; *ἀπεργμένος* ii. 99 (so Ep. *ἔρχαται* Π. 481, *ἔρχατο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νόεε* or *ἐνόεε* Hdt. i. 155; *παρεσκευάδατο* vii. 218, *παρασκευάδατο* 219; and even, for euphony's sake, *ἐπαλλιλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχρην*, this freedom remained even in Attic prose; thus, *ἦδη τετελευτήκει* vi. 4, 11, *ἀποδεδράκει* Ib. 13, *διαβεβήκει* vii. 3, 20 (this omission of the augment occurs chiefly after a vowel); *ἔχρην* Cyr. viii. 1, 1, oftener *χρηῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπησε* Soph. CEd. C. 1606, *ρίγησαν* 1607, *θώυξεν* 1624, *κάλει* 1626.

2. For such forms as *ἔρεζον* ψ. 56, *ἔρεζεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἔδδισεν* A. 33, *ἔλλαβε* Θ. 371, *ἔμπαθεν* ε. 226, *ἔννεον* Φ. 11, *ἔσσευα* E. 208, see § 71. For the Dor. *ἄγον* for *ἦγον* (Theoc. 13. 70), &c., see § 44. 1. For *ῥευρωμένα*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with *ῥ*, *ἔμμορε* A. 278, *ἔσσυμαι* N. 79. For *δείδεκτο* I. 224, *δεῖδοικα* A. 555, *δεῖδιε* Σ. 34, *εἰοικῦαι* Σ. 418, see § 47. N. Compare *κεκλήισται* Ap. Rh. 4. 618, and *εκλήϊσται* Ib. 990, with words beginning with *βλ*- and *γλ*- (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δέδαε* θ. 448, *κεκαδών* A. 334, *κεκάδοντο* Δ. 497, *κεκάμω* A. 168, *κεκῦδωσι* ζ. 303, *λελάχως* H. 80, *λελαβίσθαι* δ. 388, *εκλήλαθον* B. 600, *λελάθοντο* Δ. 127, *λελάκοντο* Hom. Merc. 145, *μειμάποιεν* Hes. Sc. 252, *μίμαρπον* Ib. 245, *ἀμπεπαλόν* Γ. 355, *πεπαρεῖν* or *πεπαρεῖν* Pind. P. 2. 105, *πεπίθοιμεν* A. 100, *πεπίθοιτο* K. 204, *τεταγών* A. 591, *τεταρπόμενος* α. 310, *τέτορον* in

Hesych., τετύκοντο A. 467, τετυπόντες Call. Di. 61, πεφιδοίμην i. 277, κεχάροντο II. 600; with the augment sometimes added, κέκλετο Δ. 508, ἐκέκλετο Ζ. 66, πέπληγον Σ. 264, πεπλήγητο M. 162, ἐπέπληγον E. 504, πέφραδε Ξ. 500, ἐπέφραδον K. 127, τίτμεν Ζ. 374, ἔτετμεν 515, τίτμοιμεν Theoc. 25. 61, πέφνε N. 363, ἔπεφνε Δ. 397; Att. Redupl. ἤγαγεν Δ. 179, ἡγάγετο X. 116, ἤκαχε II. 822, ἀπάχοντο π. 342, ἄλαλκε Ψ. 185, ἄραρον M. 105, ἤραρε Δ. 110, ἄραρείατο Ap. Rh. 1. 369, παρήπαφεν Ξ. 360, ἔξαπαφαιτο I. 376, ἐνένιπεν (also edited ἐνένιπτεν and ἐνένισπεν) O. 546, 552, Ψ. 473, ὤρορε B. 146. Two Second Aorists are reduplicated at the end of the root: ἡνίπαπ-ον from π. ἐνιπ-, B. 245, and ἡρύκακ-ον from γ. ἔρυκ-, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, ὤρα-εν Soph. El. 147, κεκλόμενος Id. CEd. T. 159, ἔπεφνε Ib. 1497, ἔξαπαφάν Eur. Ion, 704. "Ἠγαγον remained even in Att. prose; as, i. 3. 17.

CHAPTER IX.

AFFIXES OF CONJUGATION.

[ΠΠ 28-31.]

I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb εἰμί, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.

3. The IMPERATIVE, belonging to the Imperative mode
4. The INFINITIVE, belonging to the Infinitive mode.
5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, εβούλεν-σ-α, βουλεύ-σ-ομαι, εβουλεν-σ-άμην (¶¶ 34, 35); πεφιλή-σ-ομαι (¶ 46); βεβούλεν-κ-α, έβεβουλεύ-κ-ειν · βουλεν-θε-ιην · βουλεν-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, εβούλεν-ον, εβουλεν-όμην, βεβούλεν-μαι, έβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θ-, except when followed by a vowel or by ντ, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, εβουλεύ-θη-ν, βουλεύ-θη-τι, βουλεν-θη-ναι · (βουλεν-θέ-ω, § 36) βουλενθῶ, (βουλεν-θε-ιην, § 32) βουλενθειην · βουλεν-θέ-ντων, (βουλεν-θε-ντις § 58) βουλενθείς.

II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. έπεπείκειν, 2 Plup. έπεποίθειν (¶ 39); 1 Aor. pass. ήγγέλθην, 2 Aor. pass. ήγγέλην · 1 Fut. pass. άγγελθήσομαι, 2 Fut. pass. άγγελήσομαι (¶ 41). See §§ 180, 186.

NOTES. α. The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

β. The regular or *first* tenses will be usually spoken of simply as the *Aorist*, the *Perfect*, &c.

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. The tense-sign -σ- becomes -ε- (§ 50),

α.) In the Future of *liquid verbs*. See § 56.

β.) In Futures in -ῖσω, from verbs in -ίζω; thus, κομίσω (κομίσω) κομιῶ, κομίσειν κομίσιν, κομίσω κομιῶν. Mid. κομίσομαι (κομίσομαι) κομιούμαι, κομίσῃ κομίσῃ, κομίσόμενος κομιούμενος (§ 40).

γ.) In the Future of καθέζομαι, to sit (root ἔδ-); thus, (καθέδσομαι, καθέδσομαι) καθιδοῦμαι. Add the poetic (τίκσῃ) τικίσῃ Hom. Ven. 127, and (μάθσομαι, -έομαι, § 45. 3) μαθειῶμαι Theoc. 11. 60. See also b. below.

2. Some Futures in -ῖσω and -έσω drop -σ-.

Thus, ἐλαύνω, to drive, F. ἐλάσω (ἐλάω) ἐλῶ, ἐλάσεις ἐλῆς, ἐλάσει ἐλῶ. ἐλάσειν ἐλῶν. ἐλάσω ἐλῶν. τελέω, to finish, F. τελέσω (τελέω) τελῶ, τελέσεις τελέῃς. τελέσειν τελέῃν. τελέσω τελέων. Mid. τελέσομαι (τελέομαι) τελοῦμαι, τελέσεσθαι τελεῖσθαι, τελεσόμενος τελούμενος. χέω, to pour, F. (χέσω) χέω, (χέσεις, χέσεις) χέῃς. Mid. (χέσομαι) χέομαι. Add καλέω, to call, μάχομαι, to fight, ἀμφιέννυμι, to clothe; all verbs in -άννυμι; sometimes verbs in -άζω, particularly βιβάζω, &c.

NOTE. The contracted form of Futures in -ῖσω, -έσω, and -ῖσω, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, ἐλάσσοντας vii. 7. 55, τελέσουσιν Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, ἐρημοῦτε; will you lay waste? for ἐρημώσετε, Th. iii. 58.

3. A few verbs, in the *Future middle* with an *active* sense, sometimes add ε to -σ-, after the Doric form (§ 245. 2).

Thus, πλείω, to sail, F. πλεύσομαι, oftener (πλευ-σί-ομαι) πλευσοῦμαι. φεύγω, to flee, φεύξομαι and (φευξέομαι) φευξοῦμαι. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are κλαίω, to weep, νίω, to swim, παίζω, to sport, πίπτω, to fall, πνέω, to blow, πυνθάνομαι, to inquire, χίζω.

REMARK. α.) The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

β.) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, ἐσθίω, to eat, F. ἔδομαι, Δ. 237, Ar. Nub. 121 (in later comedy ἐδοῦμαι, cf. γ. above); πίνω, to drink, F. πίομαι, κ. 160, Cyr. i. 3. 9 (later πιοῦμαι); ἵμι, to go, commonly used as Fut. of ἔρχομαι. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

§ 201. IV. The sign of the AORIST,

1.) Becomes -ε- in liquid verbs. See § 56.

2.) Is omitted in εἶπα (§ 53), ἤνεγκα (r. ἐνεγκ-, to bear), ἔχεα (Ep. ἔχεναι) from χέω, to pour, and the poetic ἔκεια (Ep. ἔκηα and ἔκεια), from καίω, to burn. Add the Epic ἡλεάμην and ἡλευάμην, N. 436, 184, ἔσεναι E. 208, δατέασθαι Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in ἔθηκα, ἔδωκα, and ἦκα. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the middle voice, the Att. writers use only the Ind. ἡκάμην Eur. El. 622, with the very rare Part. ἡκάμενος, Æschin. 72. 9. The other dialects add ἔθηκάμην, K. 31, Σηκάμενος Pind. P. 4. 52.

NOTE. These Aorists in -κα are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final -ν (originally -μ) passed into -α, which became a connecting vowel; and then -κ- was inserted to prevent the hiatus (§§ 179, 186); thus, ἔθην-ν ἔθην-α ἔθην-κ-α, ἔθηνκας, ἔθηνκε, ἔθηνκαν· ἔδων ἔδωκα, ἦν ἦκα. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

B. CONNECTING VOWELS.

§ 202. The connecting vowels serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (βάσις, foundation); as, in the Pres. of βουλεύω, βουλευ-; in the Fut., βουλευσ-; in the Perf. act., βεβουλευκ-.

β. The regular additions, which are made to the base in the Present and Future, are throughout the same; as, βουλεύ-ω, βουλεύσ-ω, βουλεύ-εις, βουλεύεις· βουλεύ-ομαι, βουλεύσ-ομαι· βουλεύ-ομαι, βουλεύσ-ομαι, βουλευθήσ-ομαι.

§ 203. I. In the INDICATIVE, the connecting vowel is -α- in the Aorist and Perfect, and -ει- in the Pluperfect; in the other tenses, it is -ο- before a liquid, but otherwise -ε-.

Thus, A. βεβουλεύσ-α-μεν, βεβουλευσ-ά-μεν· Pf. βεβουλεύκ-α-μεν· Plup. ἐβουλεύκ-ει-ν· Pres. βουλεύ-ο-μεν, βουλεύ-ε-τε, (βουλεύ-ο-νσι, § 58) βουλεύουσι· βουλεύ-ο-μαι, (βουλεύ-ε-αι, § 37. 4) βουλεύη, βουλεύ-ε-ται· Impf. ἐβούλευ-ο-ν, ἐβούλευ-ε-ς· ἐβούλευ-ό-μεν, ἐβουλεύ-ε-το· F. βουλεύσ-ο-μεν, βουλεύσ-ε-τον· βουλευσ-ό-μεθα, βουλεύσ-ε-σθον· βουλευθήσ-ο-μαι.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives -ο- and -ει-, either by union with the ending, or by simple protraction, become -ω- and -εις-; as, (βούλευ-ο-με, -ο-α) βουλεύω, (βούλευ-ε-ς) βουλεύεις, (βούλευ-ε-ς, -ε-ε) βουλεύει· βουλεύσω, βουλεύσεις, βουλεύσει. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., -s- takes the place of α-; as, (ἰβούλισσ-α-τ) ἰβούλισσε, βεβούλισκε. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ε- commonly takes the place of -ει-

NOTE. The original connective of the Plup. was -εα-, which remained in the Ion. (§ 179); as, ἦδεα Ξ. 71, Hdt. ii. 150, ἐπεθήπεια ζ. 166, ἐπεθήπιας ι. 90, ἦδε B. 832, ἦδεν Σ. 404, ἐγγόνες Hdt. i. 11, συνηδίατε Id. ix. 58. The earlier contraction into -η- is especially old Attic, but also occurs in the Æp. and Dor.; as, 1 Pers. ἦδη Soph. Ant. 18, ἐπεπόνθη Ar. Eccl. 650, κεχῆννη Id. Ach. 10; 2 Pers. ἦδης Soph. Ant. 447, ἦδησθα τ. 93, ἐλελήθης Ar. Eq. 322; 3 Pers. ἦδη A. 70, Soph. Œd. T. 1525, ἐλελήθη Theoc. 10. 38. By precession (§ 29), -η- passed into -ει-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -εε); as, ἔσθη-ει Σ. 557; so λελοίπει Theoc. 1. 139. In the 3 Pers. pl., -εα- became -ε-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ἦδests for ἦδειτε, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύσ-ω · βουλεύ-ει-ς, βουλεύ-η-ς, βουλεύσ-η-ς · βουλεύ-ει, βουλεύ-η, βουλεύσ-η · βουλεύ-ο-μεν, βουλεύ-ω-μεν · βουλεύ-ε-τε, βουλεύ-η-τε · (βουλεύ-ο-νσι, βουλεύ-ω-νσι, § 58) βουλεύουσι, βουλεύωσι · βουλεύ-ο-μαι, βουλεύ-ω-μαι, βουλεύσ-ω-μαι · βουλεύ-ε-ται, βουλεύ-η-ται, βουλεύσ-η-ται.

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is followed by η in the subjective forms, but receives no addition in the objective. In other cases, the ι takes before it α in the Aor., and ο in the other tenses. The connective ι always forms a diphthong with the preceding vowel.

Thus, ἰστα-ίη-ν, ἰστα-ί-μην (§ 48), τιθε-ίη-ν, τιθε-ί-μην (§ 50), βουλευθε-ίη-ν (§ 35), διδο-ίη-ν, διδο-ί-μην (§ 51); βουλεύσ-αι-μι, βουλευσ-αί-μην · βουλεύ-οι-μι, βουλευ-οί-μην, βουλεύσ-οι-μι, βουλευσ-οί-μην, βουλευθησ-οί-μην · ἴ-οι-μι (§ 56), δεικνύ-αι-μι, δεικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in -ίην, the η is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἰσταῖμεν, ἰσταῖτε, ἰσταῖεν, ἰσταῖτον (§ 48), βουλευθεῖεν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (ἐκπεμφθείσαν Th. i. 38).

2. In contract subjective forms, whether Pres. or Fut., the connective οι often assumes η; as, φιλί-οι-μι, contr. φιλοῖ-μι or φιλοίη-ν (§ 46); ἀγγελοίη-ν (§ 41, § 56).

NOTES. α. The form of the Opt. in -οίην, for -οιμι, is called the Attic Optative, though not confined to Attic writers; as, ἐναρῶν Hdt. i. 89, οἰκοίητε Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -ίω and -όω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs (δοκοίησαν Æschin. 41).

29). It is likewise found in the Perf., as *πείποιθόην* (§ 39) Ar. Ach. 940, *ἐκπεφευγόην* Soph. Œd. T. 840, *προεληλυθόης* Cyr. ii. 4. 17; and in the 2 Aor. of *ἔχω*, *to have*, which has, for its Opt., *σχοίην* in the simple verb (Cyr. vii. 1. 36), but *σχοιμι* in compounds (*κατάσχοις* Mem. iii. 11. 11). So *λοίην* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (*ε*) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *ει* prefixed; as, *βουλεύσ-εια-ς*. See § 184. α

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλεύσ-α-τε*, *βουλεύσ-α-σθε*, *βουλεύσ-α-ι*, *βουλεύσ-α-σθαι* · *βουλεύ-ε-τε*, *βουλεύ-ε-σθε*, *βουλεύ-ε-σθαι*, *βεβουλευκ-έ-ναι*, *βουλεύσ-ε-σθαι*, *βουλεuth-ε-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-ο-* takes the place of *-ε-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλευ-ό-ντων*, *βούλεισ-ο-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ε-* is lengthened to *-ει* (§ 183); as, *βουλεύ-ει-ν*, *βουλεύσ-ει-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλεύσ-α-ντες*, § 109) *βουλεύσας*, *βουλευσ-ά-μενος* · (*βουλεύ-ο-ντες*, § 109) *βουλεύων*, (*βουλεύ-ο-ντσα*, § 132) *βουλεύουσα*, (*βουλεύ-ο-ντ*, § 63) *βουλεύον* · *βουλεύσαν* · (*βεβουλευκ-ό-ντες*, §§ 112. α, 179) *βεβουλευκώς*, (*βεβουλευκ-ό-τσα*, § 132. 1) *βεβουλευκυῖα*, (*βεβουλευκ-ό-τ*, § 103) *βεβουλευκός* · *βουλευ-ό-μενος*, *βουλευσ-ό-μενος*, *βουλεuth-ό-μενος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus*, *naked*), i. e. have no connecting vowel (§ 175),

1.) In the Aor., Perf., and Plup., passive, of all verbs.

In the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἔβουλεύ-θη-ν* (§ 199); *βεβούλευ-μαι*, *ἔβουλεύ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μεν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *-ε-* and *-ο-* are inserted after *ι*; thus, *ἰ-έ-ναι*, (*ἰ-ό-ντες*) *ἰών* (§ 56). So, in the Imperative, *ἰόντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἕστα-μεν*, *ἕστα-θι*, *ἕστα-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *δεδιώς* (§ 58). So, in the Inf., *δεδιέναι*, with which compare *ἰέναι*, above.

C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending -μ, after -α- *connective*, and, in *primary* forms (§ 196. 1), after -ο- and -ω- *connective*, is dropped or absorbed; after -οι- and -αι-, and in the *nude Present* (§ 208. 2), it becomes -μι; in other cases, it becomes -ν; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, ἐβούλευσ-α (so after -εα-, contr. -η-, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ἴσθη-μι (¶ 48); ἐβούλευ-ο-ν, ἐβεβουλεύκ-ει-ν, ἐβουλεύθῃ-ν, βουλευθείῃ-ν · φιλοίῃ-ν, ἀγγελοίῃ-ν (§ 205. 2); ἴσθη-ν, ἰστιαίῃ-ν (¶ 48). See § 181. 1.

NOTE. Τρέφειν, for τρέφοιμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form -σθα, see § 182.

2. The ending -θ is dropped after -ε- *connective*; after -α- *connective*, it becomes -ν, with a change of -α- to -ο- (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. σ, and in the Pres. ε, which is then contracted with the preceding vowel (αε becoming η); in other cases, it becomes -θι (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θέ-ς, δό-ς, ξ-ς (¶¶ 50, 51, 54); (ἴσῃ-ε) ἴσθη, (τίθ-ε) τίθει, (δί-δο-ε) δίδου, (δείκνῃ-ε) δείκνῃ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθῃμι (§ 62), ἴσῃθι (¶ 48), ἴσθι, δέδιθι (¶ 58), and, in like manner, φᾶθι, ῥθι (¶¶ 53, 56, § 181. 3), and the poet. ἰλᾶθι Theoc. 15. 143, ἐπόμνῃθι Theog. 1195.

NOTE. In composition, στήθι, βῆθι, and ἴθι (¶¶ 48, 56, 57) are often shortened to στή, βή, and εἰ · as, παράσῃ for παράσθη, κατὰβή for κατὰβηθι, πρόσσι for πρόσσιθι.

3. The endings -σαι and -σο drop the σ, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύῃ or βουλεύει, (βουλεύ-ε-ο) βουλεύου, (ἐβουλεύ-ε-ο) ἐβουλεύου, (ἐβουλεύσ-α-ο) ἐβουλεύσω · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλευ-σαι, βεβούλευ-σο, ἐβεβούλευ-σο · ἴστα-σαι, ἴοια-σο and (ἴστα-ο) ἴστω (¶ 48); τίθε-σαι

and (τίθε-αι) τίθη, (ἔθε-ο) ἔθου (§ 50); διδο-σο and (δίδο ο) δίδου, (δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βού-λεύσ-α-ο) βούλευσαι. (b) The contraction of -σαι into -ει (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλει, οἶει, and ὄψει. (c) In verbs in -μι, -σαι remained more frequently than -σο, and was the common form if α or ο preceded. Yet poet. ἐπίσταται Æsch. Eum. 86, δύναι or δύνῃ (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἴσθη-τ) ἴσθῃσι, ἴσθη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τ, βουλεύ-ε-ε) βουλεύει. See § 181. 2.

NOTE. The *paragogic ν* (§ 66), which is regularly affixed only to ε and simple ι, is, in a few instances, found after -ει in the Plup., and follows ῥ in the Impf. of εἰμί, even before a consonant; thus, 3 Pers. ῥῆδεν ὥς (§ 58) Ar. Vesp. 635, ῥῆεν οὐδέπω (§ 56) Id. Plut. 696, ἐπεποῖθεν οὐκ Id. Nub. 1347, ἱστῆκεν αὐτοῦ Ψ. 691, βεβλήκεν αἰχμή E. 661, ῥν δέ i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -ε(ν). See § 203. N., 230. γ. So Impf. ῥσκειν εἴρια Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα. thus, βουλεύο-μεν, βουλεύό-μεθα, and poet. βουλευό-μεσθα.

NOTE. Of the form in -μεθον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδῶμεθον Ψ. 485, λελείμμεθον Soph. El. 950, ὀρμώμεθον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ὀνοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ων in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε. Du. 2, βουλεύετον, ἐβουλεύετον. Du. 3, βουλεύετον, ἐβουλεύετην, βουλευέτων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. διώκετον K. 364, τιτεύχετον N. 346, λαφύσσετον Σ. 583, θωρήσσετον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχέτην Soph. Œd. T. 1511, ἡλλαζάτην Eur. Alc. 661, εὔρέτην, ἐπιδρήμετήν Pl. Euthyd. 273 e.

§ 213. THIRD PERS. PL. 1. The ending -ντ, in the *pri*

mary tenses, becomes -νσι. In the *secondary*, after -ο- or -α- *connective*, it becomes -ν; after a diphthong in the Opt., -εν; but, otherwise, -σαν. Thus, (βουλευόνσι, § 58) βουλευούσι, βουλευούσους, βεβουλευκῆσι, βουλευώσι· ἰστιάσι, ἰστιάσι (§ 48); ἐβούλευ-ο-ν, ἐβούλευσ-α-ν· βουλευοί-εν, βουλευοῖ-εν, βουλευθεῖ-εν· ἐβεβουλευκε-σαν, ἐβουλευθῆ-σαν, βουλευθειῆ-σαν· ἰστα-σαν, ἔστη-σαν, ἰσταίη-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in -αται and -ατο (§ 60), or, more commonly, supplied by the Part. with εἰσί and ἦσαν (§ 55); as, ἐφθάρ-αται Th. iii. 13, from φθείρω (r. φθαρ-), *to waste*, γεγραμμένοι εἰσί, γεγραμμένοι ἦσαν (§ 36).

REMARK. The forms in -αται and -ατο are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from τρέπω (r. τραπ-), *to turn*, (τέτραπ-νται) τετράφαται Pl. Rep. 533 b; from τάσσω (r. ταγ-), *to arrange*, (τίταγ-νται) τετάχαται iv. 8. 5, ἰτετάχατο Th. vii. 4.

3. In the *Imperative*, the shorter forms in -ντων and -σθων (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In ἔστων and ἴτων (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after -ει- *connective* (§ 206. β), has the form -ν; after -α- *connective*, -ι forming a diphthong with -α-; but, in other cases, -ναι; as, βουλευ-ει-ν, βουλευσ-ει-ν· βουλευσ-α-ι· βεβουλευκ-ε-ναι, βουλευθεῖ-ναι· ἰστά-ναι, σιτῇ-ναι, ἰστά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of ν to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the REGULAR AFFIXES of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the AFFIXES of the Pres. and Impf. of VERBS IN -μι (§ 208. 2), see §§ 29, 30. The AFFIXES of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The AFFIXES of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλευώ (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλευώ· Fut. Ind. and Aor. Subj. βουλευσω· Ind. and Imp. βουλεύετε, βουλεύεσθε· Ind.

Pl. 3, and Part. Pl. Dat. βουλεύουσι, βουλεύουσιν · Imp. Pl. 3, and Part. Pl. Gen. βουλευόντων, βουλευσάντων, βουλευθέντων · Act. S. 3, and Mid. S. 2, βουλεύει, βουλεύσει · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, βουλεύῃ · Fut. Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, βουλεύσῃ · Aor. Imp. βούλευσον, Fut. Part. βουλεύσον · Opt. Act. S. 3, βουλεύσαι, Inf. Act. βουλεύσαι, Imp. Mid. S. 2, βούλευσαι.

3. With respect to the changes which take place in the root, or in the union of the affixes with the root, the tenses are thus associated: 1. the Pres. and Impf. act. and pass.; 2. the Fut. act. and Mid.; 3. the Aor. act. and mid.; 4. the Perf. and Plup. act.; 5. the Perf. and Plup. pass.; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

II. UNION OF THE AFFIXES WITH THE ROOT

A. REGULAR OPEN AFFIXES.

§ 216. When the regular open affixes (§ 215. 1) are annexed to *roots ending in α, ε, or ο*, CONTRACTION takes place, according to the rules (§§ 31 – 37). See the paradigms (§§ 45 – 47).

NOTES. α. Verbs in which this contraction takes place are termed *CONTRACT VERBS*, or, from the accent of the theme, *Perispomena*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prosody.

β. The verbs *κάω*, to burn, and *κλάω*, to weep, which have likewise the forms *καίω* and *κλαίω*, are not contracted. Dissyllabic Verbs in -έω admit only the contractions into ει; thus, *πλείω*, to sail, *πλείεις* *πλείς*, *πλείει* *πλεί*, *πλείομεν*, *πλείετε* *πλείτε*, *πλείουσι*. Except *δέω*, to bind; as, *τὸ δοῦν*, *τῷ δοῦντι* Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in -αω are throughout the same. See § 45. The contract Inf. in -ᾶν is likewise written without the ι subsc.; thus, *τιμᾶν*, as contr. from the old *τιμάειν* (§§ 25. β, 176, 183). So *φιλεῖν*, *δηλοῦν* may be formed from the old *φιλείν*, *δηλόειν*.

B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony; as,

γράφω (§ 36, root *γραφ-*); *γράφω*, *ἔγραψα*, *γέγραφα* (§ 51); *γέγραφα*, *ἔγιγράφειν* (§ 61); *γέγραμμαι*, *γεγραμμένος* (§ 53); *γέγραπται* (§ 52); *γίγραφε*, *γιγράφθω* (§ 60).

λείπω (§ 37, γ. *λιπ-*, *λειπ-*); *λείφθην*, *λειφθήσομαι* (§ 52).

πράσσω (§ 38, γ. *πράγ-*); *πράξω*, *πράξομαι*, *ἐπραξάμην*, *πίπραξο* (§ 51); *πέπραχα* (§ 61); *πέπρακται*, *ἐπράχθην*, *ἐπέπραχθε*, *πεπράχθαι* (§§ 52, 60).

πίθω (¶ 39, γ. πιθ-, πειθ-); πείσω, ἐπέπεισο, ἐπέπεισθε, πεπεισθαι (§ 55) πείπεικα (§ 61); πείπαισμαι, ἐπειπείσμεν (§ 53); πέπεισται, ἐπέισθην (§ 52).

ἀγγέλλω (¶ 41, γ. ἀγγελ-); ἀγγεῖλῶ, ἀγγελοῦμαι, ἡγγεῖλα, ἡγγεῖλάμην (§ 56); ἡγγεῖλε (§ 60).

REMARKS. α. In the *liquid verbs* κλίνω, to bend, κρίνω, to judge, κτείνω, to slay, τείνω, to stretch, and πλύνω, to wash, ν is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κέκλιμαι, ἐκλίθην and ἐκλίνθην, Γ. 360, H. Gr. iv. 1. 30; κέκρικα, κέκριμαι, ἐκρίθην and Ep. ἐκρίνθην, N. 129.

β. In other verbs, ν characteristic, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped (§ 54); as, πίφασμαι, πεφασμένος (¶ 42); παροξύνω, to exasperate, Pf. P. Part. παρωξυμένος or παρωξμένος.

γ. Before μ in the affix, neither μ nor γ can be doubled; hence, κέκαμμαι, ἐήλεγμαι (¶ 44), for κέκαμμαι, ἐήλεγμαι.

§ 218. II. Before the *regular close affixes*, a *short vowel* is commonly *lengthened*; and here ᾱ becomes η, unless preceded by ε, ι, ρ, or ρο (§ 29); as,

τιμάω (¶ 45), τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην.

φιλέω (¶ 46), φιλήσω, φιλήσομαι, πεφίλημαι, πεφίλησομαι.

δηλόω (¶ 47), δηλώσω, ἐδηλώσάμην, ἐδεδηλώμην, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. ἔτισα, Pf. P. τέτιμαι.

φύω, to produce, F. φύσω, A. ἔφῡσα, Pf. πέφῡκα.

ἱάω, to permit, F. ἱάσω, A. εἰᾶσα (§ 189. 3), Pf. εἰᾶκα.

θηᾶω, to hunt, F. θηᾶσω, A. ἰθήρᾶσα, Pf. τεθήρᾶκα (§ 62).

NOTES. α. Χράω, to utter an oracle, χρεάομαι, to use, and τετραίνω (γ. τερα-), to bore, lengthen ᾱ to η; as, F. χρήσω, χρήσομαι, τρήσω. Ἀλοάω, to thresh, with the common F. ἀλοήσω, has also the Old-Att. ἀλοᾶσω.

β. In the Perf. of verbs in -μι, ε is lengthened to ει, instead of η (§ 29); as, τέθεικα, τέθειμαι (¶ 50); εἶκα, εἶμαι (¶ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σπάω, to draw, F. σπάσω, A. ἔσπᾶσα, Pf. ἔσπᾶκα, Pf. P. ἔσπασμαι (§ 221), A. P. ἐσπάσθην.

τελείω, to finish, F. τελέσω, τελεῶ (§ 200. 2), A. ἐτέλεσα, Pf. τετέλεκα, Pf. P. τετέλεσμαι, A. P. ἐτετέλεσθην.

ἀρόω, to plough, F. ἀρόσω, A. ἤροσα, A. P. ἤρόσθην (Ion. Pf. P. Part. ἀρηρομένος, Σ. 548, Hdt. iv. 97, § 191. 2).

δέω, to bind, F. δήσω, A. ἔδησα, 3 F. δεδήσομαι. Pf. δίδεκα, Pf. P. δέδεμαι (δέδεσμαι Hipp.), A. P. ἰδέθην.

θύω (-ύ), to sacrifice, F. θύσω, A. ἔθῡσα, A. M. ἰθύσάμην. Pf. τέθῡκα, Pf. P. τίθῡμαι, A. P. ἐτύθην (§ 62).

NOTES. α. Verbs in -αννῦμι and -εννῦμι, and those in which the root ends

in *λα-*, for the most part retain the short vowel ; as, *γελᾶω*, to laugh, F. *γελάσσομαι*, A. *ἐγέλασα*, A. P. *ἐγέλασθην*.

β. The short vowel remains most frequently before *θ*, and least frequently before *σ*. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117) :

ῥέω, to run (r. *ῥεF-*), F. (*ῥεFσομαι*) *ῥεύσομαι* (*ῥεύσω* only Lyc. 1119). See § 166. α.

νέω, to swim, F. *νέυσομαι*, -οῦμαι (§ 200. 3), iv. 3. 12, A. *ἔνευσα*, Pf. *νένευκα*.

πλῖω, to sail, F. *πλεύσω*, commonly *πλεύσομαι*, v. 6. 12, or *πλευσοῦμαι*, v. 1. 10, A. *ἔπλευσα*, Pf. *πέπλευκα*, Pf. F. *πέπλευσαι* (§ 221).

πνέω, to breathe, F. *πνεύσω*, Dem. 284. 17, commonly *πνεύσομαι* Eur. Andr. 555, or *πνευσοῦμαι*, Ar. Ran. 1221, A. *ἔπνευσα*, Pf. *πέπνευκα*.

Add *ῥέω*, to flow, *καίω*, to burn, and *κλαίω*, to weep.

221. III. After a short vowel or a diphthong, *σ* is usually inserted before the regular affixes of the Passive beginning with *θ*, *μ*, or *τ* ; as,

σπᾶω, to draw (§ 219), Pass. Pf. *ἔσπα-σ-μαι*, *ἔσπασαι*, *ἔσπα-σ-ται*, *ἐσπᾶ-σ-μεθα* · *ἐσπα-σ-μένος* · A. *ἐσπᾶ-σ-θην* · F. *σπα-σ-θήσομαι*.

τελείω, to finish (§ 219), Pass. Pf. *τετέλεισμαι*, *τετελεισμένος* · Plup. *ἔτετελέσμην*, *ἔτετέλεισο*, *ἔτετέλειστο* · A. *τετέλεσθην* · F. *τετελεσθήσομαι*.

κελεύω, to command, Pass. Pf. *κεκέλεισμαι*, *κεκέλεισται*, *κεκελευσμένος* · Plup. *ἐκεκελεύσμην* · A. *ἐκελεύσθην* · F. *κελευσθήσομαι*.

REMARKS. α. In some verbs, *σ* is omitted after a short vowel or diphthong in some it is inserted after a simple long vowel ; and some are variable ; thus, *ῥρόθην*, *δίδομαι*, *ιδίδην*, *τίθῃμαι*, *ἐτίθην* (§ 219) ; *βεβούλευμαι*, *ἐβουλεύθην* (§ 35) · *χρῶ*, to heap up, *κίχωσμαι*, *ἐχῶσθην* · *χράωμαι*, to use, *κίχρημαι*, *ἐχρήσθην* · *μύμνημαι*, to remember, *ἐμνήσθην* · *παύω*, to stop, *πίπauμαι*, *ἐπαύσθην* and *ἐπαύ-θην* · *ῥώννυμι* (r. *ῥο-*), to strengthen, *ἔρρωμαι*, *ἔρρώσθην* · *δράω*, to do, *δίδραμαι* and *δίδρασμαι*, *ιδράσθην* · *θραύω*, to dash, *τίθραυσμαι* and *τίθραυμαι*, *ιθραύσθην*. It will be observed that the *σ* is attracted most strongly by the affixes beginning with *σ*.

β. When *σ* is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simple form ; as, Pl. 3, *ἐσπασμένοι εἰσί*, *κεκελευσμένοι ἦσαν*. See § 213. 2.

§ 222. IV. The regular close affixes are annexed with the insertion of *η*,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by *σ*, and those which end in a lingual mute preceded by *ν* ; as,

αὔξ-ω (r. *αὔξ-*, ¶ 43), *αὔξ-ή-σω*, *ηὔξ-η-σα*, *ηὔξ-η-κα*, *αὔξ-η-μαι*, *ηὔξ-ή-θην* *αὔξ-η-θήσομαι*.

ῥῖω, to boil, F. ἰψήσω, A. ἥψησα. ῥῖω, to smell, F. ἰζήσω, A. ἄζησα.

μῖλλω, to be about to, to purpose, to delay, F. μιλλήσω, A. ἰμέλλησα and ἡμέλλησα (§ 189. 1).

ῖρῶ, to go away, F. ἰρρήσω, A. ἥρρησα, Pf. ἥρρηκα.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λάμπω, to shine, F. λάμψω, A. ἔλαμψα, 2 Pf. λίλαμπα · ἄρχω, to lead, to rule, F. ἄρξω, A. ἥρξα, Pf. P. ἥγγμαι, A. P. ἥρχθην · σπένδω, to make a libation, F. (σπίνδ-σω, §§ 55, 58) σπείσω, A. ἔσπεισα, Pf. P. (ἔσπεινδ-μαι, ἔσπινσμαι, § 53) ἔσπεισμαι, A. P. ἔσπεισθην, late Pf. A. ἔσπεικα.

2.) To *liquid* roots in which the characteristic is preceded by a *diphthong*, and to a few in which it is preceded by ε; as,

βούλομαι, to will, F. βουλήσομαι, Pf. βεβούλημαι (Ep. 2 Pf. βέβουλα A. 113), A. ἐβουλήθην and ἠβουλήθην (§ 189. 1).

ἰθέλω, and shortened θέλω, to wish, F. ἰθελήσω and θελήσω, A. ἠθέλησα and ἰθέλησα, Pf. ἠθέληκα, and late τεθέληκα.

μίλω, to concern, F. μελήσω, A. ἰμέλησα, Pf. μεμέληκα (Ep. 2 Pf. as Pres. μέμηλα, B. 25), A. P. ἰμελήθην. This verb is commonly used impersonally: μέλει, it concerns, μελήσει, &c.

μένω, to remain, F. μενῶ, A. ἔμεινα, 1 Pf. μεμείνηκα (cf. 54. γ), 2 Pf. μέμυνα.

νέμω, to distribute, F. νεμῶ, and later νεμήσω, A. ἔνειμα, Pf. νενέμηκα, Pf. P. νενέμημαι, A. P. ἐνεμήθην and ἐνεμέθην (R. α).

3.) To a few other roots; as,

δέω, to need, F. δέησω, A. ἰδέησα (δῆσιν Σ. 100), Pf. δεδέηκα · Mid. δέομαι, to need, to beg, F. δεήσομαι, Pf. δεδέημαι, A. P. ἰδεήθην. The Act. is most common as impersonal: δεῖ, there is need, δεήσει, ἰδέησει, &c. See R. γ.

εὔδω, to sleep, Impf. εὔδον and ηὔδον (§ 188. N.), F. εὔδήσω.

οἶομαι, to think, F. οἶήσομαι, A. P. ᾤήθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, ᾤμην. In Hom. we find the forms ὀτομαι, ὀτώ, οἶω (Dor. οἶῶ Ar. Lys. 156), ὀτῶμαι, ὀτῶσθην, with ι commonly long. See R. γ.

οἴχομαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. οἰχήσομαι, Pf. ᾤχημαι, and poet. οἴχωκα or ᾤχωκα (R. β) Soph. Aj. 896 (ᾤχνηεν K. 252).

παίω, to strike, F. παίσω, in Att. poetry παίήσω, Ar. Nub. 1125, A. ἔπαισα, Pf. πέπαικα, A. P. ἐπαίσθην.

REMARKS. α. In a few verbs, ε is inserted instead of η (cf. 219); as,

ἄχθομαι, to be vexed, F. ἄχθέσομαι, A. P. ἠχθέσθην.

μάχομαι, to fight, F. μαχήσομαι, μαχοῦμαι (§ 200. 2), A. ἱμαχισάμην, Pf. μεμάχημαι (Ion. μαχέομαι, Hdt. vii. 104, F. μαχήσομαι A. 298).

β. In a very few verbs, we find the insertion of ο or ω. See οἴχομαι (3. above), ᾄμνυμι, ἰσθίω, ἄγω, εἴωθα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of *euphony*. That the vowel should be commonly η, rather than ε, results from

§ 218. In δῖω, *to need*, and οἶομαι, *to think*, there appears to have been once a digamma, of which we find traces in the Homeric (δέ~~ϕ~~ομαι) δεύομαι, δευήσομαι, ἐδεύησα, and in the long *i* of δίομαι.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that *remain close* (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

βάλλω (r. βαλ-, transp. βλα-), *to throw*, F. βαλλῶ, and in Att. poetry βαλλήσω (§ 222), Ar. Vesp. 222, 2 A. ἔβαλλον, Pf. βέβληκα (§ 218), Pf. P. βέβλημαι, 3 F. βεβλήσομαι, A. P. ἐβλήθην.

κάμνω (r. καμ-, transp. κμα-), *to labor, to be weary*, F. καμοῦμαι, 2 A. ἔκαμον, Pf. κέκμηκα.

C. VERBS IN -μι.

[For the paradigms, see ΠΠ 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (ǎ becoming η, unless preceded by ρ, § 29; and ι, ει),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, ἵστημι (§ 48; r. σιǎ-), ἵστην· τίθημι (§ 50; r. θε-), εἰτίθην· δίδωμι (§ 51; r. δο-), ἐδίδων· δεικνῦμι (§ 52; r. δεικ-, δεικνῦ-), ἐδεικνῦν· εἶμι (§ 56; r. ῖ-), εἶ, εἶσι.

2.) In the SECOND AORIST ACTIVE throughout, except before ντ (§ 183).

Thus, ἔστην, ἔστημεν, στήθι, στήτωσαν, στήναι· σιάντων, (σιά-ντες) σιάς· ἀπέδρα̃ν (§ 57; r. δρα̃-), ἀποδρα̃ναι· ἔγνων (§ 57; r. γνο-), ἔγνωμεν, ἔγνωτον, γνώθι, γνώναι· γνόντων, (γνό-ντες) γνούς.

EXCEPTION. The short vowel *remains*, in the 2 Aor. of τίθημι, δίδωμι, and ἵημι, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, ἔθεμεν, θίς, θείναι, (θεί-ντες) θίς· ἔδομεν, δός, δοῦναι, (δό-ντες) δούς· εἵμεν (§ 54; r. ῖ-; for the augment, see § 189. 3), εἶς, εἶναι, (ῖ-ντες) εἶς (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. ἔκτα̃ν and οὔτα̃ν.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, διζημαι (r. διζε-), *to seek*; ὀνίνημι, *to profit*, 2 A. M. ὠνήμην, and later ὠνάμην· πίμπλημι, *to fill*, 2 A. M. poet. ἐπλήμην.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *ἐτίθειον*, contr. *ἐτίθουν*, *ἐτίθεες* *ἐτίθεις*, *ἐτίθεε* *ἐτίθει* · *ἐδίδoon* *ἐδίδουν* · *ἐδείκνυον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -υμι*, which may be regarded as having a second but less Attic theme in -*ῶ* (§ 185. α); thus, *δείκνυμι* and *δείκνῶ*, *δείκνυσι* and *δείκνῃσι*, *ἐδείκνυσαν* and *ἐδείκνυνον*, *δείκνύς* and *δείκνῶν*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -μι differ from other verbs only in the mode of contracting -*αη* and -*οη* (§§ 33, 37. 3); thus, *ιστά-ω* *ιστῶ*, *ιστά-ης* *ιστῆς* · *ιστά-ωμαι* *ιστῶμαι*, *ιστά-ῃ* *ιστῇ* · *τιθέ-ω* *τιθῶ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ωμαι* *τιθῶμαι*, *τιθέ-ῃ* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-ῃ* *διδῇ* · *δείκνῦ-ω*, *δείκνῦ-ωμαι* · *ῖ-ω* (§ 56). If, however, *ε* precede -*αη*, the contraction is into *α*; as, *ἀποδρῆς* (§ 57).

2. VERBS IN -*ωμι* have a second form of the Opt. act. in -*ῶην*, which is most frequent in late writers, but is not confined to them; as, *ἀλώῃ* ξ. 183 (*ἀλοίην* X. 253), *βιώῃ* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιῶῃ* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθοίμην*, *ιοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, Ib. 10. So even *κρέμοισθε* for *κρέμαισθε*, Ar. Vesp. 298; *μαρνοίμεθα* for *μαρναίμεθα*, λ. 513; and *ἀφλοῖτε* for *ἀφρίετε*, Pl. Apol. 29 d.

4. In a few instances, verbs in -*υμι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκεδάννυσι*, *διασκεδάννυται* for *διασκεδαννῆ*, *διασκεδαννῆται*, Pl. Phædo, 77 b, d; *πήγνυτο* for *πηγνύοιτο*, Ib. 118 a. Add the poet. *ἐκδῦμεν* II. 99, φῶν Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαινύατο* (for -*ῦντο*) σ. 248; and the similarly formed φθίμην π. 51, φθίτο λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδρῶν*, *ἔγνων*, *ἔδυν* (§ 57).

NOTES. α. Except *ἔπιον* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *πῖθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *σκέλλομαι*, to dry up, 2 A. (τ. *σκαλ-*, *σκλα-*) *ἔσκλην*, Opt. *σκλαίην*, Inf. *σκληναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλάω*, to break, 2 A. Part. *κλάς* Anacr. Fr. 16; *κλύω*, to hear, poet., 2 A.

Imp. κλῦθι A. 37, Eur. Hipp. 872, κλῦτε B. 56, Æsch. Cho. 399, rednpl. κίε κλῦθι K. 284, κίε κλυτε Γ. 86; λύω, to loose, 2 A. M. λῦμην Φ. 80, λύτο 114, λύντο H. 16; φύω, to produce, 2 A. φῦν, Cyr. ii. 1. 15, Subj. φύω, Opt. φύην (§ 226. 4), Inf. φύναι, Part. φύς.

REMARKS UPON PARTICULAR VERBS.

Φημί, to say.

[¶ 53.]

§ 228. (a) In certain connections, φημί, ἔφην, and ἔφη are shortened, for the sake of *vivacity*, to ἡμί, ἦν, and ἦ · thus, ἦν δ' ἐγώ, said I, Ar. Eq. 634; ἦ δ' ὅς, said he, Pl. Rep. 327 b, c; ἦ, he spake, A. 219; παῖ, ἡμί, παῖ, παῖ, boy! I say, boy! boy! Ar. Nuh. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written φῆς, as if contracted from φασίς. For ἔφησθα, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 φάσθε κ. 562, Imp. φάο π. 168, φάσθω υ. 100, φάσθε I. 422 (Inf. φάσθαι A. 187, Æsch. Pers. 700); Pf. P. S. 3 πίφαται Ap. Rh. 1. 988, Part. πεφασμένος, Ξ. 127.

Ἰημι, to send.

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms ἰᾷσι and ἰῶσι (for ἱέναι, ἱέσσι, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form ἱέν, which occurs only in composition (προΐεν ι. 88, ἡφίεν Pl. Euthyd. 293 a), seems either to have come from ἱην (which is of doubtful occurrence) by *precession*, or to have been formed after the analogy of ἱεις, ἱει, or of the Plup. (d) For the Opt. forms ἰοίμην and οἰμην, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes ἦω and ἦω · thus, Impf. ξύνιον A. 273, Imp. ξύνιε Theog. 1240, Pf. P. Part. μεμετιμένος Hdt. v. 108 (§§ 69. α, 192. 3; cf. μεμέθεικα, Anacr. Fr. 78); Pr. ἀνέονται Hdt. ii. 165. In the S. S. we find ἡφι Mk. 1. 34, ἀφεῖς Rev. 2. 20, Pf. P. ἀφίωνται Mt. 9. 2, 5.

Εἶμι, to be.

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable ε-,

1.) Before a *vowel*, unites with it; thus, (έ-ναι, έ-ᾶσι, § 58) εἶσι · (έ-ω) ὦ, (έ-ης) ἦς · (έ-ίην) εἶην.

2.) Before νι, becomes ο (cf. §§ 203, 206); thus, (έ-νις, ὀ-νις, § 109) ὦν, Imp. (έ-νιων) ὄντων (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes ει in the forms εἰμί, εἶς, εἴ, εἶναι (cf. §§ 218. β, 224. E). The form εἴ, both here and in ¶ 56, is either shortened from εἶς (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes σ (compare § 221);

thus, ἱ-σ-μίν, ἱ-σ-τί, ἱ-σ-τόν, ἱ-σ-τω, ἱ-σ-τωσαν, ἱ-σ-των (§ 213. N.). After the σ, the τ in the 3d Pers. sing. is retained; thus, ἱ-σ-τί. Before the σ, ε in the 2d Pers. sing. of the Imperative becomes ι by precession (cf. § 118); thus, ἱ-σ-θι.

γ.) In the Impf. it becomes η, and may likewise assume σ before τ; thus, ἥν, ἥτε or rather ἥ-σ-τε. The *Old-Att.* form of the 1st Pers. ἥ (Ar. Av. 1363), and the 3d Pers. ἥν, appear to have been contracted from ἥα and ἥεν (cf. § 179, 201. N., 211. N.). For ἥσθα, see § 182. The *middle form* ἥμην is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. ἥτω, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of ἵσεται, the Attics always use the *nude form* ἵσται.

b. Some regard the root of this verb as being ἱσ-, and adduce in support of this view, the Lat. (*esum*) *sum, es, est, (e)sumus, estis, (e)sunt*, and the Sanscrit *asmi, asi, asti, &c.*

Εἶμι, to go.

[¶ 56.]

§ 231. (a) The Pres. of εἶμι has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, εἶμι, (*I am going*) *I will go.* (b) For ἥεν, in the Plup., the common Attic form was ἥα, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. εἶα, corresponding to this Plup., nowhere appears, and some regard ἥεν (omitting the ι subsc.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For ἵοιμι and ἵοίν, see § 205; for ἵτων, § 213. N.; for ἵναι, ἰόν, and ἰόντων, § 208. 2; for ἥισθα, § 182; for ἥεν in the 3d Pers., § 211. N.; for ἥμιν, ἥτε, &c., § 237. (d) The *middle forms* ἵεμαι, ἵμην are regarded by some of the best critics as incorrectly written for ἥεμαι, ἥμην, from ἦμι (¶ 54).

Κεῖμαι, to lie down.

[¶ 60.]

§ 232. (a) This verb appears to be contracted from κέεμαι, a deponent inflected like τίθεμαι (¶ 50); thus, κέεμαι κεῖμαι, κέενται κεῖνται, κέεσο κείσο, κέεσθαι κείσθαι, κέεμενος κείμενος · κείμεν κείμην · κείσομαι κείσομαι. In the Subj. and Opt. the contraction is commonly omitted; thus, κέωμαι, (Ec. 8. 19, κείομην, iv. 1. 16, like τιθώμαι (also accented τίθωμαι) and τιθείμην · yet κῆται (also written κείται), for κέηται, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. διάκειμαι Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root κε-: Pres. S. 2 κείαι Hom. Merc. 254, S. 3 κέεται Hdt. vi. 139, Pl. 3 κείονται X. 510, κείαται Ω. 527, κέαται Δ. 659, Hdt. i. 14; Impf. Pl. 3 κείατο Ap. Rh. 4. 1295, κείατο φ. 418, κείατο Hdt. i. 167, κείατο N. 763; Fut. κείσεύμαι Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) κείω, η. 342, κείω τ. 340. (d) Some of the best grammarians regard κείμαι as a Perf. having the sense of the Pres. (§ 233).

D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete

tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἵστηκα, (*I have stationed myself*) *I stand*, Plup. ἐστήκειν, *I stood*, F. Pf. ἐστήξω, *I shall stand*; μνησκάω, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμνημήμην, *I remembered*, F. Pf. μεμνήσομαι, *I shall remember*; Plup. ἦεν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See ¶ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly supplied by the *Participle* with the *auxiliary verb* εἶμι (§ 55, § 169. β); thus, Pf. Act. Subj. βεβουλευκώς ὦ, Opt. βεβουλευκώς εἶην. Pf. P. Subj. βεβουλευμένος ὦ, Opt. βεβουλευμένος εἶην.

REMARKS. α. Sometimes, however, the Perf. forms these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a Pres.; as, ἵσθηκα, vi. 5, 10, ἵστω, Pl. Gorg. 468 b, ἵσταίν, Ψ. 101 (§ 48), πεποιθείην (§ 205. α), δεδία (§ 58), Rep. Ath. 1. 11; εἰλήφωσιν Pl. Pol. 269 c, πεπτώκοι v. 7. 26, βεβλήκοιεν Th. ii. 48, πεποιήκοι Id. viii. 108.

β. In the Perf. pass., these modes are formed in only a few pure verbs, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, Opt. (κεκλη-ί-μην) κεκλημένην, κέκληο Soph. Ph. 119, κέκλητο, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, Subj. (κεκτάωμαι) κεκτῶμαι, κεκτῆ, κεκτῆται Symp. 1. 8; Opt. (κεκτη-ί-μην) κεκτῆμην, κέκτηο, κέκτητο Pl. Leg. 731 c, or (κεκτα-οί-μην) κεκτόμην, κεκτῶ, κεκτῶτο Ages. 9. 7.

μέμνημαι (§ 233), Subj. μεμνῶμαι, Pl. Phil. 31 a, Opt. μεμνήμην Ω. 745, μεμνήτο Ar. Plut. 991, or μεμνῶμην, μεμνῶ (or μέμνοιο) ι. 7. 5, μεμνῶτο Cyt. i. 6. 3.

For κάθημαι, see ¶ 59. Add Subj. βεβλήσθῃς Andoc. 22. 41, τετμήσθην Pl. Rep. 564 c; Opt. λελῦτο σ. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its proper sense, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the sense of the Pres.; and, even in these, the Imperative active is scarcely found except in the nude form of the 2d Perf. (§§ 237, 238); yet ἄνωγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεβηκέτω Luc. de Hist. Scrib. 45, εοικέτω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -ειν of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

1.) ϵ becomes o , and $\epsilon\iota$ becomes oi ; as, μένω, *to remain*, 2 Pf. μέμονα· δέρομαι, *to see*, poet., δέδορκα· λείπω, λέλοιπα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κέκλοφα· τρίπω, *to turn*, τρίτροφα· πέμπω, *to send*, πέμποφα· δίδωκα (§ 58). (b) Analogous to the change of ϵ into o , is that of η into ω in ῥήγνυμι, *to break*, 2 Pf. ῥῥῶγα. (c) In the following Perfects, there appears to be an insertion of o or ω (§ 222. β): ἄγω, *to lead*, ἀγῆοχα (§ 191. 2), Dem. 239. 1, ἐσθίω, *to eat*, ἐδῆδοα, iv. 8. 20 (Ep. Pf. P. ἐδῆδομαι, γ. 56), εἴλω (r. εἶ-), *to be wont*, preteritive, οἶχωνα (§ 222. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the passive: ἀφίωνται (§ 229. e); ἄωρο γ. 272, Theoc. 24. 43, for ἤεστο or ἤετο, Plup. S. 3 of αἶρω or αἶρω, *to raise*; ἐπώχατο M. 340, Plup. Pl. 3 of ἐπίχω· ἐδήδομαι (N. c).

2.) Short α , ι , or υ , before a single consonant, is lengthened (α , not preceded by ϵ or ρ , § 29, becoming η); as, φαίνω, πέφνηα (§ 42; r. φᾶν-); θάλλω, *to bloom*, τέθηλα· ἄγνυμι (r. ἄγ-), *to break*, ἔαγα· κρᾶζω, κέκραγα (§ 238. β); κέκρυγα (r. κρῑγ-), *to creak*, pret.; μῦκάομαι (r. μῡκ-), *to bellow*, μέμῡκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλάλυθα (§ 191. 2). In λάσκω (r. λᾶκ-), *to sound*, α is not changed into η in the Att.; thus, 2 Pf. λείλακα, Ar. Ach. 410 (λίλινα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the Indicative plural and dual (§ 186). When this omission takes place, (a) the Ind. sing. is commonly supplied by forms from a longer base (cf. § 201. N.); which forms likewise occur in the plural and dual, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of verbs in -μι; (c) the Part. is contracted, if the characteristic is α or o . Thus,

Pf. Ind. Sing. ἔστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἵστηκ-, § 186), ἔστηκας, ἔστηκε, Pl. ἵστα-μεν Pl. Gorg. 468 h, and rarely ἵστήκαμεν, ἵστα-τε, (ἵστα-νσι, ἵστά-ασι, § 58) ἵστασι (ἵστήκασι Δ. 434); Subj. (ἵστά-ω) ἵστω and ἵστήκω· Opt. ἵσταίν (poet.); Imp. ἵστα-θι (poet.) Ar. Av. 206; Inf. ἵστα-ναι iv. 7. 9; Part. Ep. ἵστα-ώς, -ότος T. 79 (also ἵστωός Hes. Th. 519), commonly contr. ἵστώς (§ 22. 8) i. 3. 2, (ἵστα-ό-σσα) ἵστώσα, (ἵστα-ό-ς) ἵστώς and sometimes, by syncope, ἵστός Pl. Parm. 146 a, Ion. ἵσσιώς (§ 48. 1), -ώτος Hdt. ii. 38; also ἵσσηκός Pl. Meno. 93 d. Plup. Sing. ἵστήκειν or ἵσσηκειν, -εις, -ει, Pl. ἵστα-μεν, ἵστα-τε, ἵστα-σαν i. 5. 13 (ἵσσηκεισαν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τίθνηκα (base τιθνα-, τιθνηκ-), -ας, -ε, Pl. τίθναμεν Pl. Gorg. 492 e, τίθνασι, τιθνάσι iv. 2. 17, Du. τίθνατον iv. 1. 19; Subj. τιθνήκω, Th. viii. 74; Opt. τιθναίν, Cyr. iv. 2. 3;

Imp. *τέθναθι* X. 365, *τεθνάτω* Pl. Leg. 933 e, &c.; Inf. *τεθνᾶναι* Mem. i. 2. 16, *τεθνηκέναι* Soph. Aj. 474, and Poet. (*τεθνα-ί-ναι*) *τεθνᾶναι* Æsch. Ag. 539; Part. *τεθνηκώς* (fem. δ. 734), *τεθνᾶ-ώς*, Pind. Nem. 10. 139, commonly contr., with ε inserted (cf. §§ 35, 48. 1), *τεθνεώς*, -ῶσα, -ώς or -ός, vii. 4. 19, τ. 331, Ep. *τεθνηώς* or *τεθνεώς*, -ότος or -ῶτος, α. 289, P. 435. Plup. Sing. *ἔτεθνήκειν*, -εις, -ει, Pl. *ἔπέθναμεν*, -τε, -σαν H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δέδοικα* Cyr. i. 4. 12, and *δέδια* Soph. Œd. C. 1469 (¶ 58, base *δεδι-*, *δεδοικ-*), *δέδοικας* and *δέδιας*, *δέδοικε* and *δέδιε* · Pl. *δέδιμεν* Th. iii. 53, *δέδιτε*, (*δέδισι*, § 58) *δέδιᾱσι* Pl. Apol. 29 a; Subj. *δέδιω* · Imp. *δέδιθι* Ar. Vesp. 373; Inf. *δέδιναι* (§ 208. 3) Rep. Ath. 1. 11, and *δέδοικέναι* Eur. Sup. 548; Part. *δέδιώς* Pl. Prot. 320 a (contr. or sync. *δειδυῖαν* Ap. Rh. 3. 753), and *δέδοικώς* Eur. Ion, 624. Plup. Sing. *ἔδεδοίκεν* Pl. Charm. 175 a, and *ἔδεδιν*, -εις, -ει · Pl. *ἔδέδιμεν*, *ἔδέδιτε*, *ἔδέδισαν* Pl. Leg. 685 c (*ἔδεδοίκεσαν* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58; base *ιδ-*, *οιδ-*), *οἶθα* (for *οἶδ-θα*, § 182; *οἶδα*, scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶσθας* Eur. Ion, 999), *οἶδε* · Pl. (*ἴδ-μεν*, § 53) *ἴσμεν* ii. 4. 6, (*ἴδ-τε*, § 52) *ἴστε*, (*ἴδ-νοι*, the δ becoming σ in imitation of the other persons) *ἴσῃσι*, and rarely *οἶδαμεν* Pl. Alc. 141 e, *οἶδατε*, *οἶδᾱσι* · Imp. (*ἴδ-θι*) *ἴσθι* ii. 1. 13. Plup. Sing. *ἤδειν*, Pl. *ἤδειμεν*, &c., and poet. (*ἤδ-μεν*) *ἤσμεν* Eur. Hec. 1112, (*ἤδ-τε*) *ἤστε*, (*ἤδ-σαν*) *ἤσαν* Æsch. Prom. 451.

Plup. Sing. *ἦειν* (¶ 56), *ἦεις*, *ἦει*, Pl. *ἦειμεν*, -τε, commonly *ἦμεν* Pl. Rep. 328 b, *ἦτε* vii. 7. 6, *ἦσαν* Cyr. iv. 5. 55, sometimes Ion. *ῆσαν* τ. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἀριστάω*, to dine; Pf. Pl. 1 *ἤριστᾱμεν* Ar. Fr. 428, Inf. *ἤριστᾶναι* Ath. 423 a. In imitation of these comic forms, we find also, from *δειπνέω*, to sup, *δεδειπνᾶμεν* and *δεδειπνᾶναι* Ath. 422 e, Ar. Fr. 243.

βαίνω, to go; Pf. *βέβηκα* (r. βα-), 2 Pf. Pl. poet. *βέβαμεν*, *βέβατε*, *βεβάῃσι* B. 134, *βεβᾶσιν* Soph. El. 1386; Subj. Pl. 3 *βεβᾶσι* Pl. Phædr. 252 e; Inf. *βεβάναι* Eur. Heracl. 610, Hdt. iii. 146; Part. Ep. *βεβαώς*, -υῖα, -ῶτος, E. 199, Ω. 81, Att. contr. *βεβώς*, -ῶσα, -ῶτος, Soph. Ant. 67, 996, Œd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. *ἔβεβαμεν*, -ατε, -ασαν B. 720.

βιβρώσκω, to eat; 1 Pf. *βέβρωκα* (r. βρω-), 2 Pf. Part. (*βέβρω-ώς*) *βέβρώς*, -ῶτος, Soph. Ant. 1022.

γίγνομαι (r. γα-, γεν-, γιγν-), to become; 2 Pf. *γέγονα*, poet. Pl. 2 *γεγάᾱτε* (Ep. for *γέγαᾱτε*) Hom. Batr. 143, 3 *γεγαᾱσιν* Δ. 41; Inf. *γεγάμεν* (Ep. for *γεγάναι*) E. 248; Part. Ep. *γεγαώς*, -υῖα, -ῶτος, Γ. 199, I. 456, Att. contr. *γεγώς*, -ῶσα, -ῶτος, Eur. Alc. 532, 677. Plup. Du. 3 *γεγάτην* κ. 138.

μέμονα (r. μα-, μιν-, § 236. 1), to be eager, pret., E. 482, *μέμονας* Æsch. Sept. 686, *μέμονε* Soph. Tr. 982, Pl. *μέμαμεν* I. 641, *μέματε* H. 160, *μεμᾶσι* K. 208, Du. *μέμαστον* Θ. 413; Imp. S. 3 *μεμάτω* Δ. 304; Part. *μεμᾶώς*, -υῖα, -ῶτος, Δ. 40, 440, Θ. 118, and *μεμᾶώς*, -ότος, Π. 754, B. 818. Plup. Pl. 3 *μέμασαν* B. 863.

πίπτω, to fall; 1 Pf. *πέπτωκα* (r. πτε-, πτω-); 2 Pf. Part. Ep. *πιπτεώς*, -ῶτος, Φ. 503, and *πιπτηώς*, -υῖα, -ότος and -ῶτος, ν. 98, Ap. Rh. 2. 832, Att. contr. *πιπτώς*, -ῶτος, Soph. Ant. 697, 1018.

τίτληκα (r. τλα-), to bear, pret., Pl. *τίτλαμεν* ν. 311; Imp. *τίτλαθι* A.

586 ; Inf. *τετλάμεν* (Ep. for *τετλάναι*) γ. 209 ; Part. *τετληώς*, -*υῖα*, -*ότος*, υ. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

ἄνωγα, to command, poet. preteritive, Pl. *ἄνωγμεν* Hom. Ap. 528 ; Imp. *ἄνωγς* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγέτω* β. 195, and (*ἄνώγτω*) *ἄνώχθω* Λ. 189, Pl. *ἄνώγεις* ψ. 132, *ἄνωχθεις* Eur. Herc. 241.

κράζω, commonly 2 Pf. *κίεκράγα*, to cry ; Imp. *κίεκραχθι* Ar. Vesp. 198, Pl. *κεκράγετε* Ib. 415, and *κίεκραχθεις* Ar. Ach. 335.

ιγείρω, to rouse ; 2 Pf. *ιγρήγορα* . Imp. Pl. 2 *ιγρήγορθε* Σ. 299 ; Inf. *ιγρηγόρθαι* (as if from *ιγρήγορμαι*) K. 67.

πάσχω, to suffer ; 2 Pf. *πέπονθα*, Pl. 2 (*πέπονθτε*, *πέπονστε*, § 52, *πίποσσι*, § 55) *πέποσθε* Γ. 99, κ. 465.

ῥοικα, to be like, pret. (base *εἰκ-*, *ῥοικ-*, §§ 191. 3, 236. 1), Pl. trag. *ῥοιγμεν* Soph. Aj. 1239, Du. Ep. *ῥοικτον* δ. 27, Plup. *εἰκτην* A. 104.

ἔρχομαι, to come ; 2 Pf. *ἐλήλυθα*, Ep. Pl. 1 *ἐλήλουθμεν* (§ 47. N.) γ. 81.

πέπειθα, to trust (§ 39 ; base *πεπιθ-*, *πεπειθ-*, *πεποιθ-*, § 236. 1) ; Imp. trag. *πέπεισθι* Æsch. Eum. 599 ; Plup. Ep. Pl. 1 *ἐπέπιθμεν* B. 341.

§ 239. V. FUTURE PERFECT, or THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the fut. act. and mid. ; as, (*ἐστήκ-σω*, ¶ 48) *ἐστήξω*, (*γεγράφ-σομαι*, ¶ 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs *beginning with a vowel* (*πεφύρσεσθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the *sense* of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἐστήξω* and *τεθνήξω*, both formed from Perfects having the *sense* of the Pres., *ἵστηκα* and *τέθνηκα* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἐστήξομαι* and *τεθνήξομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τετορήσω* Ar. Pax, 381, and the Ep. *ἀπαχρήσω*, Hom. Merc. 286, *κεκαδήσω*, φ. 153, *πεπιθήσω* X. 223, *κεχαρήσω*, O. 98 (also *κεχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίεκλαγγα*, *κεκλάγχομαι* Ar. Vesp. 930, *κίεκράγα*, *κεκράξομαι* Ar. Ran. 265, *κίεκηδα*, *κεκαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *πεφιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256) ; 1. their *defective formation* ; 2. the *entire want of these tenses* in many verbs ; 3. the *comparative infrequency* of their use ; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.

DIALECTIC FORMS.

A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in -άω, -έω, and -όω (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in -μι (§ 226), and the 2d Pers. Sing. in -αι and -ο (§ 210. 3). In these forms, the first vowel is either (I.) α, (II.) ε or η, or (III.) ο. Of these, ε or η is far the most frequently uncontracted.

§ 242. I. *The first vowel α.* (a.) In the Ion., the α is commonly contracted or changed into ε (§ 44. 2); and when α with an O vowel is contracted into ω, ε is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, δρῶντες, δρέοντες, and δρέωντες, Hdt. i. 82, 99. So ἰωρῶμεν i. 120, ὠρέομεν ii. 131, χρᾶσθαι vii. 141, χρῆσθαι (§ 33. α) i. 47, χρείσθαι 157, ἐχρέωντο 53, χρέω (for χράου) 155, ἐμνηχανέατο (for ἐμνηχανάοντο, one ε dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in -μι, δυνεύμεθα iv. 97, 2 Aor. κτίομεν or κτώμεν χ. 216, for κτάμεν, contr. κτῶμεν (see also b. below).

NOTE. In the 2 Pers., the termination -ας commonly remains; as, ἐχρέῃσας Hdt. i. 117, ἐπίστας vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ο with ω, and α with α, § 48); and sometimes by prolonging a short vowel, particularly ε used for α to ε; as, δράω, contr. δρῶ Γ. 234, protracted δρόω E. 244, δράεις δρᾶς Λ. 202, δράας H. 448, δράων δρῶν E. 872, δρόων A. 350, δρόωσαι Δ. 9, δρᾶσθαι λ. 156, δράασθαι π. 107, δρόωτε Δ. 347, ἀντιόωσαν A. 31, ἀσχαλάα B. 293, ἀσχαλάαν 297, ἐμνώοντο 686, γελῶντες σ. 40, γελῶντες 111, ἀλώω (Imp. for ἀλάου, -ω) ε. 377; μνάσθαι α. 39, μενοινῶ N. 79 (μενοίνεον M. 59), δρώωσι ο. 324; δρώοιμι 317, ἠέωοιμι H. 157 (ἠεῶμι 133), (μνάεο, μνάου, μνώ) μνώεο Ap. Rh. 1. 896, ναιεταῶσῃ Γ. 387; μενοινήσῃ O. 82, for μενοινάη, κέραιε I. 203, for κέραιε. Att. Fut. ἐλώωσι N. 315, η. 319, ἐλάαν ε. 290 (see § 200. 2); κρεμόω H. 83; 2 Aor. Subj. of Verbs in -μι, στήης P. 30, στήη E. 598, στείομεν O. 297 (στέλωμεν A. 348), στήωσι P. 95, στήετον σ. 183; βείω Z. 113, for βῶ (§ 57), βήη I. 501, βείομεν K. 97 (βέωμεν Hdt. vii. 50. 2).

NOTES. 1. α is not prefixed, when the flexible ending begins with τ; as in δρᾶ-τε, δρᾶ-ται. Yet ᾠᾶται Hes. Sc. 101, for ᾶται (ᾠ being resolved into ᾠᾶ, § 29).

2. We also find in Ion. prose, in imitation of the Ep., κομόωσι Hdt. iv. 191, ἡγορόωντο vi. 11. So Dor. κομόωντι Theoc. 4. 57.

(c.) The Dor. sometimes contracts α with an O sound following into α; and commonly α with an E sound following into η (§ 45. 1, 4); as, πεινᾶντι Theoc. 15, 148, διαπεινᾶμι Ar. Ach. 751; 1 Aor. Sing. 2 ἐπάξῃ Theoc. 4. 28, for ἐπάξας, -α, ἥρᾱ Ar. Ach. 913; πολμῆς Theoc. 5. 35, λῆς 64, δρῆτε 110, σιγῆν Ar. Ach. 778, ἐρώτη 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so θυμῖται Hdt. iv. 75); and in the Ep. δρῆται ξ.

343 (written by some *ῥησαι*, as if from *ῥησι*), and in the Du. forms, *προσαν δήτην* A. 136, *συλήτην* N. 202, *συναντήτην* π. 333, *φοιτήτην* M. 266.

§ 243. II. *The first vowel ε or η.* (a.) In Ion. prose, contraction is commonly omitted, except as *εο* and *εου* often become *ευ*; as, *ποιέω* Hdt. i. 38, *ποιέεις* 39, *ἰποῖε* 22, *ποιεόμενος* 73, *ποιεύμενος* 68, *ποιεῖς* 131, *ποιεῖμα*. *ἄξιόμενος* ix. 11; Fut. *σημανέω* Ib. i. 75, *κερδανέεις* 35, *ἱρέων* 5; Aor. Subj. *ἀπαιρεθῆω* Ib. iii. 65, *φανέωσι* i. 41, *θιέωσι* iv. 71 (see § 226. 1); 2 Pers. *βούλσαι*, *τεύξαι* Ib. i. 90, *ἱγέω* 35, *ἔθει* vii. 209.

NOTES. 1. In like manner, *εο*, used for *αο* (§ 242. a), may become *ευ*; as, *ἱρώτευν* Hdt. iii. 140, *ἱρωτῶντας* 62 (*ἱρωτίωντος* v. 13). So in the Dor., *ἠρώτευν* Theoc. i. 81, *γελῶντι* 90, for *γελάουσι*, &c.

2. If *εε* is followed by another distinct vowel, one *ε* is often dropped; as, *φοβέαι*, *φοβέο* Hdt. vii. 52 (*φοβεῖ* i. 9), for *φοβέαι*, *φοβέο*. So Ep. *ἐκλέο* Ω. 202, *πωλέο* or *πωλείαι* δ. 811. A similar omission of *ο* appears in *ἀνακονέο* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-εῖν*, as if formed by contraction, to *-έειν*; as, *ἰδέειν*, *παθέειν* Hdt. i. 32, *φύγειν* 1, B. 393 (*φυγεῖν* 401), *πίειν* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ε* (§ 48. 1); as, *συμβελλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 68, *ἐνείχες* 118, *ἀγρόμενος* iii. 14, *ἰνδυνέουσι* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *οι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *εἰδῶ*); but otherwise employs or omits it according to the metre (*εο*, when contracted, becoming *ευ*; yet *ἐπόρου* Δ. 308, *ἀνερρίπτου* v. 78). Synzesis is frequent when *ε* precedes a long *ο* vowel, and sometimes occurs in *εον*, and even in *σαι*. The Ep., also, often protracts *ε* to *ει*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλέο* ο. 305 (yet *φιλόη* δ. 692, and *φοροῖη* ι. 320), *φιλέωμεν* θ. 42, *οἰκίειτο* Δ. 18, *πειρηθῶμεν* X. 381, *εἰδῶ* A. 515, *εἰδῶ* π. 236; *φιλεῖ* B. 197, *φίλει* I. 342, *ἔρρει* P. 86, *ἔρρει* N. 539, *ἔση* τ. 254, *ἔσαι* A. 563, *ἔσσαι* Σ. 95, *ἔσαι* ζ. 33, *γνώσαι* B. 367, *γνώση* 365; *μυθεῖαι* θ. 180 (*μυθεῖαι* or *μυθήη* β. 202, § 243. a. 2), *νεῖαι* λ. 114, for *μυθεῖαι*, *νέσαι*· *ἔπλεο* X. 281, *ἔπλεο* Ψ. 69, *φράζω* E. 440, *φράζω* δ. 395, *κάλειο* Δ. 477, *κάλειο* θ. 550, *καλεῖντο* B. 684; *νεκείω* Δ. 359, *τελείετο* A. 5, *ἐρίομεν* 62, *ἔρειο* A. 611, *σπείο* K. 285; Aor. Pass. Subj. *δαμείω* σ. 54, *δαμείης* Γ. 436, *δαμήη* X. 246, *δαμείης* H. 72; 2 Aor. Subj. of Verbs in *-μι*, *θιέω* Π. 83 (*θιέω* Hdt. i. 108), *θιείης* π. 341, *θιείη* 301, *ἀνήη* B. 34, *θιέωμεν* ω. 485, *θιέομεν* A. 143, *θιέομαι* Σ. 409.

(c.) For the Dor. contraction of *εο* and *εου* into *ευ*, and, in the stricter Dor., of *εε* into *η*, see §§ 45. 3, 44. 4; e. g. *ἱλίγευ* Theoc. 1. 86, *μάχευ* 113, *ώμαρτευν* 2. 73, *εὔσα* 76; *ποίη* Ar. Lys. 1318. So, in Hom., *δμαρτήτην* N. 584, *ἀπειλήτην* λ. 313.

REMARKS. α. Some varieties of the Dor. change *εο* into *ιο* or *ιω*, and *εω* into *ιω*; as, *μογίγιες* Ar. Lys. 1002, *δμιώμεθα* 183, *ἱπαινίω* 198, for *μογέομεν*, *-οῦμεν*, *δμοῦμεθα*, *ἱπαινῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *α* for *η*, in verbs in *-ίω*; as, *φιλάσῶ* Theoc. 3. 19, *δάσας* 5. 118 So. Aor. Pass. *ἰτύπῶν* Id. 4. 53.

§ 244. III. *The first vowel o.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *eu* for *ou*, and the Dor. *ω* and *ω* for *ou* and *oi* (§§ 44.4, 45.3); as, *δικαιεῦσι* Hdt. i. 133, *ἰδικαίουν* vi. 15, *οἰκιεῦνται* i. 4, *στεφανεύνται* viii. 59; *ὕπνων* Ar. Lys. 143, *μαστιγῶν* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *ῥιγῶν*, *to be cold*, and in the Ion. *ιδρώω*, *to sweat*; as, *ῥιγῶν* Ar. Vesp. 446 (*ῥιγῶν* Cyt. v. 1. 11), *ῥιγῶ* Pl. Gorg. 517 d; *ιδρώσαι* A. 598.

(b.) The Ep. sometimes protracts the *o* to *ω*, and sometimes employs the combination *ow* after the analogy of verbs in *-άω*; as, *ιδρώνοντα* Σ. 372, *ιδρώουσα* A. 119, *ὕπνωνοντας* ε. 48; *ἀρώωσιν* ι. 108, *δηϊόνοντο* N. 675, *δηϊόωνεν* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἄλλωω* A. 405, *δώω* μ. 216, *δῶωσιν* A. 324 (*δῶσι* 129), *δῶωμεν* H. 299 (*δῶμεν* Ψ. 537), *δῶωσιν* A. 137.

B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs *ξ* for *σ*, in the Fut. and Aor.; as, *καθίζας* Theoc. 1. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *ἐκόμεζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γελάζας* Theoc. 7. 42, *ἔφθαξα* 2. 115, from *γελάω* (§ 219. α), *φθάνω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφιτεριζόμενον* Æsch. Sup. 39, *ἡλιάζει* Ar. Lys. 380, *ἐκφλύζει* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *ι*, which is then contracted with the connecting vowel; as, (*ἄσείω*) *ἄσῶ* Theoc. 1. 145, (*ἄσέομαι*, § 45.3) *ἄσεῦμαι* 3. 38, *ποησεῖς* 3. 9, *ἄξῃ* 1. 11, *πεμφεῖ* 6. 31, *δεξιέται* Call. Lav. 116, *γρυλλιξεῖτε* Ar. Ach. 746, *πειρασεῖσθε* 743, for *ῥσω*, *ῥσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *ἀνύω* A. 365, *ἐρύουσι* 454, *χεύω* β. 222. So *ἐκγιγάνονται* (from Pf. base *γεγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀπούρας* A. 356, *ἀπηύρω* Æsch. Prom. 28, *ἐπαυράμην* Hipp., *εὔρατο* Ap. Rh. 4. 1133, *ὄσφραντο* Hipp. i. 80: (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἤλθατε* Mt. 25. 36, *ἀνέλιπατο* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλίσσεται* A. 54, *ἄμοσσει* 76, *ἰλάσσαι* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. β. In *ὀφέλλειν* Π. 651, β. 334, the *λ* is doubled to compensate for the loss of the *σ*.

C. CONNECTING VOWELS.

§ 246. 1. For *-ι-* connective, the Dor. and Æol. sometimes employ *-η-* (§ 44. 4); as, *ἰθέλησθα* Theoc. 29. 4, for *ἰθέλεις*, *εὔρην* 11. 4, for *εὔρειν*, *ἄγην* Sapph. 1. 19. For the Dor. forms in *-εε* and *-εν*, see § 183. N.

2. The Dor. and Æol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *δεδοίκα* Theoc. 15. 58, for *δέδοικα*, *πεπρόνθης* 10. 1 (see 1. above), *ἐπώπη* 5. 7, *πεποιθεί* 5. 28; Inf. *δεδύκειν*

1. 102, γεγάκειν Pind. O. 6. 83, τιθάκην Sapph. 2. 15; Part. κεχλάδοντας Pind. P. 4. 318, πεφρίκοντας 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, κεκλήγοντας M. 125, ἐρρίγοντι Hes. Sc. 228; ἐμέμηκον i. 439, ἐπέφθικον Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from ἀνωγα, ἀνώγω, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. ἤνωγον I. 578 (ἠνώγειον H. 394), F. ἀνώξω π. 404, A. ἤνωξα, Hes. Sc. 479; from ὀλέκα, ὀλέκω, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from γίγωνα, γεγωνέω and γεγωνίσκω, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, ἀγείρομεν A. 142, ἵομεν, ἰγείρομεν B. 440, φθίομεθα Ξ. 87, φθίεται Υ. 173, ἰδομεν A. 363, εἶδετε Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. ἀνύω, to accomplish; Impf. ἤνυτο ε. 243, ἄνυτο Theoc. 2. 92, ἄνυμες 7. 10.

ἐρύω, Ion. and Poet. εἰρύω, to draw, Mid. to draw to one's self, to protect; Act. Inf. ἐρύμεναι Hes. Op. 816; Mid. ἔρῃται Ap. Rh. 1208, εἰρύαται A. 239, ἔρῃτο X. 507, ἔρῃτο Δ. 138, εἰῖρῃτο II. 542, ἔρυντο Theoc. 25. 76, εἴρυντο M. 454, ἔρυσθαι ε. 484, εἴρυσθαι ψ. 82; Pass. ἔρῃτο Hes. Th. 301; from the shorter ῥύομαι, ἔρῃτο Soph. Œd. T. 1352, ῥύατο Σ. 515, ῥύσθαι O. 141; Iter. ῥύσκειν Ω. 730.

σεύω, to shake, σεύται Soph. Tr. 645.

στειῖται, he takes his stand, purposes, Γ. 83, στεινται Æsch. Pers. 49, στειῖτο B. 597, λ. 583.

τανύω, to stretch; τάνυται P. 393.

β.) Of Impure Verbs. ἔδω, comm. ἐσθίω, to eat; Inf. ἔδμεναι Δ. 345.

λείπω, to leave; Impf. ἔλειπτο Ap. Rh. 1. 45.

πέρθω, to lay waste, Inf. Pass. (πέρθ-σθαι, § 60) πέρθαι II. 708.

φέρειω, to bear; Imp. φέρετε I. 171.

φυλάσσω, to watch (γ. φυλακ-); Imp. προ-φύλαχθε (cf. § 238. β) Hom. Ap. 538.

D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form -σθα, see § 182. II. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops σ in the Perf. and Plup. pass.; as, μέμνηαι Φ. 442, contr. μέμνη O. 18, Theoc. 21. 41, βέβληαι E. 284, ἔσσυο II. 585. (d) On the other hand, in the S. S., we find σ retained in some contract forms, and in the Presents having the sense of the Fut. πίομαι, φάγομαι· thus, (καυχάσαι) καυχᾶσαι Rom. 2. 17, ὀδυνᾶσαι Lk. 16. 25, πίσαι, φάγειςαι Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses -μες for -μεν (§ 70. 3); as, δε-δοίκαμες Theoc. 1. 16, εἶδομες 2. 25. For the endings -μεσθα and -μεθον, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. -ντι, see § 181. a. (b) The Æol. uses -οισι for -ουσι, and -αισι for -ασσι (§ 45. 5); as, κρύπτοισιν

Alc. 7 (1), *στάξεισι* Pind. P. 9. 110, *φαισί* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αν* for *-σι* of the Perf., and *-σαν* for *-ον* of the Impf.; as, *πέφρικαν* Lyc. 252, *ἔγνωκαν* St. Jn. 17. 7 (so *ἔοργαν* Hom. Batr. 179); *ἰσχάξσαν* Lyc. 21, *ἤλθοσαν* LXX. Ps. 79. 1, *ἰδολιούσαν* Rom. 3. 13. So, in the Opt., *εἴποισαν* Ps. 35. 25, *ποιήσαισαν* Deut. 1. 44, for *εἴποιεν*, *ποιήσαιεν* (d) Rare instances occur in the poets of *-ᾶσι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λελόγγᾶσιν* λ. 304, *νενεύκᾶσιν* Antim.

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἔσταν* A. 535, Pind. P. 4. 240 (*ἔστησαν* N. 488), *ἦεν* M. 33, Pind. I. 1. 34, *τίθεν* Id. P. 3. 114, *ἔιδον* Hom. Cer. 437, *ἔγνον* Pind. P. 4. 214, and *ἔγνων* Ib. 9. 137, *ἔφν* ε. 481, Pind. P. 1. 82, *ἤγερθεν* A. 57, *τράφεν* 251, *φάανθεν* 200, Mosch. 2. 33, *ἰφίλαθεν* Theoc. 7. 60, *φάνεν* Pind. O. 10. 101. So, in imitation of the Ep., *ἐκόρεσθεν* Ar. Pax, 1283, *ἔκρυφθεν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἡείδειν* Ap. Rh. 4. 1700, *ῥῆδειν* 2. 65.

(f) In the Ion., the endings *-ᾶται* and *-ᾷτο*, for *-νται* and *-ντο* (§ 213. ζ), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ε-* is used instead of *-ο-* (§ 203), *α* and sometimes *ει* become *ε*, and consonants are changed according to § 213. R. Thus, *οικίαται* Hdt. i. 142, for *ᾠκηνται*, *ἵαται* Γ. 134, Hdt. ii. 86, *εἵαται* (§ 47. N.) B. 137, *ἵατο* H. 414, *εἵατο* Γ. 149, for *ἦνται*, *ἦντο*, *πεφωθήατο* Φ. 206; *ἐβουλῆατο* Hdt. i. 4, for *ἐβούλοντο*, *ἀπικῆατο* 152; *δυνῆαται* Id. ii. 142, *ἐδύνεατο* iv. 114, *ἀναπιπῆαται* ix. 9, for *δύνανται*, &c.; *κῆαται* Λ. 659, Hdt. i. 14, *κῆαται* Ω. 527, *ἐκῆατο* Hdt. i. 167, *κῆατο* φ. 418, *ἀποκεκῆατο* Hdt. ix. 50, for *κεῖνται*, &c. (so, with an intervening consonant, *ἐρηάδαται* Ψ. 284, *ἐρηάδατο* η. 95, from *ῥεῖδω*); *τετρίφαται* (τ. τριβ-) Id. ii. 93, *δεδίχαται* (τ. δικ-, Ion. δεκ-) 65 (yet *ἀπίκαται* vii. 209, cf. § 69. α), *κεχαρίδαται* i. 140, *ἰσκηνάδατο* vii. 67 (so, as if from verbs in *-ζω*, *ἐληλάδατο* η. 86, *ἀκηχῆδαται* P. 637, *ἐβράδαται* υ. 354, *-το* M. 431, *ἰσταλλάδατο* Hdt. vii. 89); *βουλοῖατο* Hdt. i. 3, *περῶατο* iv. 139, *γευσαῖατο* ii. 47. The Opt. forms in *-ατο* are likewise used by the Att. poets; as, *δεξάατο* Soph. Œd. C. 44, *πεμφαῖατο* 602, *πυθῶατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciuntō*), (*διδόνσθω*, cf. § 177) *διδόσθω* Inscr. Corcyr.

d. For the Suhj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3. in *-τι*, see § 181. α. For the Dor. Sing. 1 in *-μᾶν*, and Du. 3 in *-τᾶν*, *-σθᾶν* (for *-μην*, *-την*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. c. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of *repeated* or *continued action*, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-σκες*, *-σκε(ν)*, *-σκον* in the *subjective inflection*, and to *-σκόμην*, *-σκοιο* (*-ειν*, *-ου*), *-σκοιτο*, *-σκοντο* in the *objective*. This form, which is called the *iterative* (*itero*, *to repeat*) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχισκον*, *I was in the habit of carrying*, N. 257, *ἔχισκες* E. 472, *ἔχισκε* 126, Hdt. vi. 12, Pl. 3 *ἔχισκον* δ. 627, for *εἶχον*, *-ες*, *-ει*, *-ον*, *ὑφαίνεσκεν*, *she kept weaving*, β. 104, *ἀλλύεσκεν* 105, *πέμπεσκε*, *ἐπέμπεσκον* Hdt. i. 100,

φέρεισκει Theoc. 25. 138, παύσκει Soph. Ant. 963, μαχέσκειτο H. 140, πελίσκει X. 433, ἱμισγέσκοντο v. 7, ζωννύσκειτο E. 857; 2 Aor. ἴδεσκει I. 217, λάβεσκει Hdt. iv. 78, ἰλάβεσκον 130, δύσκειν Θ. 271, γενέσκειτο λ. 208, ἰλέσκειτο 586, 1 Aor. (only poet.), στρέψασκον Σ. 546, ὤσασκει λ. 599, μνησάσκειτο Λ. 566

NOTES. (a) That the connecting vowel before -σκ- is ε rather than ο, follows from § 203. (b) Before -σκ-, a short vowel remains, and ε takes the place of ει; as, στάσκειν Γ. 217, for ἔστη (r. στα-), δόσκον I. 331, ἀνίσκει Hes. Th. 157, for ἀνίη, φάνεσκειν Λ. 64, for ἐφάνη (§ 199), ἔσκον H. 153, for ἦν, κάλεσκει Ap. Rh. 4. 1514, for ἐκάλει (καλείσκει ζ. 402, for ἐκάλει), καλίσκειτο O. 338, for ἐκαλεῖτο, κέσκειτο φ. 41, for ἔκειτο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκον, sometimes doubling the α for the sake of the metre (cf. 242. b); as, ἔασκεις T. 295, for εἶας, ναιετάασκον B. 539; so Pl. 1 νικάσσομεν λ. 512, for ἐνικάωμεν. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω), in κρύπτασκει Θ. 272, ῥίπτασκον O. 23, ῥοίζασκει Hes. Th. 835, ἀνασσεῖασκει Hom. Ap. 403, from κρύπτω, ῥίπτω, ῥοίζω, and ἀνασεῖω.

§ 250. f. *Infinitive*. In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μεν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μεναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ῆμεν, and the Ep. (which also employs the common form) in -ήμεναι; as, μεθύσθην Alc. 28(29), ἀμνάσθην (for ἀναμνησθῆναι) Theoc. 29. 26; διακριθῆμεν Th. v. 79; ὁμοιωθήμεναι A. 187. (b) In other tenses, the *nude* Inf. has commonly in the Dor. the form -μεν, in the Æol. -ν and -μεναι, and in the Ep. -ναι, -μεν, and -μεναι; as, θέμεν Theoc. 5. 21, Pind. P. 4. 492, λ. 315, θέμεναι Inscr. Cum., B. 285, Pind. O. 14. 15, θείναι Δ. 26 (cf. 57), φάμεν Pind. O. 1. 55, δόμεν Th. v. 77, Δ. 379, δόμεναι A. 98, 116, α. 317, δοῦναι 316, γινώμεναι α. 411; νικάν (§ 251. 2) Alc. 86(15), ἀντλῆν 11(3); τεθνάμεν O. 497, τεθνάμεναι Ω. 225, ἴδμεν Λ. 719, ἴδμεναι N. 273. So ἰσάμεναι Hdt. i. 17. Before -μεν and -μεναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ειν (originally -εν, § 176), the prolonged -έμεν and -έμεναι; as, ἀκού-εν ἀκουέμεν A. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀκουέμεναι λ. 380, ἀξέμεν Ψ. 111, ἀξέμεναι 50, χαλωσέμεν A. 78, ἐλθέμεναι 151. (d) So, in the Perf., πεπληγέμεν II. 728. For the Perf. inf. in -ειν or -ην, see § 246. 2. The common form in -έναι first occurs in Hdt. (e) Verbs in -άω and -έω have a contract form in -ήμεναι; as, (γοά-εν) γοήμεναι Ξ. 502, πεινήμεναι v. 137, καλῆμεναι K. 125, φρονήμεναι σ. 174, from γοάω, πεινάω, καλέω, πεινέω. Yet (ἀέμεναι) ᾠέμεναι Ph. 70. In ἀγνέμεναι v. 213, from ἀγνέω, and ἀρόμεναι Hes. Op. 22, from ἀρόω, the connecting vowel is omitted.

g. *Participle*. For the Æol. contraction into αι and οι in the Part., see § 45. 5; thus, κίρναις Alc. 27, ῥίφαις Pind. P. 1. 86, θρέψαισα 8. 37, ξιύζαισα Sapph. 1. 9, ἔχαισα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ωα; as, ἐκλιπῶα, κλεῶα, θυρσαδδωῶν (§ 70. V.), for ἐκλιπούσα, κλέουσα, θυρσαζουσῶν, Ar. Lys. 1297, 1299, 1313. So Μῶα 1293 (§ 45. 5).

E. VERBS IN -μι.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is ε or ο; as, τιβέις Pind. P. 8. 14, τιβέϊ α. 192, Hdt. i.

133, διδοῖς I. 164, διδοῖ 519, Hdt. i. 107; ἰσπᾶ Ib. iv. 103, Imp. καθίστα I. 202; προσβίουσι (unredupl. for προσιβίῃσι) A. 291; 2 Aor. Opt. προσβέλοιτο Hdt. i. 53; Inf. συνιῖν Theog. 565, διδῶν (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in -μι in some verbs, which in the Att. and in Ion. prose have only the form in -ω; as, κάλλημι Sapph. 1. 16, ὄρημι 2. 11, φίλημι 79(23), αἶνημι Hes. Op. 681, νίκη-μι Theoc. 7. 40, for καλέω, ὀράω, &c.; ἀνέχῃσι, φέρῃσι, βεβήῃσι τ. 111, 112, for ἀνέχει, &c. (unless rather Subj. ἀνέχῃσι, &c.); φορῆναι B. 107.

3. The Ion. changes *a* characteristic before another *a* to *ε* (cf. 242. a), and sometimes inserts *ε* before *a* (§ 48. 1); as, (ισπᾶσι, § 58) ἰστέασι Hdt. v. 71, δυνίαται (§ 248. f), ἰστέαιτο Hdt. iv. 166. So, in the nude Perf., ἰστιάσι Hdt. i. 200, ἰστέατε v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); as, Inf. τιθήμεναι Ψ. 247, διδοῦναι Ω. 425, ζευγνύμεν Π. 145, for τιθέναι, &c.; Part. τιθήμενον K. 34; Imp. ἴληθι, διδάθι γ. 380 (so nude Perf. ἴσταται Δ. 243, 246, for ἴσταται): 2 Aor. βῆσαν M. 469, βῆτην A. 327, for ἔχσαν, &c.

5. For the Impf. ἐτίθην and ἦν, the Ion. has ἐτίθεα Hdt. iii. 155, and ἦα β. 313, unaugmented ἦα Δ. 321, Hdt. ii. 19. So ἦας Hdt. i. 187, ἦεν A. 381, ἦατε Hdt. iv. 119, ἦασαν ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of εἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): εἰμί Theoc. 20. 32, Sapph. 2. 15, ἑσσί (ι assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 ἐντί (ν inserted instead of σ) Id. 1. 17, εἰμέν E. 873, Hdt. i. 97; Inf. ἦμεν (for which some give the form ἦμις, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in -ω: ἔασιν B. 125, ἔω A. 119, Hdt. iv. 98, ἔησι B. 366, ἔωσι I. 140, Hdt. i. 155, ἔωσι I. 284, ἔω 142, Hdt. vii. 6, ἑών B. 27, Hdt. i. 86, ἑοῦσα Γ. 159, ἑοῖσα Pind. P. 4. 471, Theoc. 2. 64, εῖσα 76, (ἔντα, § 58) ἔασα or ἑασσα Tim. Locr. 96 a, ἔον A. 762, εῖντα Theoc. 2. 3. (c) Various protracted forms: ἔην (1 P.) Δ. 762, (3 P.) B. 642, Hdt. vii. 143, ἔης Theoc. 19. 8, ἔηθα X. 435, ἔην A. 808, εῖω Ψ. 47; Impf. iter. (§ 249. b), ἔσκον (1 P.) H. 153, (3 P.) Hdt. 1. 196, ἔσκε Ib., E. 536, Æsch. Pers. 656. (d) Middle forms: ἔσο, commonly ἔσο α. 302, Sapph. 1. 28, εἶατο υ. 106 (for ἦντο, cf. S. 1 ἦμιν - others read εἶατο, Ep. for ἦντο from ἦμαι). (e) Old short and unaugmented forms: εἰμέν Call. Fr. 294, ἔσαν A. 267, Pind. P. 4. 371, ἔσαν Id. O. 9. 79. (f) For εἶς Π. 515, Hdt. vii. 9, see § 230. α; for P. 3 ἐντί Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. α; for ἦα, ἦα, ἦας, ἦε(ν), ἦατε, ἦασαν, § 251. 5; for ἦσι T. 202, and ἦσι, § 181. β; for εἶηθα Theog. 715, ἔηθα, § 182; for εἶμις, ὦμις Theoc. 15. 9, ἦμις 14. 29, § 247. b; for Impf. S. 3 (ἦστ) ἦς Theoc. 2. 90, § 230. γ; for Inf. ἔμεν Δ. 299, ἔμεναι Γ. 40, ἔμμεν Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, ἔμμεναι A. 117, Sapph. 2. 2, ἦμεν Theoc. 2. 41, εἶμεν (for which some write εἶμις, cf. α above) Th. v. 79, Tim. Locr. 93 a, εἶμεναι or ἦμεναι Ar. Ach. 775, § 250. b; for ἔσσομαι Δ. 267, ἔσσεται Δ. 164, Æsch. Pers. 121 (ἔσεται A. 211), § 71; for ἔσαι A. 563, ἔσαι Σ. 95, § 243; for ἔσῃ Theoc. 10. 5, ἔσεται Eur. Iph. A. 782, ἔσεται B. 393, Theoc. 7. 67, ἔσονται Th. v. 77, § 245. 2.

7. *Dialectic Forms of εἶμι, to go* (§ 56). (a) The protraction of ι to ει (§ 224) likewise appears in P. 3 εἶσι (or ἴσι, or perhaps εἶσι from εἰμί, to be)

Hes. Sc. 113, Theog. 116, εἶω only Sophr. 2 (23), εἶη (by some ascribed to εἰμί, to be) §. 496, Ω. 139, εἶσομαι Ξ. 8, εἶσατο Δ. 138, εἶσατο O. 415, εἰσαάσθην 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root ἰ-, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (ἦν, cf. 251. 5) ἦια (from which may be formed by contr. the Att. ἦα, § 231. b) δ. 427, Hdt. i. 42, ἦις A. 47, Hdt. i. 65, ἦς M. 371, ἦς B. 372, ἦομεν κ. 251, ἦσαν A. 494, ἦσαν K. 197, Hdt. i. 62, ἦον ψ. 370, ἦτην A. 347. (c) The Opt. ἰείη (only T. 209) is formed, as if from the root ἰε- (cf. § 231. d). (d) The Inf. ἰῆναι Ath. 580 c, is the regular nude form. (e) For εἶς see § 230. α; for εἶσθα K. 450, ἦσθα K. 67, § 182; for ἦσι I. 701, § 181. β; for ἦομεν B. 440, § 246. 3; for ἦμεν A. 170, Pind. O. 6. 108, ἦμεναι Γ. 32, ἦμεναι 365, § 250. b.

F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in -ώς pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in -ότος or -ώτος, according to the metre. If the preceding vowel remains short, the form in -ώτος is commonly required by the metre. Thus, βεβαρηότος γ. 139, κεκμηότας Α. 801, κεκμηώτα κ. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse, as, λεῖλακνῖα μ. 85 (λεληκώς X. 141), μεμᾶκνῖαι Δ. 435 (μεμηκώς K. 362), ἀρᾶρνῖας Γ. 331, τεθᾶλνῖαν I. 208.

CHAPTER X.

ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α. The 2d Aor. *act.* and *mid.* is simply the *Impf.* of an old root

(§ 178. 2); thus *ἐλπιον* and *ἐλπιόμην* (§ 37) are formed from the old root *λπτ-*, in precisely the same way as *ἐλπειον* and *ἐλπειόμην* from the new root *λπει-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which *want* the 2d Aor. *act.* and *mid.* They affix *-ην* and *-ησομαι* (§ 180) to the simplest form of the root.

γ. These tenses (except the *nude* 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τρέφω*, § 263, *φθείρω*, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234 – 238.

IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form* of the root; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are *DEFECTIVE*, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 *ἔβραχεν*, *rang*, Δ. 420, *δῖατο* (r. *δσα-*), *appeared*, ζ. 242, 1 A. *ἐκάπυσσεν*, *breathed*, X. 467, *λίγξει*, *twanged*, Δ. 125, Pf. Pt. *κεκαφνότα*, *gasping*, E. 698.

3. On the other hand, many verbs are *REDUNDANT*, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(α.) *Belong to different periods, dialects, or styles of composition*; thus, *κτείνω*, and later *κτίνυνμι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἰτάχθην*, and later *ἰτάγην*· *καίω* (§ 267. 3), A. P. *ἰκαύθην*, and Ion. *ἰκάην*· *πυνθάνομαι* and poet. *πεύθομαι* (§ 290); *πείθω* (§ 39), A. *ἱππισα*, and poet. *ἱπιθον*.

Or, (β.) *Differ in their use*; thus, 1 Pf. *πίπεικα*, transitive, *I have persuaded*, 2 Pf. *πίπειθα*, intransitive, *I trust* (§ 39); 1 A. *ἔστησα*, trans. *I placed*, 2 A. *ἔστην*, intrans. *I stood* (§ 48). The *second tenses* are more inclined than the *first* to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) *Are supplementary to each other*. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), α becoming ε, and ε and ο becoming ι.

a. Change of α to ε.

NOTE. If the α is preceded or followed by a *liquid*, it is sometimes retained in the *Perfect*, particularly the *Perfect passive*.

δέρκομαι (r. *δαρκ-*, *δερκ-*), and 2 Pf. *δίδωκα*, to see, poet., Γ. 342, Soph. Œd. T. 389, 2 A. *ἴδρακον* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδέρχθην*, Æsch. Pr. 53, 2 A. P. *ἰδράκην*, Pind. N. 7. 4.

δαίρω (r. *δαρκ-*), to flay, F. *δαῖω*, A. *ἴδειρα*, Pf. P. *δαίδαρμαι*, 2 A. P. *ἰδάρην*, iii. 5. 9. Poet. and Ion. *δαίρω*, Ar. Nub. 442, *δαίρω*, Hdt. ii. 39.

δρέπω, to pluck, poet. *δρέπτω* (§ 272), Mosch. 2. 69, F. *δρέψω*, A. *ἴδρεψα*. 2 A. *ἴδραπον*, Pind. P. 4. 231.

πλίκω, to wreath, F. *πλέζω*, A. *ἔπλεξα*, Pf. P. *πίπλεγμαι*, 1 A. P. *ἰπλίχθην*, 2 A. P. *ἰπλάκην*, A. M. *ἰπλεζάμην*. In Hipp., Pf. *ἰμ-πίπλεχα*, *δια-πίπλοχα*.

στρέφω, to twist, F. *στρέψω*, A. *ἔστρεψα*, Pf. P. *ἔστραμμαι*, 1. A. P. *ἰστρέφθην*, 2 A. P. *ἰστράφην*. Pf. *ἀν-ἰστρόφα*, Ath. 104 c. 1 A. P. Ion. and Dor. *ἰστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάομαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφῆσθαι* Theoc. 837; *στρεφίω*, Ar. Pax, 175.

τρέπω (Ion. *τράπω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἔτρεψα*, Pf. *τίτροφα* (§ 236. a) and *τίτραφα*, Pf. P. *τίτραμμαι*, 1 A. P. *ιτρέφθην*, 2 A. P. *ιτρέπην*, 1 A. M. commonly trans. *ιτρεψάμην*, 2 A. M. intrans. *ιτραπτόμην*. 2 A. Ep. *ἵτραπον*, E. 187, F. Pf. *τιτραψομαι* Hesych.

b. Change of *ε* and *ο* to *ι*.

The change of *ε* and *ο* to *ι* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants; as, *τίκτω* (§ 272. β), *κίρνημι* (§ 278. δ), *ἀμείλισκω* (§ 280).

§ 260. 2. Some roots are CONTRACTED; as,

ᾄδω, to sing, F. *ᾄσομαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ἀείδω*, A. 1, *ἀείσομαι*, χ. 352 (*ἀείσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ἀείσο*, see § 185. ε.

ᾄσσω or *ᾄττω* (§ 70. 1), to rush, F. *ᾄζω*, A. *ᾄξα* · contr. from *ἀίσσω*, Θ. 88, &c. A. P. *ᾄχθην*, Γ. 368.

λούω, to wash, F. *λούσω*, A. *ἴλουσα*, Pf. P. *λélouμαι*, A. P. *ιλούθην* · contr. from Ep. *λοίω*, δ. 252, F. *λέσω*, &c. From the old r. *λο-*, we have the Ep. Impf. or 2 A. *λόε* κ. 361, *λόον* Hom. Ap. 120, Mid. *Inf. λóεσθαι* or *λοίσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *ιλόδομεν* or *ιλούμεν*) *ιλοῦμεν* Ar. Pl. 657, *λοῦμαι*, *λοῦται* Cyr. i. 3. 11, *λοῦσθαι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the theme, chiefly in cases of reduplication; as, (r. *γίγεν-*, *γίγν-*) *γίγνομαι*, *πίπτω*, *μῖμνω* (§ 286): others in the 2d Aor. (§ 255. δ); as, (r. *έγερ-*, *έγρ-*) *ἠγρόμην* (§ 268), *ἦλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *ἔειτμον* (§ 194. 3), *found*: others in other tenses; as,

καλέω, to call, F. *καλίσω*, *καλώ* (§ 200. 2), A. *ικάλιστα*, Pf. (r. *καλε-*, *κλε-*) *κέκληκα*, Pf. P. *κέκλημαι*, F. Pf. *κεκλήσομαι*, Ar. Av. 184, A. P. *ἐκλήθην* (*ἐκαλίσθην*, Hipp.). Poet., *κεκλήσκω* Æsch. Sup. 217, *προ-καλίζομαι*, Γ. 19.

μέλω, to concern (§ 222. 2); Ep. Pf. P. *μίμελεται*, -εσθε, T. 343, Plup. *μίμελετο* Φ. 516. See § 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλε-*, *κλαε-*, *κλη-*) *κέκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a liquid. This occurs, (a) in the theme; as, *βλώσκω*, *θνήσκω*, *θρώσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *ἔκυλην* (§ 227. β), *ἔιλην* (§ 301. 2), *ἔδρακον* (§ 259. α), *ἔπραθον* (§ 288): (c) in other tenses; as, *βέβληκα*, *ἐβλήθην*, *κέκυμηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

τρέφω (r. *τραφ-*, *τρεφ-* § 259, *τραφ-*, *τρεφ-*), to nourish (Old *τρέφω*, Pind. P. 4. 205), F. *τρέψω*, A. *ἔθρεψα*, Pf. *τέτροφα*, Pf. P. *τίθραμμαι*, 1 A. P. *ἔθρεθην*, commonly 2 A. P. *ἔτράφην*. Ep. 2 Aor. intrans. or pass. *ἔτραφον*, E. 555, Pf. *συν-έτροφε* Hipp.

NOTE. See, also, *ἔχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θύω* (§ 219),

τρέχω (§ 301), τύφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, *τυχ-* and *τυκ-* (§§ 270. 9, 285, 290), *χαδ-* and *καδ-* (§ 275. ζ), *ψύχω*, to cool, F. ψύξω, &c., 2 A. P. ψύγην, Ar. Nub. 151, and ψύχην, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED or ADDED for the sake of euphony or the metre; as, *λείβω*, to pour out, Ep. εἶδω, II. 11; *δουπέω*, to sound, A. εἰδούπησα, i. 8. 18, Δ. 504, and εἰγδούπησα, Δ. 45; *λείχω*, to lick, Pf. P. λειλιχμῶς Hes. Th. 826. So, in reduplicated forms, *πῖμπλημι*, *πῖμπρημι* (§ 284), and in the Att. Redupl., *ἐγρήγορα* (§ 268), ἡμύω, to bow down, ἐμνήμυκε X. 491 (for ἐμήμυκε, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With *χολόομαι*, -ώσομαι, to be angry, we have also the Ep. (χοόομαι, § 29. α) χῳόομαι, χῳόομαι, A. 80 (see Γ. 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

ἀλεύω (r. ἀλεF-, ἀλε-, ἀλευ-), to avert, poet. Æsch. Prom. 568, F. ἀλύσω Soph. Fr. 825, A. ἡλευσα, Æsch. Sept. 87; Mid. ἀλίομαι and ἀλεύομαι, to avoid, Σ. 586, ω. 29, A. ἡλεάμην and ἡλευάμην (§ 201. 2). Deriv., ἀλείνω, A. 794, ἀλύσκω (§ 273. α).

ἀνα-πνέω, Ep. ἀμ-πνύω (§ 48. 2; r. πνεF-, πνε-, πνευ-, πνυ-, πνυν- § 277), to recover breath, X. 222, A. P. ἀμπνύσθην, E. 697, nnde 2 A. M. ἀμπνύσο A. 359. From the root πνυ- are formed the extended πινύσκω and πινύσσω, to make wise, Æsch. Pers. 830, Ξ. 249, and the Pf. P. πίπνυμαι, to be wise, Ω. 377, referred by some to πνέω, by others to πινύσκω.

ρίω (r. ρεF-, ρυ-), to flow, F. ρεύσομαι (§ 220), A. ῥήρυσσα, and better Att. F. M. (or 2 F. P.) ῥυήσομαι, 2 A. P. (or 2 A. Act. r. ρυε-) ῥήρυν, Pf. ῥήρυνκα. Ion. Pres. Pt. ρεύουμην Hdt. vii. 140. Late F. ρεύσω.

σύομαι and *σάομαι* (r. σεF-, συ-, συ-, σε-, whence σο- § 28), to rush, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. σινάμην (§ 201. 2) H. 208, Pf., as Pres., ἔσσυμαι, Z. 361, A. P. ἐσῦθην or ἐσσῦθην, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. ἐσῦμην or ἐσσῦμην, Eur. Hel. 1162, Ξ. 519. Ep. A. Act. ἔσσεια E. 208. Lacon. 2 A. P. ἀπ-εσσούα H. Gr. i. 1. 23, for ἀπεισσύν. Observe the augm. and redupl.

χέω (r. χεF-, χυ-), to pour, F. χέω (§ 200. 2), A. ἔχαια (§ 201. 2), rare and doubtful ἔχῡσα, Pf. P. κέχῡμαι, A. P. ἐχῡθην. Ep. F. χεύσω, χεύω β. 222, A. ἔχευσα, ἔχευα, Δ. 269, 2 A. M. ἐχῡμην, Δ. 526, Æsch. Cho. 401. Late Pf. κέχῡκα, Anth. Late form, χύνω.

NOTE. See, also, *σίω*, *νέω*, *πλέω* (§ 220), *δαίω*, *καίω*, *κλαίω* (§ 267. 3). An Ep. and Ion. form of *πλέω* is *πλώω*, -ώσω, &c., ε. 240, Hdt. vi. 97, 2 A. ἔπλων, γ. 15; extended, *πλωίζω*, Th. i. 13.

B. EMPHATIC CHANGES.

§ 265. Most impure roots and many pure roots are PROTRACTED in the *Present* and *Imper-*

fect, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. I. By LENGTHENING A SHORT VOWEL, as follows.

In *mute verbs*, *α* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *ι* and *υ* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

1. Change of *α* to *η*.

σῆπω (r. *σαπ*-, *σηπ*-), to rot, trans., F. *σῆψω*, 2 Pf. intrans. (§ 257. β) *σίσηπα*, iv. 5. 12, 2 A. P. *ισάπην*.

τήκω, to melt (Dor. *τάκω* Theoc. 2. 28), F. *τήζω*, A. *ἔτηξα*, 2 Pf. intrans. *τίτηκα*, iv. 5. 15, 1 A. P. *ιτήχην*, commonly 2 A. P. *ιτάκην*. Pf. P. *τίτηγμαι* Anth.

§ 267. 2. Change of *α* to *αι*.

δαίνομαι (r. *δα*-, *δαι*-), to divide, chiefly poet. ο. 140, F. *δᾶσσομαι*, A. *ιδᾶσάμην*, Ec. 7. 24, *διδασμαι*, A. 125, *διδαιμαι*, α. 23. Kindred, *δαίζω*, -ίζω, to rend, Æsch. Ag. 207, *δατίομαι*, to divide, Σ. 264, Hdt. i. 216, A. *δατίασθαι* (§ 201. 2).

καθαίρω (r. *καθαρ*-), to purify, F. *καθαρῶ*, A. *ικάθηρα* (sometimes written *ικάθῃρα*, cf. § 56. α), Pf. P. *κεκάθαρμαι*, A. P. *ικαθάρεην*.

καίνω, to kill, chiefly poet., F. *κανῶ*, 2 A. *ἔκανον*.

ναίω (r. *να*-), to dwell, poet., Soph. Tr. 40, F. *νάσσομαι* (§ 71) Ap. Rh. 2. 747, A. *ἑνασσα*, built, δ. 174, Pf. P. *νένασμαι*, Herod. Att., A. P. *ινάσθην* Eur. Med. 166. Ep. deriv. *ναιστάω*, Δ. 45.

ὑφαίνω, to weave, F. *ὑφανῶ*, A. *ὑφίνα*, Pf. P. *ὑφασμαι* (§ 217. β), A. P. *ὑφάνθην*. From the pure root *ὑφα*-, Ep. *ὑφώσω* (§ 242. h) η. 105.

φαίνω (§ 42), to show, F. *φανῶ*, &c. The Pf. *πέφαγκα* is late, first occurring in Dinarch., who employs it in composition with *ἀπό*. Kindred poet. verbs, *φαίνω*, to shine, μ. 383; from r. *φα*-, Impf. *φάε* ζ. 502, F. *πεφῆσεται* P. 155; from r. *φαιθ*-, Pt. *φαιθων* Δ. 735, Soph. El. 824.

χαίρω (r. *χαρ*-, *χαιρ*-), to rejoice, F. *χαιρήσω* (§ 222. 2), Pf. *κεχάρηκα*, Pf. P. *κεχάρημαι* and *κέχαρμαι*, 2 A. P. *ιχάρην*. Ep., redupl. F. *κεχαρήσω*, *κεχαρήσομαι* (§ 239. b), 2 A. M. *κεχαρόμην* (§ 194. 3), 1 A. M. *ιχηρεάμην*, Ξ. 270, 2 Pf. Pt. *κεχαρηώς* (§ 253. 1), H. 312. Late, 1 Aor. *ιχαιρήσα*, 2 F. P. *χαρήσομαι*.

3. Various Changes of *α*.

δαίω (r. *δαF*-, *δα*-, *δαι*-), to burn, poet. Æsch. Ag. 496, 2 Pf., as Pres. intrans., *δέδῃα*, Υ. 18, 2 A. M. *ιδαόμην*, Υ. 316, Pf. P. *δέδανυμαι*, Call. Ep. 52.

καίω and *κᾶω* (r. *κᾶF*-, *καυ*-, *κε*- § 259, *και*-, *κᾶ*-), to burn, F. *καύσω* and *καύσομαι*, A. *ἑκανυσα* and poet. *ἑκια* (§ 201. 2), Æsch. Ag. 849 (Ep. *ἑκηα* A. 40, *ἑκεια*, φ. 176), Pf. *κίκαυκα*, Pf. P. *κίκαυμαι*, A. P. *ἐκαύθην*. Ion. 2 A. P. *ικᾶν*, Hdt. ii. 180.

κλαίω and κλάω, to weep, F. κλαύσομαι or κλαυσοῦμαι (§ 200. 3), and κλαιήσω or κλαῖήσω (§ 222), A. ἐκλαυσά, Pf. P. κέκλαυμαι, 3 F. κέκλαυσομαι, Ar. Nub. 1436. F. κλαύσω, Theoc. 23. 34. Late, A. P. ἐκλαύσθην, Pf. P. κέκλαυσμαι, Anth.

NOTE. Κᾶω and κλάω are Att. forms, and are not contracted (§ 216. β). For καύσω, κλαύσομαι, δίδαυμαι, from κάFσω, κλάFσομαι, δίδαFμαι, &c., see § 220.

τρώγω (r. τραγ-, τραγ- § 28. 1), to eat, F. τρώξομαι, 2 A. ἔτραγον, Pf. P. ἐτίτρωγαί. Ion. 1 A. ἔτρωξα Hom. Batr. 126.

§ 268. 4. Change of *s* to *ei*.

ἀγείρω (r. ἀγερ-, ἀγειρ-), to collect, F. ἀγερῶ, A. ἡγεира, A. P. ἡγέρθην. Ep., Pf. P. ἀγήγεμαι, Δ. 211, 2 A. M. ἡγερόμην, B. 94, Pt. sync. ἀγρόμενος, H. 134. Ep. forms, ἡγερέθομαι, Γ. 231, ἡγερέομαι, K. 127; later Ep. ἀγέρομαι Ap. Rh. 3. 895.

αἰέρω (r. αἰερ-, αἰειρ-), to raise, poet. and Ion., F. αἰεῶ, contr. 'αῖρῶ, Æsch. Pers. 795, A. ἡεира, Pf. P. ἡεираί (for αἰωρο, see § 236. d), A. P. ἡέρθην. commonly αἰρω (r. 'αῖρ-, sync. from αἰερ- § 261, αἰερ- § 267), F. 'αῖρῶ, A. ἡεира, Subj. 'αῖρω (§ 56. α), Pf. ἡεика, Pf. P. ἡεираί, A. P. ἡέρθην, 1 A. M. ἡεράμην, 'αῖρωμαι, 'αῖραίμην, Eur. Or. 3, 2 A. M. poet. ἡερόμην, 'αῖρωμαι, 'αῖραίμην Soph. El. 34. Æol. αἰέρω, Sapph. 44(73). Poet. deriv., ἡερέθομαι, Γ. 108, αἰεράζω, Ap. Rh. 1. 738, αἰερύμαι Soph. Ant. 903, αἰνῶμαι (§ 293. 3), ζ. 144.

ιγείρω (r. ιγερ-, ιγερ- § 261, ιγειρ-), to rouse, F. ιγερῶ, 2 Pf., as Pres. intrans., (the sync. root prefixed by a peculiar Att. redupl., § 263. 6) ιγρήγορα, Pf. P. ιγρήγεμαι, A. P. ἡγέρθην, 2 A. M. ἡγερόμην. For ιγρήγορθε, ιγρηγόρεσθαι, see § 238. β. 2 Pf. Pl. 3 ιγρηγόρεσθαι (as from r. ιγερερ-) K. 419. Hipp. has ιξ-ήγεροτο and ιγείρατο. Deriv., Ep. ιγρηγορέω, υ. 6, ιγρήσω υ. 33; late γρηγορέω.

εἰλω (r. ἀλ-, ἐλ- § 259), to roll up, press hard, Ep. E. 203, A. ἔλσα (§ 56. β) A. 409, Pf. P. ἔλμαι, Ω. 662, 2 A. P. ἐάλην, N. 408. Att. forms, εἰλλω or εἰλλα, Ar. Nub. 761, Th. ii. 76, and ἔλλω Soph. Ant. 340. Deriv. εἰλίω or εἰλίω, -ήσω, εἰλίω, -ύσω (Ep., A. P. ἐλύσθην, Ψ. 393; Deriv. εἰλύφάω, Δ. 156, εἰλύφάζω, Υ. 492), ἐλίσσω, -ίξω (poet. and Ion. ἐλίσσω or ἐλίσσω, Æsch. Pr. 1085, Hdt. ii. 38), ἐλελίξω, -ίξω, Ep. A. 530.

Θείνω, to smite, poet., F. Θειῶ, 2 A. ἔθινον, Ar. Av. 54, 1 A. ἔθινα, Υ. 481.

κείρω (r. καρ-, κερ- § 259), to shear, F. κερῶ, A. ἔκειρα, Pf. P. κέκαρμαι. F. κέρσω, Mosch. 2. 32, A. ἔκειρα, κ. 456, κερσάμην, Æsch. Pers. 952 (§ 56. β), 1 A. P. ἐκέρθην, Pind. P. 4. 146, 2 A. P. ἐκάρην, Anth.

μείρομαι (r. μαρ-), to obtain, chiefly poet., I. 616, 2 Pf. ἔμμορα, A. 278, Pf. P. εἴμαρται (§ 191. 1), it has been fated, Pl. Rep. 566 a, Pt. εἰμαρμένος, later Ep. μείρόρεται Ap. Rh. 1. 646, Dor. μείρόρεται Tim. Locr. 95 a.

ὀφείλω, to owe, ought (Ep. ὀφείλλω S. 462), F. ὀφειλήσω (§ 222. 2), 1 A. ὀφείλῃσα, 2. A., used only in the expression of a wish, ὀφείλον, Pf. ὀφείλῃκα. Kindred verbs, ὀφείλλω, to assist, poet. (for ὀφείλλειτε, see § 245. 5), ὀφλισκάνω, to incur (§ 289), ὀφειλίω, to assist.

πείρω (r. παρ-), to pierce, F. περῶ, Pf. P. πίπαρμαι. A. ἔπειρα, A. 465, 2 A. P. ἐπάρεην, Hdt. 4. 94, Ath. 349 c.

σπείρω, to sow, F. σπειῶ, A. ἔσπειρα, Pf. P. ἔσπαρμαι, 2 A. P. ἐσπάρην.

τείνω (r. ταν-), to stretch, F. τινῶ, A. ἔτεινα, Pf. τίτᾱκα (§ 217. α), Pf. P. τίτᾱμαι, A. P. ἐτᾱθην. Kindred Ep. forms, τιταίνω, B. 390, A. Pt. τιτήνας

N. 534; *τανύω* P. 390, F. *τανύσω*, &c.; *Imp.* τῇ (contr. from *τάε*, r. *τα*-; *Ξ.* 219; 2 *Aor. Pt.* *τεταγών* (§ 194. 3; r. *ταγ*-) A. 591.

φθείρω, to destroy, F. *φθερῶ*, A. *ἔφθειρα*, 1 Pf. *ἔφθαρκα*, 2 Pf. *ἔφθορα*, Pf. P. *ἔφθαρμαι*, 2 A. P. *ἔφθαρην*. F. *φθέρσω*, N. 625, F. M. *φθαρέομαι* Hdt. viii. 108, *φθερέομαι* ix. 42, 2 A. M. *ἔφθαρέατο* (§ 248. f) Id. viii. 90.

§ 269. 5. Change of *γ* to *ι*.

κλίνω, to bend, F. *κλινῶ*, A. *ἔκλινα* (§ 56), Pf. P. *κέκλιμαι* (§ 217. α). 1 A. P. *ἐκλίθην* and *ἐκλίνθην*, 2 A. P. *ἐκλίην*.

τρίβω, to rub, to wear, F. *τρίψω*, A. *ἔτριψα*, Pf. *τέτριφα*, Pf. P. *τέτριμμαι*, 1 A. P. *ἔτριφθην*, commonly 2 A. P. *ἔτριβην*.

6. Change of *γ* into *ει*.

ἀλείφω (r. *ἀλιφ*-, *ἀλειφ*-), to anoint, F. *ἀλείψω*, A. *ἡλειψα*, Pf. *ἄλλήϊφα* (§ 191. 2) and *ἡλειφα*, Pf. P. *ἄλλημιμαι* and *ἡλειμμαι*, 1 A. P. *ἡλείφθην*, 2 A. P. *ἡλίφην*.

ἔρεικω, to break, F. *ἐρείξω*, 1 A. *ἤρειξα*, Ar. Vesp. 649, and *ἤριξα*, Hipp., 2 A. *ἤρικον*, P. 295, Pf. P. *ἐρήριγμαι*, Hipp. Collat., Ep. *ἐρέχθω*, ε. 83.

ἐρέπτω, to cast down, F. *ἐρέψω*, A. *ἤρειψα*, A. P. *ἤρείφθην*. 2 A., comm. intrans., *ἤριπον*, E. 47, Plup. P. *ἐρέριπτο* *Ξ.* 15, late Pf. P. *ἐρήρειμμαι*.

See, also, *λείπω* (§ 37) and *πείθω* (§ 39).

7. Change of *ο* into *ου*.

ἀκούω (r. *ἀκο*-, *ἀκου*-), to hear, F. *ἀκούσομαι*, A. *ἤκουσα*, 2 Pf. *ἀκήκοα*, 2 Plup. *ἤκηκόειν* (§ 191. 2), A. P. *ἤκούσθην*. Late, F. *ἀκούσω*, Pf. P. *ἤκουσμαι*. Ep. *ἀκουάζω*, Hom. Merc. 423.

§ 270. 8. Change of *υ* into *υ*.

ἀλγύνω, to afflict, F. *ἀλγύνῶ*, A. *ἤλγυνα*, A. P. *ἤλγύνθην*.

ὀδύρομαι and *δύρομαι*, to lament, F. *ὀδύροῦμαι*, A. *ὠδυράμην*.

πλύνω, to wash, F. *πλύνῶ*, A. *ἔπλυνα*, Pf. P. *πέπλυμαι* (§ 217. α), A. P. *ἔπλυσθην*.

σύφω (r. *Σϋφ*-, *τυφ*- § 263), to fumigate, to burn, F. *Σύψω*, Pf. P. *τέθυμμαι*, 2 A. P. *ἔτϋφην*.

9. Change of *υ* into *ευ*.

κεύθω (r. *κυθ*-, *κευθ*-), to hide, poet. Æsch. Pr. 571, F. *κεύσω*, 1 A. *ἔκευσα*, o. 263, 2 A. *ἔκυθον*, γ. 16 (*κέκυθον*, § 194. 3), 2 Pf. *κέκευθα*, Soph. El. 1120. Ep. *κευθάνω*, Γ. 453.

τεύχω, to prepare, poet., F. *τεύξω*, A. *ἔτευξα*, Pf. P. *τέτυγμαι*, A. P. *ἐτύχθην*. Pf. *Pt.* intrans. *τετευχώς* μ. 423, Pf. P. *τετεύχασται* (§ 248. f) β. 63, Plup. *ἔτιτεύχαστο* A. 808, Pf. P. *Ἰnf.* *τετευχῆσθαι* χ. 104, F. Pf. *τετεύξομαι*, M. 345, A. P. *ἐτεύχθην*, Hipp. Kindred verbs, *τυγχάνω* (§ 290), *τιτύσκομαι* (§ 285).

φεύγω, and sometimes *φυγγάνω* (§ 290), to flee, F. *φεύξομαι* and *φευξοῦμαι* (§ 200. 3), 1 A. *ἔφευξα*, commonly 2 A. *ἔφυγον*, 2 Pf. *πέφευγα*. Ep. Pf. *Pt.* *πεφυζότες* (cf. 274. δ) Φ. 6, *πεφυγμένος* α. 18.

10. Change of ε, in the diphthong ει, to η.

κλείω and κλήω, to shut, F. κλείσω and κλήσω, A. ἔκλεισα and ἔκλησα, Pf. P. κίκλεισμαι, κέκλειμαι, and κέκλημαι, F. Pf. κεκλείσομαι, Ar. Lys. 1072, A. P. ἐκλείσθην. Ion. κληῖω, -ίσω, Hdt. iii. 117; Dor. F. κλαζῶ or κλαζῶ Theoc. 6. 32, A. ἔκλαξα, &c., as from κλάζω or κλάζω (§ 245. 1).

§ 271. II. By the ADDITION OF CONSONANTS, usually either τ, σ, ν, σκ, or ζ.

Of these consonants, τ is chiefly added to *labial* roots; σ, to *palatal* and *lingual* roots; ν (without further addition, § 289. 2), to *liquid* and *pure* roots; σκ, ζ, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

§ 272. 1. ADDITION OF τ (see § 52).

α. To Labial Roots.

ἄπτω (τ. ἄφ-, ἄπτ-), to fasten to, to set on fire, F. ἄψω, A. ἤψα, Pf. P. ἤμμαι, A. P. ἤφθην (ἄφθην, Hdt. i. 19, ἐἴφθην, v. 543). Kindred, ἀφάω, to handle, Ion. ἀφάσσω, A. ἤφασα, Hdt. iii. 69, ἀπαρίσκω (§ 296).

βάπτω (τ. βαφ-, βαπτ-), to dip, F. βάψω, A. ἔβαψα, Pf. P. βέβαμμαι, 1 A. P. ἐβάφθην, commonly 2 A. P. ἐβάφην.

βλάπτω (τ. βλαε-,), to hurt, F. βλάβω, A. ἔβλαψα, Pf. βέβλαφα, Pf. P. βέβλαμμαι, 1 A. P. ἐβλάφθην, 2 A. P. ἐβλάφην. F. Pf. βεβλάψομαι, Hipp. Ep. βλάεσθαι, T. 82.

δρύπτω (τ. δρυφ-,), to tear the flesh, poet. Eur. El. 150, F. δρύψω, 1 A. ἔδρυψα, Π. 324, 2 A. Opt. ἀποδρύφω Ψ. 187, A. P. ἔδρύφθην, ε. 435.

θάπτω (τ. θαφ-,), to bury, F. θάψω, A. ἔθαψα, Pf. P. τέθαμμαι, 3 F. τεθάψομαι, Soph. Aj. 577, 2 A. P. ἐτάφην (§ 263). 1 A. P. ἐθάφθην, Hdt. ii. 81. From the τ. θαφ- in another sense, come the Ep. and Ion. 2 Pf., as Pres., τέθηκα, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. ἔταφον, I. 193; and the late 1 Pf. trans. τέθαφα, Ath. 258 c.

θρύπτω (τ. θρυφ-,), to break in pieces, F. θρύψω, Pf. P. τίθρυμμαι. A. ἔθρυψα, Hipp., 1 A. P. ἐθρύφθην, Anth., 2 A. P. ἐτρύφην (§ 263), Γ. 363.

κάμπτω (τ. καμπ-,), to bend, F. κάμψω, A. ἔκαμψα, Pf. P. κέκαμμαι (§ 217. γ), A. P. ἐκάμφθην. Kindred, γνάμπτω.

κλέπτω (τ. κλαπ-, κλεπ- § 259), to steal, F. κλέψω, A. ἔκλεψα, Pf. κέκλοφα (§ 236. α), Pf. P. κέκλειμαι, 1 A. P. ἐκλέφθην, commonly 2 A. P. ἐκλάπην. Late 2 A. ἔκλαπον.

κόπτω (τ. κοπ-,), to cut, to strike, F. κόψω, A. ἔκοψα, Pf. κέκοφα, Pf. P. κέκομαι, 3 F. κέκοψομαι, Ar. Ran. 1223, 2 A. P. ἐκόπην. 2 Pf. P. κέκοπας N. 60.

κρύπτω (τ. κρυε-,), to hide, F. κρύψω, A. ἔκρυψα, Pf. P. κέκρυμμαι, 1 A. P. ἐκρύφθην, sometimes 2 A. P. ἐκρύεην. In Hipp., Pf. κέκρυφα, F. Pf. κέκρυφομαι. For κρύπτασκει, see § 249. d.

ῥάπτω (τ. ῥαφ-,), to stitch, F. ῥάψω, A. ἔρραψα, Pf. P. ἔρραμμαι, 2 A. P. ἐρράφην.

μάρπτω (τ. μαρπ-,), to seize, poet., F. μάρψω, O. 137, 1 A. ἔμαρψα, Ar. Eq.

197, Ep. 2 A. μέμαρπον, shortened μέμαπον (§§ 194. 3, 255. δ, 263. 6), and ἔμαπον, Hes. Sc. 231, 2 Pf. μέμαρπα, Id. Op. 202.

τύπτω (r. τυπ-, τυπτ-,), F. τυπτήσω (§ 222. 1), 2 A. ἔτυπον, Pf. P. τετύπηται and τέτυμμαι, 2 A. P. ἐτύπην. Ion. 1 A. ἔτυψα, Δ. 531, ἐτυψάμην, Hdt. ii. 40. For τετυπόντες, see § 194. 3.

β. To Other Roots.

ἀνῶω, ἀνῶτω (r. ἀνυ-, ἀνυτ-,), to accomplish, F. ἀνῶσω, A. ἥνῶσα, Pf. ἥνῶκα, Pf. P. ἥνυσμαι. A. P. ἥνυσθην, Hes. Sc. 311. The simpler form ἄνω likewise occurs in the Pres. and Impf. For ἥνῶτο, &c., see § 246. α.

τίκτω (r. τεκ-, τικτ- § 259), to beget, to bring forth, F. τέξω, commonly τέξομαι, 1 A. ἔτεξα, commonly 2 A. ἔτεκον, 2 Pf. τίτοκα, A. P. ἐτίχθην. Late Pf. P. τίτειγμαι. For τεκείσθαι, see § 200. γ.

§ 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (τιτ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently δ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

α. Prefixed.

ἀλύσκω (r. ἀλυκ-, ἀλυσκ-), to avoid, poet., F. ἀλύξω, A. ἥλυξα. Extended Ep. forms, ἀλυσκάζω Z. 443, ἀλυσκάωνε χ. 330.

ἑίσκω (r. εἶκ-, εἶκ- § 260, εἶσκ-), to liken, Ep. Γ. 197 (also ἴσκω δ. 279), Pf. P., as Pres., ἥϊγμαι, to be like, Eur. Alc. 1063, Plup. P. ἥϊγμην, δ. 796. The common trans. form is εἰκάζω, -άσω, &c., and the common intrans., the pret. ἔοικα (§ 238. β), for which are also used the simpler εἶκα (having in the 3d Pers. pl. the irregular form εἴξασι Ar. Av. 96; cf. ἴσασι, § 237. οἶδα), and Ion. οἶκα, Hdt. i. 155; Plup., as Impf., ἐώκειν (§ 189. 5), F. εἴξω, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) εἶκε Σ. 520.

ἑνέπω and ἐννέπω (r. ἐνεπ-, ἐνιπ- § 259, ἐνισπ-), to speak, tell, poet. A. 643, B. 761, Soph. Œd. T. 350, F. ἐνίψω, H. 447, and ἐνισπήσω (§ 222) ε. 98, 2 A. ἐνισπον, Eur. Sup. 435. Kindred, ἐνίπτω and ἐνίσσω (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. ἡνίπασπον and ἐνένιπον (§ 194. 3). Related to εἶπον (§ 301. 7).

λάσκω (r. λακ-), to sound, to utter, poet., F. λακήσομαι (§ 222), A. ἐλάκησα, commonly 2 A. ἔλακον, 2 Pf. ἐλάκα (§ 236. E.). 2 A. M. λελάκοντο (§ 194. 3). For λελάκνυα, see § 253. 2. Deriv. forms, Ep. ληκίω, θ. 379, Dor. λακίω, Theoc. 2. 24, Att. λακάζω, Æsch. Sup. 872.

β. Affixed.

ἀλίξω (r. ἀλεικ-, ἀλειξ-), to ward off, poet. in the Act., F. ἀλεξήσω, Z. 109, 1 A. ἡλίξησα, γ. 346, and ἡλιξα, Æsch. Sup. 1052, 2 A. ἄλαλκον (§§ 194. 3,

261), ἡλκαθον (§ 299) *Æsch. Fr. 417*; *Mid. to repel*, F. ἀλεξήσομαι, vii. 7. 3 A. ἡλεξάμην, i. 3. 6.

ἰδάξομαι, *to bite*, Ion. and Poet., F. ὀδαξήσομαι, Hipp., A. ὠδαξάμην, Anth., Pf. P. ὠδαγμαί. Act. ὀδάξω, *to smart from a bite*, Symp. 4. 27.

§ 274. γ. Uniting with a Palatal to form σσ (σσ).

ἀλλάσσω or ἀλλάττω (r. ἀλλαγ-), *to change*, F. ἀλλάξω, A. ἡλλαξα, Pf. ἡλλαχα, Pf. P. ἡλλαγμαί, 1 A. P. ἡλλάχθην, 2 A. P. ἡλλάγην.

πλήσσω (r. πληγ-), *to strike*, in composition with ἐκ or κατά, *to strike with terror*, F. πλῆξω, A. ἐπληξα, 2 Pf. πέπληγα, Pf. P. πέπληγμαί, 3 F. πεπλήξομαι, Ar. Eq. 272, 1 A. P. ἐπλήχθην, commonly 2 A. P. ἐπλήγην, but ἐξέπληγην, κατεπλήγην (-ήγην, Γ. 31, Σ. 225). For πέπληγον, &c., see § 194. 3. The form πλήγνυμαι (§ 293) occurs Th. iv. 125. In the simple sense *to strike*, the Att. writers associate the Act. of πατάσσω with the Pass. of πλήσσω (§ 301).

πτήσσω (r. πτακ-, πτηκ- § 266), *to crouch from fear*, F. πτήξω, 1 A. ἔπτηξα, poet. 2 A. ἔπτακον, *Æsch. Eum. 252*, Pf. ἔπτηχα. Ep., from r. πτα-, 2 A. D. 3 πτήτην H. 136, Pf. Pt. πεπτηώς (§ 253. 1), B. 312 (cf. § 238. α). Kindred, πτώσσω, Δ. 371, πτωσκάξω, Δ. 372.

ταράσσω (r. ταραχ-), *to disturb*, F. ταράξω, A. ἰτάραξα, Pf. P. τετάρωγμαί, A. P. ἰταράχθην. From ταράσσω is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), θράσσω (ταρασσ-, τραασσ-, θραῶσσ-), F. θράξω, A. ἑθραξα, A. P. ἑθράχθην. Ep. Pf., as Fr. intrans., τίτρηχα (§ 62), H. 346.

τάσσω (r. ταγ-), *to arrange*, F. τάξω, A. ἑταξα, Pf. πέταχα, Pf. P. τίταγμαί, F. Pf. τεταξόμαι, Th. v. 71, 1 A. P. ἐτάχθην, rare 2 A. P. ἐτάγην.

φρίσσω (r. φρικ-), *to shudder*, F. φρίξω, A. ἑφριξα, 2 Pf. πῑφρικά. For πῑφρίκοντας, see § 246. 2.

δ. Uniting with a Palatal to form ζ.

κράζω and 2 Pf. κῑεράγα (§ 238. β), *to cry*, F. Pf. κεικράξομαι (§ 239. c), 2 A. ἑκραγον. Kindred, κλάζω (§ 277. α), κρώζω, -ώζω, κλώζω.

οἰμῶζω (r. οἰμωγ-), *to bewail*, F. οἰμῶξομαι, A. ὤμωξα, Pf. P. οἰμωγμαί (§ 189. 4). A. P. Pt. οἰμωχθεῖς Theog. 1204, late F. οἰμῶξω, Anth.

ὀλοοῦζω (r. ὀλολυγ-), *to shout, to shriek*, F. ὀλοοῦξομαι, A. ὠλόλυξα.

στιναίξω, and poet. στινάχω, *to groan*, F. στινάξω, A. ἑστινάξα. Poet. forms, στοναχίω, Soph. El. 133, στοναχίζω or στιναχίζω, B. 781, A. ἑστονάχισα, Σ. 124.

σφάζω and σφάττω (r. σφαγ-), *to slay*, F. σφάξω, A. ἑσφαξα, 1 A. P. ἑσφάχθην, commonly 2 A. P. ἑσφάγην. Pf. P. ἑσφαγμαί, κ. 532. The shorter root φα- appears in the Ep. Pf. P. πῑφᾶμαι, E. 531, F. Pf. πεφήσομαι, N. 829. Hence (r. φα-, φιν- §§ 259, 277), the poet. 2 A. ἑπεφον (§ § 194. 3, 261).

ε. Uniting with γγ to form ζ.

πλάζω (r. πλαγγγ-), *to cause to wander*, poet. (= πλανᾶω), B. 132, A. ἑπλαγξα, ω. 307; *Mid. πλάζομαι, to wander*, Soph. Aj. 886, F. πλάγξομαι ο. 312, A. P. ἐπλάγχθην Eur. Hipp. 240.

σαλπίζω (r. σαλπινγγ-), *to sound a trumpet*, F. σαλπίζω, A. ἑσάλπιγξα. Late F. σαλπίσω, &c.

See, also, κλάζω (§ 277. α).

§ 275. ζ. Uniting with a Lingual to form ζ.

καθίζω (r. *ι-*, *ιδ-*. § 282, *ιζ-*, *ιζ-* § 259), to seat, to place, F. καθίσω, καθιῶ (§ 200. β), A. καθίσαι and καθίσα (§ 192. 3), Ar. Ran. 911. Mid. καθίζομαι, and rarely καθίζομαι, Pl. Ax. 371 c, to sit, F. καθιζήσομαι (§ 222), Pl. Phædr. 229 a, and καθιδοῦμαι (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. καθισάμην, Dem. 897. 3, and καθισάμην (§ 189. 3), Eur. Hipp. 31, 2 A. intrans. καθιζόμεν, i. 5. 9. Late, A. P. καθίσθην, Anth., F. M. καθιδήσομαι, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic: ἵζω, to seat, sit, B. 53, Æsch. Eum. 18 (extended ἵζάνω, Th. ii. 76), A. ἵσα, B. 549, Pt. ἵσας, κ. 361 (Ion. ὑπ-είσας Hdt. iii. 126); Mid. ἵζομαι, Γ. 162, and rarely ἵζομαι, Soph. Œd. T. 32, F. ἱφ-έσσεσθαι I. 455, later εἶσομαι Ap. Rh. 2. 807, 1 A. εἰσάμην, Theog. 12, ἱσάμην, Pind. P. 4. 363, ἱσσάμην, ξ. 295, 2 A. ἱζόμεν, Æsch. Eum. 3; Pf. P. ἦμαι, to sit (¶ 59), A. 134, Eur. Alc. 604, of which the comp. κάθημαι is also common in Att. prose. Deriv. ἱδρύω, -ύσω, &c., A. P. ἱδρύθην and ἱδρύνθην (§ 278. γ).

ὀνομάζω (r. *ονομαστ-*), to name, F. ὀνομάσω, A. ὀνόμασα, Pf. ὀνόμακα, Pf. P. ὀνόμασμαι, A. P. ὀνομάσθην. Ion. οὐνομάζω (§ 44. 4), Hdt. iv. 6, Æol. ὀνυμάζω (§ 44. 5), Pind. P. 2. 82, chiefly Ep. ὀνομαίνω, B. 488.

φράζω (r. *φραδ-*), to tell, F. φράσω, A. ἔφρασα, Pf. πῖφρακα, Pf. P. πῖφρασμαι, A. P. ἱφράσθην. Pf. P. Pt. προ-πιφραδμένος, Hes. Op. 653. For πῖφραδον, &c., see § 194. 3. Extended, 1 A. φράδασσε Pind. Nem. 3. 45.

χάζω (r. *χαδ-*, *καδ-* § 263. N.), to drive back, retire (ἀνα-χάζω iv. 1. 16), more frequently, but chiefly Ep., Mid. χάζομαι, to retire, F. χάσομαι, 1 A. ἱχασσάμην, Δ. 535. Ep. 2 A. Pt. κικαδών, 2 A. M. κικαδόντο (§ 194. 3), F. κικαδήσω (§ 239. δ).

η. Uniting with a Lingual to form σσ (τσ).

ἀνέβισσω, to be unused, Ep. K. 493, A. ἀήβεσα, Ap. Rh. 1. 1171.

ἀρμόζω, and Att. ἀρμόττω (r. *ἀρμοδ-*), F. ἀρμόσω, ἤρμοσμαι, Dor. A. P. ἀρμόχθην, Diog. Laert. viii. 85.

βλίσσω or βλίττω (r. *μλιτ-*, *μλιτ-* § 261, *βλιτ-* § 64. N.), to take honey from the hive, F. βλίσω, A. ἔβλισα.

κορύσσω (r. *κορυθ-*), to arm, poet., Pf. P. Pt. κικορυθμένος (§ 53), Γ. 18 Eur. Andr. 279. A. M. Pt. κορυσσάμενος (§ 71) T. 397, Dor. A. ἱκόρυζα (§ 245. 1), Theoc. 3. 5.

πάσσω, to sprinkle, F. πάσω, A. ἔπασα, A. P. ἐπάσθην.

πλάσσω, to fashion, F. πλάσω, A. ἔπλασα, Pf. P. πῖπλασμαι, A. P. ἐπλάσθην.

θ. Uniting with a Labial to form ζ or σσ.

νίζω (r. *νιφ-*), to wash, F. νίψω, A. ἔνιψα, Pf. P. νίνιμμαι, A. P. ἐνίφθην, Hipp. Late νίπτω, Plut., but ἀπο-νίπτεισθαι σ. 178.

πίσσω or πῖττω (r. *πιπ-*), to cook, F. πῖψω, A. ἔπιψα, Pf. P. πῖπιμμαι, A. P. ἐπίφθην. Late πῖπτω.

See, also, ἐνίσσω (§ 273. α), λάζομαι (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,

ἀρπάζω, to snatch, F. ἀρπάσω, A. ἤρπασα, Pf. ἤρπακα, Pf. P. ἤρπασμαι, A. P. ἤρπασθην. Non-Att. F. ἀρπάξω, X. 310, A. P. ἤρπαχθην, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. ἀρπα-, § 227) ἀρπάμενος, Anth.

ἵναρίζω, to slay, strip, poet., F. ἵναρίζω, A. 191, A. ἱνάριξα P. 187, and ἡνάρισα, Anacr., Pf. P. ἡνάρισμαι, Soph. Aj. 26, ἡναρίσθην, Æsch. Cho. 347. Primitive, ἱναίρω Θ. 296, 2 A. ἡναρον, Soph. Ant. 871, 1 A. M. ἱνηράμεν, E. 43.

ἔρδω (or ἔρδω) and ρίζω (r. ἐργ-, ρεγ- § 262, ἐρδ-), to do, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. ἔρξω ε. 360, and ρίξω, Eur. Alc. 262, A. ἔρξα, Æsch. Sept. 924, and ἔρριξα or ἔρεξα, I. 536, Soph. Œd. C. 539 (observe the augment), 2 Pf. ἔοργα, B. 272, 2 Plup. ἰώργειν (§ 189. 5), δ. 693, ἰόργεια, Hdt. i. 127, A. P. Pt. ρεχθείς, I. 250.

μερμηρίζω, to ponder, poet., F. μερμηρίζω π. 261, A. ἱμερμήριξα, A. 189, and ἱμερμήρισα, Ar. Vesp. 5.

παίζω, to play, F. παίζομαι, παιζοῦμαι (§ 200. 3), A. ἔπαισα, Pf. πέπαικα, Pf. P. πεπαισμαι. Later, παίζω, ἔπαιξα, πίπαιχα, πίπαιγμα, ἐπαίχθην.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, ἱλυγίχθης (for -ίσθης) Theoc. 1 98, τίθλαγμα (Θλάω) Id. 22. 45, ἀρμόχθην (§ 275. η).

§ 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

α. Prefixed to a Consonant.

ἄλλομαι (r. ἄλ-, ἀνλ-, ἄλλ-), to leap, F. ἀλοῦμαι, A. ἡλάμην, Subj. ἄλωμαι (§ 56. α), &c., 2 A. ἡλόμην, Subj. ἄλωμαι, &c. Ep. nude 2 A. S. 2 ἄλσο π. 754, 3 ἄλτο 755, Pt. ἄλμενος A. 421 (§§ 13. 4, 185. δ).

βάλλω (r. βαλ-, βλα- § 262, βολι- §§ 28, 288), F. βαλῶ, &c., see § 223. Ep, F. βλήσομαι, Υ. 335, 2 A. ἔβλην (§ 227. β), φ. 15, ἐβλήμην, Ξ. 39, commonly pass. A. 675, Opt. S. 2 βλῆσο or (r. βλι- § 259, cf. χρεῖνη, πλείμην, § 284) βλιῖο N. 288, Inf. βλῆσθαι Δ. 115, &c.; Pf. P. βεβλήημαι, I. 9.

κλάζω (r. κλαγ-, κλαγγ-, κλαζ- § 274. ε), to clang, to scream, F. κλάγξω, 1 A. ἔκλαγξα, 2 A. ἔκλαγον, Pf., as Pres., κέκλαγγα or κέκλαγγα, Ar. Vesp. 929 (κέκληγα, B. 222, see § 246. 2), F. Pf. κεκλάγγομαι (§ 239. c). Extended forms, κλαγγίω, Theoc. Ep. 6. 5, κλαγγαῖνω, Æsch. Eum. 131, κλαγγάνω Soph. Fr. 782.

σφάλλω (r. σφαλ-,), to deceive, F. σφαλῶ, A. ἔσφηλα, Pf. P. ἔσφαλμαι, 2 A. P. ἱσφάλην.

στέλλω (r. σταλ-, στιλ- § 259), to send, F. στιλῶ, A. ἔστειλα, Pf. ἔσταλκα, Pf. P. ἔσταλμαι, 2 A. P. ἱστάλην, rarely 1 A. P. ἱστάλθην. For ἱσταλάδατο, see § 248. f.

β. Affixed to a Consonant.

δάκνω (r. δακ-, δηκ- § 266), to bite, F. δήξομαι, 2 A. ἔδακον, Pf. P. δίδηγμαι, A. P. ἱδήχθην. Poet. Mid. δακνάζομαι, Æsch. Pers. 571.

τέμνω (r. ταμ-, τεμ- § 259), to cut, F. τεμῶ, 2 A. ἔταμον and ἔτεμον, Pf. τέτμηκα (§ 261), Pf. P. τέτμημαι, 3 F. τετμήσομαι, A. P. ἐτμήθην. Ion. τάμνω, Γ. 105. For τετμήσθον, see § 234. β. Kindred Ep. τμήγω, Π. 390 (τμήσω, Mosch. 2. 81), F. τμήξω, 1 A. ἔτμηξα, 2 A. ἔτμαγον, 2 A. P. ἐτμάγην, later ἐτμήγην. Some read τέμει, as Pres., N. 707.

See, also, κάμνω (§ 223).

§ 278. γ. Affixed to a Vowel.

βαίνω, and poet. βάσκω (§ 279; r. βα-), to go, F. βήσομαι, 2 A. ἔβη (¶ 57; see § 227, 242. b, 251. 4), Pf. βέβηκα (see § 238. α). Poet. and Ion., F. βήσω, I will cause to go, Eur. Iph. T. 742, 1 A. ἔβησα, Hdt. i. 46. In composition, Pf. P. βέβαιμαι and βέβαισαι (§ 221. α), A. P. ἐβάβην. For βήσο, &c., see § 185. ε. Kindred forms, βάω in Dor. ἐβῶντας Th. v. 77; Ep. βιβάω, Γ. 22, βίβημι, H. 213, βιβάσθω N. 809; Ion. βιβάσκω, Hipp.; the common causative βιβάζω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βέομαι, I shall walk, live, O. 194, X. 431, Pl. βέομεθα (or βιόμεθα) Hom. Ap. 528.

δύνω (r. δυ-), to enter, F. δύσομαι, 2 A. ἔδυν (¶ 57; see §§ 227, 226. 4), Pf. διδύκα. For δυνέουσι, see § 243. 4. The primitive δύω is commonly causative, to make to enter (yet = δύνω, ε. 272), F. δύσω, A. ἔδύσα, Pf. ἀποδιδύκα v. 8. 23, Pf. P. διδύμαι, A. P. ἐδύθην. Chiefly Ep. and Ion., Pres. M. δύομαι, E. 140, A. M. ἰδυσάμην, B. 578, 2 A. P. ἐδύν, Hipp. For δύσετο, &c., see § 185. ε. Later Ep. form, δύπτω, Ap. Rh. 1. 1008, A. P. δύψας 1326.

ελάω, commonly ἐλαύνω, to drive, F. ἐλάσω, ἐλῶ (§ 200. 2), A. ἤλασα, Pf. ἐλήλακα (§ 191), Pf. P. ἐλήλαμαι, A. P. ἤλάθην. Ion., Pf. P. ἐλήλασαι Hipp., A. P. ἤλάσθην, Hdt. iii. 54. For ἐληλάδατο, see § 248. f. Ion. and Poet. ἐλαστρεύω, Σ. 543.

μάομαι and καίομαι (r. μα-, μαι- § 267, μεν- § 259), to seek after, poet. Soph. Œd. C. 836, v. 367, Ep. F. μάσσομαι (§ 71) Δ. 190, A. ἱμασσάμην, v. 429, 2 Pf. μέμονα (§ 238. α). Pres. Imp. μῶεο (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. μαο-) μῶσθαι Theog. 769. Extended, μαιμάω, -ήσω, Soph. Aj. 50.

πίνω (r. πο-, πι- § 259), to drink, F. πίομαι (§ 200. b), later πιοῦμαι (§ 200. 3), 2 A. ἔπιον (§ 227. α), Imp. πίε, commonly πῖθι, Pf. σέπωκα, Pf. P. πέπομαι, A. P. ἐπόθην.

πίνω (r. τι-), to pay, to expiate, F. τίσω, A. ἔτισα, Pf. τίτικα, Pf. P. τετίσμαι, A. P. ἐτίσθην. Mid. τίνωμαι, and τινύμαι or τινύμαι (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τίω, to pay honor to, F. τίσω I. 142, ἔτισα, Soph. Ant. 22, Pf. P. P. τετιμένος, Γ. 426.

φθάνω (r. φθα-), to anticipate, F. φθάσω, commonly φθήσομαι (§ 219), 1 A. ἔφθασα, 2 A. ἔφθην (§ 227), Pf. ἔφθᾶκα. Ep. 2 A. M. P. φθάμενος E. 119.

φθίνω (r. φθι-), to perish, to destroy, F. trans. φθίσω, φθίω, Soph. Aj. 1027, intrans. φθίσομαι, A. trans. ἔφθισα, Pf. P. ἔφθιμαι, Plup. P. and 2 A. M. (§§ 227, 226. 4) ἐφθίμην. Ep., φθίω, Σ. 446, β. 368, A. P. ἐφθίθην, J. 331, 2 A. Act. ἔφθιθον (cf. § 299) E. 110. Extended poet. form, φθινύθω, A. 491, α. 250.

δ. Prefixed to α.

See δάμναμαι (§ 298), κέρνημι, κρήναμαι, πίντημι, σκίδνημι (§ 293), πέρνημι (§ 285), πιλνάω, πίλναμαι (§ 282).

§ 279. 4. ADDITION OF *σν*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

α. Without further Change.

ἀρέσσω (r. ἀρε-), to please, F. ἀρέσω, A. ἤρεσα, A. P. ἤρεσθην. See ἀραρίσκω (§ 285).

γηράω and γηράσσω, to grow old, F. γηράσω and γηράσομαι, 1 A. γιγέρᾱσα, 2 A. γιγέρᾱν (§ 227), Pf. γιγέρᾱκα.

ἰλάσκομαι (r. ἰλα-), to propitiate, F. ἰλάσσομαι, A. ἰλάσάμην, A. P. ἰλάσθην. Kindred Att. forms, ἰλέομαι Æsch. Sup. 117, ἰλέομαι, Pl. Leg. 804 b. Ep., ἰλάομαι, B. 550, Pf. Subj. ἰλήκω, φ. 365, Opt. ἰλήκοιμι, Hom. Ap. 165; forms as from ἴλημι, Imp. ἴλᾱθι Ap. Rh. 4. 1014, ἴληθι (§ 251. 4), Mid. ἴλᾱμαι Hom. Hym. 20. 5; later Ep., F. ἰλάζομαι Aῤ. Rh. 2. 808, A. ἰλαζάμην, 1. 1093.

μεθύσσω (r. μεθυ-), to intoxicate, F. μεθύσω, A. ἐμέθυσσα, A. P. ἐμεθύσθην. The intrans. μεθύω, to be drunk, occurs in the Pres. and Impf.

§ 280. β. Vowel changed by Precession.

ἀμβλῖω, commonly ἀμβλίσσω (r. ἀμβλο-, ἀμβλισκ- § 259), to miscarry, F. ἀμβλώσω, A. ἤμβλωσα, Pf. ἤμβλωκα, Pf. P. ἤμβλωμαι. 2 A. ἤμβλων in Suid. Ion. ἰξ-αμβλίεσται Hipp.

ἀνᾱλώω, commonly ἀνᾱλίσσω (r. ἄλο-, ἄλισκ-), to expend, F. ἀνᾱλώσω, A. ἀνήλωσα, Pf. ἀνήλωκα, Pf. P. ἀνήλωμαι, A. P. ἀνᾱλώθην. This verb often retains α in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. ἀνᾱλωσα, Soph. Aj. 1049, κατηνᾱλώσα, Isoc. 201 b.

γ. Vowel Lengthened.

βιώσσομαι (r. βιο-, βιωσκ-), chiefly in the comp. ἀνα-βιώσσομαι, to revive, both trans. and intrans., F. βιώσομαι, 1 A. trans. ἐβιώσάμην, 2 A. intrans. ἐβίω (ἔβιον) (§ 227), βιώ, βιῶν (§ 226. 2), βίωθι, βιῶναι, βιούς. Primitive, βιώω, to live, Fut. βιώσω, commonly βιώσομαι, 1 A. ἐβίωσα, commonly 2 A. ἐβίω, Pf. βεβίωκα, Pf. P. βεβίωμαι. Shorter Ep. forms, βιόμεισθα (βεόμεισθα Wolf, § 278) Hom. Ap. 528, F. βῳάσεισθε Ap. Rh. 1. 685. For βιώω, we commonly find, in the Pres. and Impf., ζῶω, which again in the other tenses (F. ζήσω or ζήσομαι, A. ἔζησα, &c.) is rare or late. For the contraction of ζῶω, see § 33. α. From the contr. forms of the Impf. (ἔζαις) ἔζης, ἔζη, appears to have arisen a 1st Pers. ἔζην Eur. Alc. 295, and a late Imp. ζῆθι Anth. The prolonged ζῶω and ζῷω (§ 242. b) have given rise to A. ἐπ-έζωσι Hdt. i. 120, Inf. ζόειν Simon. Fr. 231. 17.

§ 281. δ. Metathesis.

βλώσσω (r. μολ-, μλο-, βλο- § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, π. 466), F. μολοῦμαι, 2 A. ἔμολον, Pf. μέμλωκα (§ 223).

θνήσσω (r. θαν-, θνα-), to die, F. θανοῦμαι, 2 A. ἔθανον, Pf. τέθνηκα (§ 237), F. Pf. τεθνήκω and τεθνήξομαι (§ 239. α). See πτείνω (§ 295).

ἁλώσκω (r. ἁλ-, ἁρ-,), to leap, F. ἁλοῦμαι, 2 A. ἔβαρον. Collat. ἁρύνμαι, Hdt. iii. 109.

ε. Consonant Dropped.

χάσκω (r. χαν-, § 55), to gape, F. χανοῦμαι, 2 A. ἔχανον, 2 Pf. κίχῃνα. Late χαίνω. Extended χασκάζω, Ar. Vesp. 695.

πάσχω (r. παθ-, πειθ- §§ 259, 277, παθσ-, πασχ-, the aspiration of the ϑ, which is dropped before σ, being transferred to the π, which thus becomes χ), to suffer, F. πείσομαι (§ 58), 2 A. ἔπαθον, 2 Pf. πίπονθα. Poet. 1 A. Pt. πῆσας (but πταιίσας Dind.) Æsch. Ag. 1624, Ep. Pf. Pt. πεπᾶθύη (§ 253. 2) ε. 555, Dor. Pf. πίποσχα, Epich. 7(2). For πίποσθε, see § 238. β.

§ 282. 5. ADDITION OF δ, ζ, ϑ, AND χ.

ἀμείρω and ἀμείρῳ (r. ἀμερ-,), to deprive, poet. Pind. P. 6. 27, τ. 18, F. ἀμείρσω, A. ἤμερσα, ϑ. 64, A. P. ἠμέρσθην, X. 58.

δίω and δεῖδω (r. δι-, δειδ- § 269. 6) both Ep. I. 433, A. 470, commonly δῖδα or δῖδοικα (§ 58, § 237), to fear, F. Ep. δέισομαι, O. 299, A. ἔδισα, Cyr. i. 4. 22; Mid. δίωμαι, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. δεδίσκαμαι or δεδίττομαι, to frighten, διώκω (§ 299), and Ep. δῖμηι, to chase.

νήθω (r. νι-, νηθ- § 266), to spin, F. νήσω, A. P. ἐνήσθην. Ep. νίω, Hes. Op. 775, A. ἐνησα, γ. 128, ἐνησάμην, η. 198. Late Pf. P. νένησμαι.

οὔτάζω (r. οὔτα-), to wound, F. οὔτάσω, &c. Ep. οὔτάω, χ. 356, F. οὔτήσω, 1 A. οὔτσησα, 2 A. S. 3 οὔτᾶ (§ 224. E.), Inf. οὔτάμεν, ἀμεναι, E. 132, 2 A. M. Pt., as Pass., οὔτάμεινος, A. 659.

πελάζω, and poet. πελάθω, Eur. Rh. 555, or πλάθω, Soph. El. 220 (r. πελα-, πελαζ-, πελαθ-, πλιᾶθ-, πλάθ-, §§ 260, 262), to approach, F. πελάσω, πελάω (§ 200. 2), A. ἐπλάσσα, A. P. ἐπελάσθην and poet. ἐπλάθην (§ 261. N.), Æsch. Pr. 896. Ep., πελάω, Hom. Bac. 44, Pf. P. πίπλημαι μ. 108, 2 A. M. ἐπλήμην, Δ. 449; πιλνάω, to bring near, Hes. Op. 508, πίλναμαι, to approach, T. 93.

πρίω and πρίζω, to saw, F. πρίσω, A. ἔπρισα, Pf. P. πίπρισμαι, A. P. ἐπρίσθην.

σώζω (r. σοο-, σω- § 261), to save, F. σώσω, A. ἔσωσα, Pf. σίσωκα, Pf. P. σίσωμαι and σίσωσμαι, A. P. ἐσώθην. Ep., σαώω, Call. Del. 22, σαώσω, A. 33, &c.; Pres. Imp. (σάει, σάου, σῶ, § 242. h) σάω ν. 230, Impf. S. 3 (ισάσει) ισάω or σάω Π. 363, Φ. 238; contr. σώω, Ap. Rh. 4. 197; σῶω, in the Subj. σόης I. 681, σόη 424.

τρώω, to afflict, F. τρύσω, Pf. P. τίτρεῖμαι and τρύχω (r. τρυ-, τρυχ-, τρυχο- § 298), F. τρύξω, Pf. P. τετρεύχωμαι, Th. iv. 60. So νίω (§ 220), to swim, poet. νήχω, ε. 375; ψάω and ψήχω, to rub.

§ 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by *reduplication*, or 2. by *syllabic affixes*, or 3. by *exchange of letters*.

1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in -μι and -σκω. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδωμι*, *κίχρημι* (§ 284); *βιβρώσκω*, *μιμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *ἀραρίσκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

§ 284. a. Verbs in -μι.

δῖω, to bind, rarely *διδήμι* (r. *δε-*, *διδε-*), v. 8. 24 (Impf. *δίδη* A. 105), F. *δήσω*. See §§ 219, 216. β.

δίδωμι (r. *δο-*, *διδο-*), to give, F. *δώσω*, Ep. *διδάσω*, v. 358. See ¶ 51.

ῖημι (r. *ῖ-*, *ῖε-*), to send, F. *ῖσω*. See ¶ 54, § 229.

ῖστημι (r. *στα-*, *ῖστα-*), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ῖσπᾶσα*, M. 56. Late Pf. trans. *ῖσπᾶκα* Anth., Dor. 1 A. P. *ῖσπᾶσθην* Call. Lav. 83. Kindred forms, *ῖσπᾶνω* in composition only, Dem. 807. 6; rare *ῖσπᾶνω* (§ 246. N.) Ath. 412 e; late *σπᾶνω*, Rom. 14. 4; *σπᾶνω* (§ 246. α).

κίχρημι (r. *χεα-*, *κίχεα-* § 62), to lend, F. *χρήσω*, A. *ἔχρησα*, Pf. P. *κέχρημαι*. Mid. *κίχεσθαι*, to borrow. The primitive sense of the root *χεα-* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχεσθαι*, to supply one's own need by borrowing.

2. *χεῶω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἔχρησα*, Pf. P. *κέχρημαι* and *κέχρησμαι*, A. P. *ἔχρησθην*. Mid. *χεῶσθαι*, to consult an oracle. Poet. *χεῖζω* or *χεῖζω*, Eur. Hel. 516.

3. *χεῶσθαι*, to supply one's own need by making use of a thing, F. *χρήσμαι*, Pf. *κίχρημαι*, A. P. *ἔχρησθην*, A. M. *ἔχρησάμην*. In the Att. contract forms of *χεῶω* and *χεῶσθαι*, *η* takes the place of *α* (§ 33. α), which, on the other hand, is commonly retained by the Ion.; as *χεῖζω* Hdt. i. 55.

4. *χεῖ* (3 Pers. sing., for *χεῖ* or *χεῖσι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χεῖ*, Opt. (*χεα-*, *χεε-* § 259) *χεῖν*, Inf. *χεῖναι*, and poet. (*χεῖν*) *χεῖν*, Part. Neut. (*χεῖον*, ε inserted after contraction, § 35) *χεῖον*. Impf. *χεῖν* (with *ν* paragogic, for *ἔχεα*, or *ἔχεη*, cf. § 211. N.) or unaugm. (§ 194. 1) *χεῖν*. Fut. *χεῖσει*. The participle *χεῖον* is sometimes used as an indeclinable noun; thus, *τοῦ χεῖον*. Personally, S. 2 *χεῖσθα* (§ 182), you must, Ar. Ach. 778 (Meg.); Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κεχρήσμαι*, Theoc. 16. 73. Kindred, *χεῖζω*, to want, desire, Ion. *χεῖζω* Hdt. i. 41, Dor. *χεῖσθω* Theoc. 8. 12, and *χεῖδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χεῖσμαι*, Hdt. iii. 117.

5. ἀπό-χρη, it fully supplies need, i. e. it suffices, it is enough; Inf. ἀπο-χεῖν · Impf. ἀπέχρη, F. ἀποχερήσει, A. ἀπέχρησει. Ion. ἀποχεῖ, -χεῖν, &c. (see 3 above), Hdt. ix. 79. So ἀπέχρετο (§ 242. a) Id. viii. 14, κατα-χεῖ i. 164, ἐκ-χεῖσι iii. 137. These verbs are also used personally.

ὀνίνημι (r. ὀνα-, ὀννα-), to benefit, F. ὀνήσω, A. ὀνησα, A. P. ὀνήθην, 2 A. M. ὀνήμην and ὀνάμην (§ 224. 3), Opt. ὀναίμην, Inf. ὀνασθαι, Ep. and Ion. Imp. ὀνησο τ. 68, Inf. ὀνησθαι Hipp., Pt. ὀνήμενος β. 33. Doubtful 2 A. Act Inf. ὀνηναι Pl. Rep. 600 d; late 1 A. M. ὀνάσάμην, Anth.

πίμπλημι (r. πλα-, πι-μ-πλα- § 263. 6), to fill, F. πλήσω, A. ἔπλησα, Pf. πέπληκα, Pf. P. πέπλησμαι (Plup. ἐν-πέπληντο Lys. 180. 4), A. P. ἐπλήσθην, 2 A. M. ἐπλήμην (§ 224. 3), Opt. (πλη-ί-μην) πλήμην or (πλα-, πλε- § 259) πλείμην (cf. χρεῖν, 4 above, βλεῖν, § 277. α), Imp. πλῆσο, Part. πλῆμενος. Imp. ἐμ-πίπληθι (§ 251. 4) Φ. 311, Pt. (r. πλε-) ἐμπίπλεις, Hipp. Collat. Ion. forms, πιμπλάω, -ίω, Hes. Th. 880, πίπλω, Hes. Sc. 291 Gaisf., πιμπλάνομαι I. 679. Kindred, πληρῶω, and the intrans. πλήθω (2 Pf. πέπληθα, Theoc. 22. 38), whence πληθύω and πληθύνω.

πίμπρημι (r. πρα-, πιμπρα-), to burn, F. πρήσω, A. ἔπρησα, Pf. P. πέπρημαι or πέπρησμαι, A. P. ἐπρήσθην. Pf. ὑπο-πέπρηκα, Hipp., F. Pf. πεπρήσομαι, Hdt. vi. 9, A. ἔπρησε Hes. Th. 856, Ep. Subj. (as from πίμπρω) πίμπρησι (§ 181. β) Ar. Lys. 248. Rare Ep. form, πρήθω, I. 589.

NOTE. The epenthetic μ of πίμπλημι and πίμπρημι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἐμπίπλημι, but ἐν-πέπλην.

τίθημι (r. θε-, τιθε-, § 62), to put, F. θήσω. See ¶ 50.

REMARK. Φημί (¶ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

§ 285. β. Verbs in -σκω.

ἄραρισκω (r. ἀρ-, ἀρε-, ἀραρισκ- § 296), to fit, Ep. ξ. 23, 1 A. ἤρσα, Ξ. 167, α. 280, 2 A. ἤραρον Δ. 110, Soph. El. 147 (§ 194. 3), 2 Pf. intrans., as Pres., ἄρῃρα, N. 800, also Att. ἄρᾶρα, Æsch. Prom. 60, H. Gr. iv. 7. 6, A. P. ἤρην II. 211. Pf. P. ἀρήρεμαι, Hes. Op. 429, Ap. Rh. 1. 787. For ἀρᾶρεῦα, see § 253. 2. Deriv., ἀρέσκω (§ 279), ἀρτύω and ἀρτύνω, &c.

βιβρώσκω (r. βρο-, βιβρωσκ-, § 280. γ), to eat (the Pres. rare), Pf. βέβρωκα (see § 238. α), Pf. P. βέβρωμαι. Ep., 2 A. ἔβρων, Hom. Ap. 127, 2 Pf. Opt. (r. βρωθ-; or from new Pres. βιβρώθω) βιβρώθεις Δ. 35, F. Pf. βιβρώσομαι, β. 203; Ion. A. P. ἐβρόθην Hdt. iii. 16; late Ep. 1 A. ἔβρωξα, Ap. Rh. 2. 271; late F. βρώξομαι. The deficiencies of this verb are supplied by ἐσθία (§ 298) and τρώγω (§ 267. 3).

γινώσκω (r. γνο-,), to know, F. γνώσομαι, 2 A. ἔγνων (¶ 57), Pf. ἔγνωκα, Pf. P. ἔγνωσμαι, A. P. ἐγνώσθην. 2 A. M. Opt. συγ-γνοῖτο Æsch. Sup. 216, Ion. 1 A. ἀν-έγνωσα, persuaded, Hdt. i. 68.

NOTE. The Ion. (not Hom.) and the later Greek softened γινώσκω and γίγνομαι (§ 286) to γινώσκω and γίνομαι.

διδάσκω (r. δα-, διδαχ-, διδασκ-,), to teach, F. διδάξω, A. ἐδίδαξα, Pf. διδίδαχα, Pf. P. διδίδαγμαi, A. P. διδάσκηθην. Ep., 1 A. ἐδιδάσκησα, Hom. Cer. 144, 2 A. ἔδασον, Ap. Rh. 3. 529, δέδασον (§ 194. 3). From the r. δα- are also formed, with the sense to learn, the poet. F. δαήσομαι (§ 222), γ. 187, Pf. δεδάηκα, β. 61, δεδάημαι, Theoc. 8. 4, δέδαα, ρ. 519 (hence δεδάσθαι π. 316,

§ 246. 2), 2 A. P. ἰδάνη, Soph. El. 169. Hence, likewise, the Ep. F. contr. (δαίσω, δαίω, § 200. 2) δήω, I. 418.

διδράσκω (r. δρα-), to run, used only in composition with ἀπό, διά, or ἐξ, F. δρασσομαι, 1 A. ἔδρασα, 2 A. ἔδραν (§ 57), Pf. διδραῖκα. Kindred, δρασκάζω, Lys. 117. 35, δραστηύω, Hdt. iv. 79.

μιμνήσκω (r. μνα-), to remind, F. μνήσω, A. ἔμνησα, Pf. P. μέμνημαι (see § 234. β), 3 F. μειμνήσομαι, Cyr. iii. 1. 27, A. P. ἐμνήσθην. As from μέμνομαι and μέμναμαι, Imp. μέμνεο Hdt. v. 105, Pt. μεμνόμενος Archil. Fr. 1, Opt. Pl. 3 μεμναίατο Pind. Fr. 277. Prim. Mid. μνάομαι, to remember (Ep. δ. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77. 6, μνήσκομαι, Anacr. Fr. 69.

πιπράσκω, and poet. πέρνημι (r. πια-, πια- § 261, πια- § 278. δ), to sell, Pf. πίπρακα, Pf. P. πίπραμαι, 3 F. πιπράτομαι, vii. 1. 36, commonly used for the rare παρήθομαι (Ath. 160 f), A. P. ἱπράθην. Ep., Fut. Inf. (πιδράσιν) πιδράν (§ 245. 3) Φ. 454, A. ἱπιδράσα O. 428, Pf. P. Pt. πιπερημένος Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδώσομαι and ἀπεδόμην, mid. tenses of ἀποδίδωμι.

τιτρώσκω (r. τρο-), to wound, F. τρώσω, A. ἔτρωσα, Pf. P. τίτρωμαι, A. P. ἱτρώθην. Kindred, τρώω, Ep. φ. 293, τωρίω, to pierce, Ep. Hom. Merc. 283, F. τωρήσω, Ib. 178, 1 A. ἱτόρησα, E. 337, 2 A. ἱτορον, A. 236 (for τίτορον and τετορήσω, see §§ 194. 3, 239. δ), τορεύω, Ar. Thesm. 986, τετραίνω (§ 286).

τιτύσκομαι (r. τυκ-, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. τετυκεῖν (§ 194. 3) o. 77, τετυκόμην, A. 467.

§ 286. γ. Other Verbs.

ἀκαχίζω (r. ἀχ-, ἀκαχ-, ἀκαχιζ- § 297), to afflict, Ep. π. 432, F. ἀκαχήσω, 1 A. ἀκάχησα, commonly 2 A. ἡκαχον, Pf. P. ἀκάχημαι and ἀκήχημαι (P. 3 ἀκηχίδαται § 248. f). Collat., ἄχομαι τ. 129, and ἄχυνμαι, Soph. Ant. 627, to sorrow; Pres. Pt. ἀχέων B. 694, ἀχέων E. 869.

γίγνομαι (r. γα-, γεν- §§ 259, 277, γιγεν-, γιγν- § 261), to become, F. γενήσομαι (§ 222), 2 A. ἰγενόμην, Pf. γιγένημαι, 2 Pf. γίγονα (see § 238. α), F. P. γενήσομαι, 1 A. trans. ἰγενάμην, I begat or bore. Ion. and late A. P. ἰγενήθην, Hipp. For γένετο, see § 185. δ; for 1 Pf. Dor. γεγάκειν, § 246. 2; for ἐκγεγάονται, § 245. 3; for γίνομαι, § 285. N. Kindred, γείνομαι, Ep. X. 477, γεννάω, -ήσω, to beget.

λilαίσομαι (r. λα-, λilα-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) λilίημαι, Δ. 465. The prim. λάω is used by the Dorics; Theoc. 1. 12.

μίνω, and poet. μίμνω, Æsch. Ag. 74, F. μινῶ. See § 222. 2. Ep. deriv. μιμνάζω, B. 392.

πίπτω (r. πια-, πια- § 273. β, πια-), to fall, F. πιασομαι (§ 200. 3), 1 A. ἔπιασα, commonly 2 A. ἔπισον, Pf. (πια-, πια- § 262, πια- § 236. α) πέπτωκα (see § 238. α). Dor. 2 A. ἔπιτον, Pind. O. 7. 126; late Pf. πέπτωκα, Anth. Poet. forms, πίντω, Soph. Ed. C. 1754, and perhaps πιντώ (Eur. Ph. 293) and πιννάω (Pind. I. 2. 39), with which some connect ἔπιτινον as 2 Aor.

τετραίνω (r. τρα-, τετραιν- § 277), to bore, F. τρήσω, A. ἔτρησα, Pf. P. τίτρημαι, A. P. ἱτρήθην, A. M. ἱτετρηνάμην. F. τετρανέω, Hdt. iii. 12, A. ἱτέτρηνα ε. 247, A. P. ἱτετρανέθην, Anth. Late or doubtful, τιτράω, τιτραίνω, τετρήνω.

2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ᾶν, νε, νυ, ισκ, and ιζ.

a. ADDITION OF α AND ε.

REMARKS. (1.) When α is affixed, ε in the preceding syllable usually becomes ω; but, when ε is affixed, ο. See στρωφάω and στροφίω (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

a. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχάσομαι, A. ἐβρυχησάμεν, A. P. ἐβρυχήθη, 2 Pf., as Pres., βίβρυχα. Kindred, βεύκω, later βεύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μηκάομαι, to bleat, and μυκάομαι, to low, F. -ήσομαι, Ep. 2 Pf. μέμηκα, K. 362, μέμυκα, Σ. 580, 2 A. ἔμακον, II. 469, ἔμυκον, E. 749.

γοάω (r. γο-), to bewail, Ep. Ω. 664, F. γοήσομαι, 2 A. ἔγοον, Z. 500. Mid. γοάομαι also Att., Soph. CEd. T. 1249.

ναμάω, F. ναμήσω, poet. for νέμω (§ 222. 2), to distribute. Also Ep. Impf. νεμέθοντο A. 635.

πίτομαι, poet. πῆταμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἴπταμαι, Eur. Iph. A. 1608 (r. πετ-, πετα-, ποτα-, πτα- § 261, ἴπτα- § 283. c), to fly, F. πιτήσομαι, commonly πτήσομαι, 2 A. ἔπτην, 2 A. M. ἐπτάμεν, commonly ἐπτόμεν (§ 261), Pf. P. πεπότημαι, A. P. ἐποτήθη. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτίομαι, T. 357, πωτάομαι, M. 287, πετάομαι, Hdt. iii. 111.

§ 288. β. Addition of ε.

αἰδομαι, and poet. αἶδομαι, Æsch. Eum. 549 (r. αἰδ-, αἶδε-), to respect, F. αἰδέσομαι, A. M. ἡδεσάμεν, Pf. ἡδεσμαι (P. 3 προ-ἡδέατο, § 248. f, Hdt. i. 61), A. P. ἡδίσθην.

ἄω, ε. 478, and ἄημι, I. 5 (r. ᾶ-, ᾷε-), to breathe, blow, Ep.; Imp. ἀήτω, Inf. ἀήναι, Pt. αἷεις. Pass. ἄημαι, ζ. 131. Deriv., αἶω, O. 252, and αἶσθω, II. 468, to breathe out, expire. Kindred, A. ἄισα, to breathe in sleep, to sleep, γ. 151, contr. ᾤσα, π. 367.

γαμέω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἔγνημα, Pf. γεγάμηκα, Pf. P. γεγάμημαι. Mid. γαμέομαι, to marry, said of the woman, F. γαμοῦμαι, A. ἔγνησάμεν. Late F. γαμήσω, A. ἐγάμησα, A. P. ἐγαμήσθην (γαμεθεῖσα Theoc. 8. 91). Ep. F. M. γαμέισσομαι, will provide a wife for, I. 394.

δίζω, to doubt, consider, poet. and Ion. II. 713, Mid. διζομαι, commonly διζημαι (§ 224. 3; r. διζ-, διζε-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. ἐδιζήσάμεν.

δοκίω (r. δοκ-), to seem, to think, F. δόξω, A. ἔδοξα, Pf. P. δέδογμαi, A. P. ἐδόκηθην. Poet. and Ion., F. δοκήσω, A. ἐδόκησα, Pf. δέδοκηκα, Pf. P. δειδόκημαι, A. P. ἐδοκήσθην. Impers. δοκεῖ, it seems, F. δόξει, &c.

ἐπιμέλομαι and ἐπιμελόμαι (r. μελ-, μελε-), to take care of, F. ἐπιμελήσομαι, Pf. P. ἐπιμετέλημαι, A. P. ἐπεμελήσθην.

κτυπίω, to sound, to crash, poet., F. κτυπήσω, 1 A. ἐκτύπησα, 2 A. ἔκτυπον.

κυλίνδω and κυλινδέω, to roll, F. (κυλίνδ-σω, § 58) κυλίσω, A. ἐκύλισα, Pf. P. κεκύλισμαι, A. P. ἐκυλίσθην. Late F. κυλινδήσω. Rare Pres. κυλίω, Ar. Vesp. 202. Kindred, καλινδύομαι, to be busied in, Cyr. i. 4. 5, ἀλινδέω or ἀλινδω, A. ἤλισα, Ar. Nub. 32, Pf. ἤλικα, Ib. 33.

κῦρω and κύριω, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. κύρω (§ 56. β), Soph. CEd. C. 225, and κυρήσω, Eur. HeracL. 252, A. ἔκυρσα, Γ. 23, and ἐκύρησα, Hdt. i. 31, Pf. κεκύρηκα, Pf. P. κεκύρημαι.

πατίομαι (r. πατ-), to taste, Ion. and Poet. Hdt. ii. 37, F. πᾶσομαι, A. ἐπάσάμην, A. 464, Soph. Ant. 202, Plup. πεπάσμεν Ω. 642.

πορέω (r. παρθ-, πειρβ- § 259, πορβι-), to lay waste, F. πορθήσω, Pf. πεπόρθηκα, &c. Poet. πέρω, F. πέρσω, Soph. Ph. 114, 1 A. ἔπειρσα, a. 2, Ep. 2 A. ἔπραθεν (§ 262), A. 367. For πέρθαι, see § 246. β.

ρίπτω and ριπτίω (r. ριφ-, ριπτ- § 272), to throw, F. ῥίψω, A. ῥῥίψα, Pf. ῥῥίφα, Pf. P. ῥῥίμμαι, 1 A. P. ῥῥίφθην, 2 A. P. ῥῥίφην. For ῥίπτασκον, see § 249. d. Deriv. ριπτάζω.

σκέπτομαι, commonly σκοπίω or σκοπίομαι (r. σκιπ-), F. σκίψομαι, A. ἐσκεψάμην, Pf. ἔσκεμμαι, F. Pf. ἐσκεψομαι, Pl. Rep. 392 c.

ώθew (r. ώθ-), to push, F. ώσω, and poet. ώθήσω, A. έωσα (§ 189. 2), Pf. P. έωσμαι, A. P. έώσθην. Late Pf. έωκα, Plut.; Ep. and Ion., A. ώσα, A. 220 (πρώσας, for προ-ώσας, Anth.), Pf. P. ώσμαι, Hdt. v. 69; άπ-ώθην Hipp. Deriv. ώστιζομαι, to jostle, Ar. Ach. 42.

§ 289. h. ADDITION OF αν.

REMARKS. (1.) Roots which receive αν without further change are mostly double consonant. (2.) Mute roots receiving αν commonly insert ν before the characteristic. (3.) Roots which do not insert ν sometimes prolong αν to αιν or αν̄.

a. Without further Change.

αἰσθάνομαι, and rarely αἰσθομαι (r. αἰσθ-, αἰσθαν-), to perceive, F. αἰσθήσομαι (§ 222. 1), 2 A. ἡσθόμην, Pf. P. ἡσθημαι.

ἀλφάνω (r. ἀλφ-), to find, poet. Eur. Med. 298, 2 A. ἤλφον Φ. 79.

ἀμαρτάνω (r. ἀμαρτ-), to err, to miss, F. ἀμαρτήσομαι, 2 A. ἤμαρτον, Pf. ἡμάρτηκα, Pf. P. ἡμάρτημαι, A. P. ἡμαρτήθην. F. ἀμαρτήσω, Hipp., 1 A. ἡμάρτησα, Orph. Arg. 646, Ep. 2 A. (ἀμαρτ-, ἀμρατ- § 262, ἀμρεστ-, § § 13. 4, 28, 64. 2) ἡμρεστον, E. 287 (ἄμαρβ' Δ. 491). Hence (μ dropped, cf. ἀπλάκων, § 296) ἀεροτάζω, only in A. Subj. ἀεροτάξομεν K. 65.

ἀπειχθάνομαι, and sometimes ἀπείχθομαι (r. ιχθ-), to be hated, F. ἀπειχθήσομαι, 2 A. ἀπηχθόμην, Pf. ἀπήχθημαι.

αὔξω and αὐξάνω, poet. and Ion. αἰξω (r. αῖFεγ-, αὐγ-, αἰγ-, § 22. δ, αὐξ-, αἰξ-, § 273), Z. 261, to increase, F. αὐξήσω, &c. See ¶ 43, and cf. Lat. augere.

βλαστάνω, and poet. βλαστίω (r. βλαστ-), to sprout, to bud, F. βλαστήσω, 2 A. ἔβλαστον, Pf. ἐβλάστηκα (§ 190; Plup. ἐβέβλαστήκει Th. iii. 26). 1 A. ἐβλάστησα, Ap. Rh. 1. 1131.

δαρβάνω (r. δαρβ-, to sleep, usually in composition with κατά, 2 A. ἔδαρθον, Pf. διεδάρθηκα, 2 A. P. poet. ἐδάρθην. Ep. 2 A. ἔδραθον S. 296, 2 A. P. ἐδράθην, ε. 471 (§ 262).

ὀφλισκάνω (r. ὀφλ-, ὀφλισκ- § 296), to incur, F. ὀφλήσω, 1 A. ὠφλησα commonly 2 A. ὠφλον, Pf. ὠφληκα. Ion. Impf. or 2 A. ὠφλε (§ 243. 4) Hdt. viii. 26. See ὀφείλω (§ 268).

§ 290. β. With the Insertion of ν (see § 54).

ἀνδάνω (r. ἀδ, ἀ-ν-δαν-), to please, poet. and Ion. B. 114, Soph. Ant. 504, F. ἀδήσω, Hdt. v. 39, 2 A. ἔαδον, Id. i. 151, Subj. ἄδω, &c., 2 Pf. ἔαδα, I. 173 (ἔαδα, Theoc. 27. 22; 1 Pf. ἄδηκα, Hippon.). For the augm., see § 189. 2. Kindred, ἡδω, to please, commonly ἡδομαι, to be pleased, F. ἡσθήσομαι, A. ἡσθην (A. M. ἡσατο ι. 353).

ἐρυγάνω (r. ἐρυγ-, to disgorge, 2 A. ἤρυγον. Ion. ἐρεύγομαι, O. 621, F. ἐρεύξομαι, Pf. ἔρευγμαi, Hipp.

θιγγάνω (r. θιγγ-, to touch, F. θίξομαι, 2 A. ἔθιγον. Lat. tango.

κίχᾱνω or κίγχεᾱνω (r. κιχ-, to find, poet. Eur. Alc. 477, F. κίχῆσομαι, Soph. CEd. C. 1487, 2 A. ἔκίχον, Eur. Alc. 22. Ep. κίχᾱνω, P. 672, and κίχέω ω. 284 (Mid. Pt. κίχῆμενος, E. 187), F. κίχῆσω, Ap. Rh. 4. 1482, 2 A. (from r. κιχε-, or Pass. with sense of Act.) ἐκίχην, π. 379, Subj. (κίχῳ) κίχέω (§ 243. b), A. 26, &c. 1 A. M. ἐκίχησάμην, Δ. 385.

λαγχάνω (r. λαχ-, λαχ- § 266, λεγχ- §§ 259, 277, λαγχαν-), to obtain by lot, F. λήξομαι, 2 A. ἔλαχον, Pf. ἔληχα (§ 191. 1) and λείλογχα, Pf. P. ἔληγμαι, A. P. ἐλήχθην. Ion. F. λάξομαι, Hdt. vii. 144. For 2 Aor. Subj. λελάχω, causative, see § 194. 3.

λαμβάνω (r. λαβ-, ληβ-, λαμβ-, to take, F. λήψομαι, 2 A. ἔλαβον, Pf. ἔληφα (§ 191. 1), Pf. P. ἔλημμαι, and poet. λείλημμαι, Eur. Iph. A. 363, A. P. ἐλήφθην. Ion., F. λάμψομαι, Hdt. i. 199, Pf. P. λείλαμμαι, iii. 117, A. P. ἐλάμφθην, ii. 89, Pf. A. ἐλάβεκα (§ 222), iv. 79. For λελάσθαι, see § 194. 3. Poet. forms, λάξομαι and λάζυμαι, Δ. 357, Ar. Lys. 209.

λανθάνω, and sometimes λήθω (r. λαθ-, ληθ-), to lie hid, to escape notice, F. λήσω, 1 A. ἔλησα, commonly 2 A. ἔλαθον, 2 Pf. ἔληθα. Mid. λανθάνομαι and λήθομαι, to forget, F. λήσομαι, 2 A. ἐλαθόμην, Pf. ἐλήσμαι, F. Pf. λελήσομαι, Eur. Alc. 198. Ep. Pf. P. λείλασμαι, E. 834, late 1 A. M. ἐλησάμην, Quint. 3. 99, Dor. A. P. ἐλάσθην, Theoc. 2. 46. For ἐλαθον, &c., see § 194. 3 Collat. ἐκ-ληθάνω, η. 221.

λείπω (r. λιπ-, λειπ-), to leave, and sometimes in composition λιμπάνω, Th viii. 17, F. λείψω, &c. (§ 37). Late 1 A. ἔλειψα.

μανθάνω (r. μαθ-, to learn, F. μαθήσομαι (§ 222), 2 A. ἔμαθον, Pf. μεμάθηκα. For μαθεῖμαι, see § 200. γ.

πυνθάνομαι, and poet. πεύθομαι Æsch. Ag. 988 (r. πυθ-, πευθ- § 270), to inquire, F. πεύσομαι (πενσεῖσθαι Æsch. Pr. 988, § 200. 3), 2 A. ἐπυνθόμην, Pf. πέπυσμαι. Ep. 2 A. Opt. πεπύθοιτο (§ 194. 3), Z. 50.

τυγχάνω (r. τυχ-, τευχ-, to happen, to obtain, to hit, F. τεύξομαι, 2 A. ἔτυχον, Pf. τετύχηκα (§ 222), rarely τέτευχα, Ath. 581 e. Ep. 1 A. ἐτύχησα, Δ. 106. See τεύχω (§ 270).

χανδάνω (r. χαδ-, χανδ-, χενδ- § 259), to contain, poet. Ar. Ran. 260, F. (χένδσομαι, § 58) χείσομαι, σ. 17, 2 A. ἔχαδον, Δ. 24, 2 Pf. κίχανδα, Ψ. 268.

§ 291. γ. With *αν* prolonged.

ἀλδαίνω (r. *ἀλδ-*), to nourish, poet. *Æsch.* Pr. 540, 2 A. *ἡλδανον*, σ. 70. Also *ἀλδήσκω*, to nourish, to grow, *Ψ.* 599, late A. iter. *ἀλδήσασκεν* Orph. Lith. 364.

ἄλιταίνω or *ἄλιτραίνω* (r. *ἄλιτ-*), to sin, poet., *Hes.* Op. 239, 328, 1 A. *ἔλιττησα*, Orph. Arg. 647, 2 A. *ἡλιτον*, I. 375, Pf. P. *ἄλιττήμενος* δ. 807.

οἰδέω and *οἰδαίνω* (r. *οἰδ-*, *οἰδε-* § 288), to swell, F. *οἰδήσω*, A. *ῥῶδησα*, Pf. *ῥῶθηκα*. Also *οἰδάνω*, trans., I. 554.

ὀλισθάνω and *ὀλισθαίνω* (r. *ὀλισθ-*), to slide, to slip, F. *ὀλισθήσω*, 2 A. *ὠλισθον*. 1 A. *ὠλίσθησα* and Pf. *ὠλίσθηκα*, Hipp. Also *ὀλισθάζω*, Ath. 236 a.

ὀσφραίνομαι, rarely *ὀσφράομαι*, Ath. 299 e (r. *ὀσφε-*, *ὀσφρα-* § 287), to smell, F. *ὀσφρήσομαι*, 2 A. *ὠσφρέμην*, A. P. *ὠσφράνθην*. Ion. 2 A. *ὠσφράμην*, Hdt. i. 80, late 1 A. *ὠσφρησάμην*.

See, also, *ικάνω* (§ 292), *κιχάνω* (§ 290).

§ 292. υ. ADDITION OF *νε*.

βῦνέω (or *βύνέω*), to stop up (r. *βυ-*), F. *βύσω*, A. *ἔβυσσα*, Pf. P. *βέβυσμαι*. Also Pass. *βύνομαι*, Hdt. ii. 96.

ικνέομαι, and poet. *ἴκνάνω* (r. *ικ-*, *ικᾶν-* § 291), to come, F. *ἴξομαι*, 2 A. *ἴκόμεν*, Pf. *ἴγμαι*. Ep. *ἴκω*, K. 142. For *ἴκτο* and *ἴξον*, see § 185. δ, ε.

κυνέω (r. *κυ-*), to kiss, F. *κυνήσομαι*, A. *ἔκῦσα*. The comp. *προσκυνέω*, to worship, is regular: F. *προσκυνήσω*, A. *προσεκύνησα*, and poet. *προσέκῦσα*, Ar. Eq. 156.

ὕπισχνέομαι (r. *σχ-*, *ισχ-*), to promise, F. *ὕποσχόσομαι* (§ 222), 2 A. *ὕπεσχόμεν*, Pf. *ὕπέσχημαι*, rare A. P. *ὕπεσχήθην*, Pl. Phædr. 235 d. Poet. and Ion. *ὕπίσχομαι* *Æsch.* Enn. 804, Hdt. vii. 104. See *ἔχω* (§ 300).

§ 293. δ. ADDITION OF *νυ*.

(1.) If α, ε, or ο precede, the ν is doubled, ο becoming ω.

(2.) If λ precede, the ν becomes λ. (3.) A lingual or liquid preceded by a diphthong is dropped before νυ.

α. To Pure Roots.

ἔννυμι (r. *Fe-*, *ie-* § 22. δ), to clothe, poet., chiefly Ep., F. *ἔσω* (§ 71), σ. 337, A. *ἔσσα*, E. 905, Pf. P. *εἶμαι* and *ἔσμαι*, τ. 72, Hdt. i. 47. Prose form, *ἀμφιέννυμι*, F. *ἀμφίεσω*, *ἀμφιῶ* (§ 200. 2), *ἡμφίεσα* (§ 192. 3), Pf. P. *ἡμφίεσμαι*. Ion., *κατα-είνυον* *Ψ.* 135, *ἐπ-είνυσθαι* Hdt. iv. 64.

ζώννυμι (r. *ζο-*), to gird, F. *ζώσω*, A. *ἔζωσα*, Pf. P. *ἔζωσμαι*. Late Pf. *ἔζωκα*, Anth.

κεράννυμι (r. *κερα-*, *κρα-* § 261, *κιρα-* §§ 259, 278. δ), to mix, F. *κεράσω*, A. *ἐκέρᾶσα* (*κῆρσαι* η. 164), Pf. P. *κεκέρασμαι*, Ath. 576 a, commonly *κεκράμαι*, A. P. *ἐκεράσθην* and *ἐκράβην*. Ep. *κεράω*, Ω. 363 (*κέραιε*, § 242. b), Subj. *κέρωνται* Δ. 260, as from *κέραμαι*. Poet. and Ion., *κίρηνμι*, Ar. Eccl. 841, and *κίρνάω*, Hdt. iv. 52.

κορέννυμι (r. *κορε-*), to satiate, F. *κορέσω*, A. *ἐκόρεσα*, Pf. P. *κεκόρεσμαι*, A. P. *ἐκορέσθην*. Ep., F. *κορέω* (§ 245. 3), Θ. 379, 2 Pf. intrans. *κεικορήω* (§ 253. 1), σ. 372; Ion. Pf. P. *κεκόρημαι* Σ. 287. The verb *καρέω*, to sweep, is regular.

κρεμάννυμι (r. *κρεμα-*), to suspend, F. *κρεμάσω*, *κρεμῶ* (§ 200. 2), A. *ἐκρέ-*

μᾶσα, A. P. ἐκρεμάσθην, Mid. κρέμαμαι (Act. Pt. κρεμάντες Ath. 25 d), and poet. κρήνᾶμαι (§ 278, δ), Ar. Nub. 377, to hang, F. κρεμήσομαι. Also κρημνάομαι, Hom. Bac. 39, Pt. κρημνάς, Pind. P. 4. 43, late κρημάω.

πτεάννυμι (r. πτεα-), to spread, to expand, F. πτεάσω, πτεῶ, A. ἐπέτασα, Pf. P. σπέταμαι (§ 261), A. P. ἐπετάσθην. Ion. Pf. P. σπέτασμαι, Hdt. i. 62. Ep., πίννημι, λ. 392, πίννω, Hes. Sc. 291 Göttl.; late πετάω.

ρύννυμι (r. ῥο-), to strengthen, F. ῥώσω, A. ῥρώσσα, Pf. P. ῥρώμαι, A. P. ῥρώσθην (§ 221. α.).

σέννυμι (r. σε-), to extinguish, F. σέσω, 1 A. ἔαεσα, A. P. ἐσέσθην. Mid. σέννυμαι, to be extinguished, to go out, F. σέήσομαι, 2 A. Act. ἔσθη (§ 227), Pf. Act. ἔσθηκα.

σκιδάννυμι (r. σκιδα-), to scatter, F. σκιδάσω, σκιδῶ, A. ἐσκιδάσα, Pf. P. ἐσκίδασμαι, A. P. ἐσκιδάσθην. Collat. forms, chiefly poet., κιδάω, Ap. Rh. 4. 500, κειδαίωμα, Id. 2. 626, κιδάννυμι, Anth., A. ἐκίδασσα, E. 88; κιδνημι (§ § 259, 278. δ), Hes. Th. 875, Th. vi. 98, κιδνημι, Hdt. vii. 140, Eur. Hec. 916.

§ 294. β. To Palatal Roots.

ἄγνυμι (r. Fag-), to break, F. ἄξω, A. ἔαξα (§ 189. 2), 2 Pf. intrans. ἔαγα, to be broken, 2 A. P. ἐάγην (Att. ᾤ, Ep. comm. ᾤ). Ion., A. ἤξα, Ψ. 392, 2 Pf. ἔηγα, Hdt. vii. 224, ἤγα, Hipp.; Ep. A. Opt. (κατα-Ἔαξαις, κατ᾽Ἔαξαις, § § 22. δ, 48. 2) καυάξαις Hes. Op. 664. In the comp. κατ᾽άγνυμι, the ε of the augm. is sometimes found out of the Ind.; as, A. Part. κατεάξας, Lys. 100. 5.

ἀνοίγω and ἀνοίγνυμι (r. οἰγ-), to open, Impf. ἀνέωγον (§ 189. 2), II. 221, v. 5. 20, and later ἡνοιγον, H. Gr. i. 1. 2 (Ion. ἀνώγον, Ξ. 168), F. ἀνοίξω, A. ἀνέωξα, and later ἡνοιξα, Pf. ἀνέωχα, Pf. P. ἀνέωγμαι, A. P. ἀνέωχθην, and later ἡνοιχθην, Acts, 12. 10. 2 Pf. ἀνέωγα, to stand open, Hipp. The simple οἶγω and οἶγνυμι are poet., Æsch. Pr. 611, F. οἶξω, A. ᾤξα Ω. 457, ᾤξα, Ω. 446.

δείκνυμι (r. δεικ-), to show, F. δείξω. See ¶ 52. Ion. (r. δεκ-) δείξω, ἔδειξα, &c., Hdt. iii. 122. Mid. δείκνυμαι, Ep. to greet, I. 196, Pf. δείδεγμαι (§ 47. N.), η. 72. The primary sense of δείκνυμι is to stretch out the hand, and kindred verbs are δίχομαι (Ion. δέκομαι, Hdt. vii. 177, § 69. I.), to receive F. δίζομαι, A. ἰδείξάμην, Pf. δίδεγμαι, F. Pf. δεδίζομαι (for ἰδέγμην, &c., see § 185. δ), and the poet. δειδίσκομαι, δειδίσκομαι, δεικανάω, δέχνυμαι.

ἐργνυμι (r. εργ-, εργ- § 268), to shut in, to confine, F. ἐρξω and ἐρξω, A. ἐρξα, Part. ἐρξας and ἐρξας, Pf. P. ἐργμαι, A. P. ἐρχθην. This verb appears to have been originally the same with ἐργω, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, ἐργω, -ξω, Hdt. iii. 48, Θ. 325 (Ep. ἐέργω, B. 617), and ἐργνυμι or ἐργνυμι, Hdt. ii. 86, iv. 69.

ζεύγνυμι (r. ζυγ-, ζευγ- § 270), to yoke, F. ζεύξω, A. ἔζευξα, Pf. P. ἔζευγμαι, 1 A. P. ἐζεύχθην, 2 A. P. ἐζύγην.

μίγνυμι (r. μυγ-), to mingle, to mix, F. μίξω, A. ἔμιξα, Pf. P. μέμιγμαι, 3 F. μεμίξομαι, Æsch. Pers. 1052, 1 A. P. ἐμίχθην, 2 A. P. ἐμίγην. The older form μίσγω (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For ἔμικτο, &c., see § 185. δ.

πήγνυμι (r. παγ-, πηγ- § 266), to fasten, to fix, F. πῆξω, A. ἔπηξα, 2 Pf.

intrans., as Pres., *πίπηγα*, 1 A. P. *ἐπήχθην*, commonly 2 A. P. *ἐπάγην*. Ep. 2 A. M. S. 3 *ἐπηκτο* (§ 185. δ) A. 378. For *πήγνυτο*, see § 226. 4. Late *πήσσα*, Pf. P. *πίπηγμαι*.

ῥήγνυμι (r. *ῥαγ-*, *ῥηγ-*), to break, F. *ῥήξω*, A. *ῥρήξα*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥήράγην*. Ep., *ῥήσσω*, Σ. 571, Pf. P. *ῥήρηγμαι*, 9. 137; Ion. 1 A. P. *ῥρήχθην*, Hipp. Kindred, *ῥάσσω* and *ἀράσσω*, -ξω, to smite.

φράσσω, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-*, *φρασσ-* § 274), to fence, F. *φράξω*, A. *ἔφραξα*, Pf. P. *πέφραγμαι*, A. P. *ἐφράχθην*. Late 2 A. P. *ἔφραγην*.

§ 295. γ. To Lingual and Liquid Roots.

δαίνυμι (r. *δαιτ-*, *δαινυ-*), to entertain, to feast, poet. Ψ. 29, F. *δαίσω*, Æsch. Eum. 305, A. *ἔδαισα*, A. P. *ἔδαισθην*. For Opt. *δαινύτο*, see § 226. 4.

καίνυμαι (r. *καδ-*, *καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίεκασμαι*, Eur. El. 616, Pt. *κεκασμένος*; Δ. 339, and *κεκαδμένος*, Pind. O. 1. 42.

κτείνω, and later *κτίννυμι* or *κτείννυμι* (r. *κτα-*, *κταν-* § 278, *κτειν-* § 259, *κτειν-* § 268, *κτιννυ-* § 259. b, *κτεινυ-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτεινῶ*, 1 A. *ἐκτεινα*, poet. 2 A. *ἐκτανον* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἐκτᾶν* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἐκτονα*, 1 Pf., less classic, *ἔκτακα* (or *ἔκταγκα*) and *ἐκτόνηκα*, 2 A. M. poet. *ἐκτάμην*, Æsch. Pers. 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἐκτάθην*, δ. 537; late *ἐκτάνθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

ῥαλῶμι (r. *ὀλ-*, *ὀλ-νυ-*), to destroy, F. *ὀλίσω* (§ 222. α), commonly *ὀλῶ*, A. *ὀλῆσα*, 1 Pf. *ὀλώλεκα*, 2 Pf. intrans. *ὀλωλα*, 2 A. M. *ὀλόμην*. Poet. *ὀλέκω*, A. 10, Soph. Ant. 1286; Impf. iter. *ὀλέκεσκειν* (or *ὀλέσκειν*, as from *ὀλίω*) T. 135.

ὀμνῶμι (r. *ὀμ-*), to swear, F. *ὀμοῦμαι*, A. *ὤμοσα* (§ 222. β), Pf. *ὀμώμοκα* (§ 191. 2), Pf. P. *ὀμώμοσμαι* and *ὀμώμομαι* (§ 221. α), A. P. *ὀμόσθην* and *ὀμόθην*. Pres. Pt. *ὀμοῦντες* Hdt. i. 153; late F. *ὀμόςσω*, Anth.

ὀμοργνῶμι (*ὀμοργ-*), to wipe off, poet. E. 416, F. *ὀμόρεξω*, A. *ὤμορεξα*, Eur. Or. 219, A. P. *ὀμόρεχθην*, Ar. Vesp. 560, A. M. *ὀμορεξάμην*, Σ. 124. Collat. *ὀμορεγάξω*, Hom. Merc. 361, late *μόργνυμι*.

ὀρέγω, to stretch out, and Ep. *ὀρέγνυμι*, A. 351, F. *ὀρέξω*, A. *ὤρεξα*, A. P. *ὀρέχθην*, Pf. P. *ὤρεγμαι*, Hipp., *ὀράρεγμαι*, Π. 834.

ὀρνυμι (r. *ὀρ-*), to rouse, F. *ὀρτω* (§ 56. β), A. *ὤρσα*, 2 Pf. intrans., as Pres., *ὀρωρα*. Ep., F. M. *ὀρούμαι*, Y. 140, 2 A. *ὤρορον* (§ 194. 3), 2 A. M. *ὀρόμην*, M. 279 (see § 185. δ, ε); from r. *ὀρε-*, Impf. *ὀρέόμην*, B. 398, Pf. P. *ὀράρεμαι* (§ 191. 2), τ. 377, Subj. *ὀράρηται* M. 271. Kindred, chiefly poet., *ὀρομαι*, *ὀρίνω*, *ὀροθύνω*, *ὀρούω*. Lat. *orior*.

πτάρνυμαι (r. *πταρ-*), to sneeze, 2 A. *ἔπταρον*. 2 A. P. Pt. *πταρείς*, Hipp.

στόρνυμι, *στορέννυμι*, and *στρώννυμι* (r. *στορ-*, *στορε-* § 288, *στρο-* § 262), to strew, F. *στορῶ* and *στρώσω*, A. *ἱστέρεσα* and *ἱστρωσα*, Pf. P. *ἱστρωμαι*, A. P. *ἱστρώθην* (*ἱστορέσθην*, Hipp.).

§ 296. ε. ADDITION OF *ισκ*.

ἁμπλακίσκω (r. *ἁμπλακ-*), to err, poet. 2 A. *ἡμπλακον* Soph. Ant. 910, Pt. *ἁμπλακῶν* and, to shorten the initial α (§ 263. 6), *ἁπλακῶν* Eur. Alc. 241.

ἀπαφίσκω (r. ἀφ-, ἀπαφ-), to deceive, Ep. λ. 217, F. ἀπαφήσω, A. ἀπάφησα, Hom. Ap. 376, commonly 2 A. ἤπαφον, ζ. 379.

γεγωνίω and γεγωνίσκω (r. γων-, γεγων-, § 283, γεγωνε- § 288, γεγωνισκ-) to call aloud, F. γεγωνήσω, A. ἡγεγώνησα, 2 Pf., as Pres., γέγωνα, Subj. γεγώνω, Imp. γέγωνε (§ 235), &c. Ep. Imp. or 2 A. ἡγέγωνεν (or Pf. γέγωνεν) ζ. 469. See § 246. N.

ἱπαυρίσκομαι (r. αὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἱπαυρήσομαι, 2 A. ἱπηῦρον, Λ. 572, 2 A. M. ἱπηυρόμην Eur. Hel. 469, 1 A. M. ἱπαυράμην, Hipp. Also ἱπαυρίσκω, Theog. 111, and ἱπαυρεύω, Hes. Op. 417. From the same root, ἀπαυράω (§ 287. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπηυράμην, Æsch. Pr. 28; and from the kindred οὐρ- (§ 23), Ep. Aor. Pt. ἀπούρας A. 356, ἀπούράμενος, Hes. Sc. 173.

εὐρίσκω (r. εὐρ-), to find, F. εὐρήσω (§ 222. 2), 2 A. εὕρον or ηὔρον (§ 188. N.), Pf. εὔρηκα, Pf. P. εὔρημαι, A. P. εὔρεθην (§ 219), 2 A. M. εὐρόμην, and less Att. 1 A. M. εὐράμην.

στερίω and στερίσκω (r. στερ-), to deprive, F. στερήσω, A. ἱστέρησα, Pf. ἱστέρηκα, Pf. P. ἱστέρημαι, 1 A. P. ἱστερήθην, poet. 2 A. P. Pt. στερεῖς Eur. Hel. 95. Mid. στέρομαι, to want, F., often as Pass., στερήσομαι (ἀπο-στερεῖσθε Andoc. 19. 25). Ep. 1 A. ἱστέρεσα, ν. 262.

§ 297. f. ADDITION OF ιζ.

ἰθίζω (r. ἰθ-), to accustom, F. ἰθίσω, -ιῶ (§ 200. β), Pf. ἰθίκα (§ 189. 3), &c.; 2 Pf., as Pres. intrans., ἰῶθα (§ 236. c). Ep. Pres. Pt. intrans. ἰθων I. 540.

ἐλπίζω (r. ἑλπ-), to hope, F. ἐλπίσω, -ιῶ, &c.; Ep. ἔλπω, to give hope, β. 91, ἔλπομαι or ἰέλπομαι, and 2 Pf. ἔλπα (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plnp. ἰώλπειν (§ 189. 5), T. 328.

κοναβίζω (r. κοναβ-), to ring, Ep. B. 466, A. ἱκονάβησα, B. 334.

πορίζω (r. πορ-), to furnish, F. πορίσω, -ιῶ, Pf. πιπόρικα, &c. Poet., 2 A. ἔπορον, Soph. Œd. T. 921 (see § 194. 3), Pf. P. πίπερωται (§ 223), it is fated, Σ. 329, Pt. πεπερωμένος, Soph. Ant. 1337, Mem. ii. 1. 33.

§ 298. g. ADDITION OF OTHER SYLLABLES.

ἄω (r. ἀ-, ἀδε-), to be sated, to satiate, Ep., F. ἄσω, Λ. 818, A. ἄσα, E. 289, and ἄδησα (Opt. ἀδδήσειεν or ἀδήσειεν α. 134), Pf. Pt. ἀδδηνώς, K. 98, F. M. ἄσομαι, Ω. 717, A. M. ἄσασθαι T. 307. The F. ἄσω and commonly the A. ἄσα are trans., the other forms intrans. For Pres. Subj. (ἄωμεν, ὦμεν) ὦμεν (also written ἰῶμεν, as if from ἰάω) T. 402, see § 242. a; for Inf. ἄμεναι, see § 250. e; for Pres. Mid. ἄαται, see § 242. 1. Deriv. ἄσάομαι, Theoc. 25. 240, A. P. ἡσθήην Hdt. iii. 41.

δαμάζω (r. δαμ-), to subdue, F. δαμάσω, A. ἰδάμασα, 1 A. P. ἰδαμάσθην, and poet. ἰδμήθην (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. a) δαμάω, A. 61, Z. 368, Pf. P. διδμημαι, E. 878, F. Pf. διδμήσομαι Hom. Ap. 543. Collat. poet. forms, δαμνάω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

ἔλκω (r. ἑλκ-, ἑλκυ-), to draw, F. ἔλξω (ἐλκύσω, Hipp.), A. εἰλκύσα (§ 189. 3; ἔλξα, Orph. Arg. 260), Pf. εἰλκύκα, Pf. P. εἰλκυσμαι, A. P. εἰλκύσθην. Ep. ἑλκίω, P. 395, ἑλκήσω, ἡλκησα, λ. 580.

ἑρωτάω (r. ἑρ-), to ask, F. ἑρωτήσω and ἑρήσομαι (§ 222), A. ἡρώτησα,

Pf. *ἠρώτηκα*, Pf. P. *ἠρώτημαι*, A. P. *ἠρωτήθην*, 2 A. M. *ἠρόμην*. Ep. and Ion., *ἔρωμαι* A. 553, Hdt. iii. 64 (*εἰρόμενος* Ib., § 243. 4); F. *εἰρήσομαι* δ. 61; *εἰρωτάω*, *-έω*, δ. 347, Hdt. iv. 145; *εἰρώ*, H. 128; *εἰρείνω* Z. 145.

ἔσθίω, and poet. *ἔσθω*, Ω. 415, Æsch. Ag. 1597, or *ἔδω*, ε. 341, Eur. Cycl. 245 (r. *ἔδ-*, *ἔσθ-* §§ 282, 52, *ἔσθι-*), *to eat*, F. *ἔδομαι* (§ 200. b), Pf. *ἔδηδοκα* (§ 236. c), Pf. P. *ἔδηδσμαι* (§ 222. α), Pl. Phædo, 110 e, A. P. *ἠδέσθην* - 2 A. *ἔφαγον* (r. *φαγ-*, § 301). Late F. *φάγομαι* (§ 247. d). Ep. 2 Pf. *ἔδηδα*, P. 542, Pf. P. *ἔδηδομαι* (§ 236. c).

ἔχθω, Soph. Aj. 459, *ἐχθαίρω* Eur. Alc. 179, and *ἐχθραίνω*, Ages. 11. 5 (r. *ἐχθ-*), *to hate*, chiefly poet., F. *ἐχθαρώ*, A. *ἤχθηρα*.

ὄνομαι (*ὄν-*, *ὄνο-*), *to scorn*, Ion. and poet., *ὄνοσαι*, &c. (see ¶ 51), ρ. 378, F. *ὀνόσομαι*, A. *ὠνόσασμαι* P. 173, and *ὠνάμην*, P. 25, A. P. *ὠνόσθην*, Hdt. ii. 136. Deriv., *ὀνειδίζω*, and poet. *ὀνοτάζω*, Æsch. Sup. 11.

πεκτίω, Ep. *τείκω* (r. *τεκ-*), *to comb, shear*, poet., Ar. Av. 714, σ. 316, F. *πεξῶ* (§ 245. 2) Theoc. 5. 98, A. *ἔπειξα*, *ἐπειξάμην*, Ξ. 176, A. P. *ἐπέχθην*, Ar. Nub. 1356.

φλέγω, and poet. *φλεγίθω*, Soph. Tr. 99, *to burn*, F. *φλέξω*, A. *ἔφλεξα*, A. P. *ἐφλέχην*. Late 2 A. P. *ἐφλέγην*, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, *διώκω*, *to pursue*, *ιδιώκᾱθον*, Ar. Vesp. 1203, Pl. Gorg. 483 a; *εἴκω*, *to yield*, *εἰκᾱθον*, Soph. CEd. T. 651; *ἐργω*, *to exclude*, *ἐργᾱθον*, Soph. CEd. C. 862 (*ἐργᾱθον*, Δ. 437, *ἐέργᾱθον*, E. 147), *ἐργᾱθόμην*, Æsch. Eum. 566; *ἀμύνω*, *to ward off*, *ἡμύνᾱθον*, Ar. Nub. 1323, *ἡμύνᾱθόμην*, Æsch. Eum. 438; *κίω*, *to go*, *μειτ-εκίᾱθον* Δ. 52; *ἡλπᾱθον* (§ 273. β), *ἔσχεθον* (§ 300). Cf. *ἔφθιθον* (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

§ 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into ε aspirated (§ 50).

ἔπω (r. *σπ-*, *ἔπ-*), *to be occupied with*, Impf. *ἔπον* (§ 189. 3), F. *ἔψω*, 2 A. *ἔσπον*, Subj. *σπῶ*, &c. Mid. *ἔπομαι*, *to follow*, Impf. *εἰπόμην*, F. *ἔφομαι*, 2 A. *ἔσπόμην*, Subj. *σπῶμαι*, &c. Poet. *ἔσπομαι*, δ. 826, Impf. (considered by some 2 A.) *ἔσπόμην*, Γ. 239. A. P. *περι-έφθην*, Hdt. vi. 15. The act. *ἔπω* scarcely occurs except in composition.

ἔχω and *ἔσχω* (r. *σχ-*, *ἐχ-*, *ἔχ-* § 263, *ισχ-* §§ 283. c, 263), *to have, to hold* (in the sense *to have*, the forms *ἔχω* and *ἔξω* are preferred; in the sense *to hold*, *ἔσχω* and *σχῆσω*), Impf. *ἔχον* and *ἔσχον*, F. *ἔξω* and *σχῆσω* (§ 222); 2 A. *ἔσχον*, Subj. *σχῶ* (comp. *διάσχω* or *διασχῶ*, r. *σχ-* or *σχῆ-*), Opt. *σχοίην* (§ 205. α), Imp. *σχῆς* (*σχῆ-* § 288; compare *θῆς*, *ῆς*, § 210. 2), and rarely, in composition, *σχῆ*, Inf. *σχεῖν*, Pt. *σχών* - 2 A. poet. *ἔσχεθον* (§ 299), Æsch. Pr. 16; Pf. *ἔσχηκα*, Pf. P. *ἔσχημαι*, A. P. *ἔσχηθην*, 2 A. M. *ἔσχομην*. Ep. Pf. Pt. *συν-οχωκότε* (§§ 236. 1, 191. 2, 62) B. 218. For *ἐπ-ώχαστο*, see § 236. d; for *ἐν-είχῃς*, see § 243. 4. Ep. deriv. forms, *ισχάνω*, Ξ. 387, *ισχανάω*, E. 89. For the compound *ὑπισχνέομαι*, see § 292; for *ἀνέχομαι*, § 301. 2. For the σ in *ἀμπίχω* (*ἀμφί, ἔχω*), see § 62; and for the various forms of the augm. (Impf. *ἤμπ-εχόμην*, 2 A. *ἤμπι-σχόμην*, *ἤμπ-εσχόμην*, &c.), § 192. 3.

C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. αἰρέω (r. αἰρε-), *to take*, F. αἰρήσω, Pf. ἤρηνκα, Ff. P. ἤρημαι, A. P. ἤρείην (§ 219); 2 A. εἶλον (r. εἰλ-, § 189. 3), 2 A. M. εἰλόμην. Poet. 1 A. M. ἐξ-ηρήσατο Ar. Thesm. 761. Doubtful or late F. ἐλῶ, ἐλοῦμαι. Ion. Pf. ἀραίρηκα, Hdt. v. 102, ἀραίρημαι, iv. 66; Ep. 2 A. M. S. 3 γέντο for Fἔλτο (§§ 69. III., 185. δ) Θ. 43. In the sense *to capture*, the Pass. is commonly supplied by ἀλίσκομαι (r. ἀλ-, whence εἰλ- § 259, ἀλο-, ἀλίσκ- § 280), Impf. ἡλίσκομην, F. ἀλώσομαι, 2 A. εἶλων (§ 189. 2) and ἤλων, Subj. ἄλῶ, &c., Pf. ἐάλωκα and ἤλωκα.

2. ἀνέχομαι, *to endure*, a compound of ἔχω (§ 300), F. ἀνέξομαι and ἀνασχέσομαι, 2 A. ἠνέσχόμην (§ 192. 3); F. πλήσομαι (r. ταλα-, τλα- § 261), 2 A. ἔτλην (§ 227), Pf. τέτληκα (see § 238. α). Ep. 1 A. ἐτάλασσα, P. 166. Later Ep., δατλῆα, Ap. Rh. 3. 769, δατλείω, 2. 1008.

3. ἔρχομαι (r. ἐρχ-,) *to go, to come*, Imp. ἤρχομην. F. ἐλεύσομαι (r. ἐλυθ-, ἐλευθ- § 270), 2 A. ἤλυθον, commonly ἤλθον (§ 261), 2 Pf. ἐλήλυθα (§ 191. 2). Ep. 2 Pf. ἤλυθα, Hes. Th. 660, ἐλήλυθα (§ 47. N.), Dor. 2 A. ἦνθον (§ 69. III.), Theoc. 1. 77, Lacon. ἤλσον (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb εἶμι (§ 231).

4. ὁράω (r. ὁρα-), *to see*, Impf. ὥρων (§ 189. 2), Pf. ὥρᾱκα (ὀρᾱκα Ar. Pl. 98), Pf. P. ὥρᾱμαι. F. ὄψομαι (r. ὄπ-), Pf. P. ὤμμαι, A. P. ὤφθην (ὄρα-θῆναι Pl. Def. 411 a), 2 Pf. poet. and Ion. ὄπωπα Soph. Ant. 6, Hdt. iii. 63; 2 A. εἶδον (r. ἰδ-, the augm. uniting with the ι to form ει), Subj. ἴδω, &c., 2 A. M. εἰδόμην, Subj. ἰδωμαι, &c.; 2 Pf. οἶδα, (*I have seen*) *I know* (§ 233); Mid., poet., εἶδομαι (r. εἰδ- § 268), *to seem, to resemble*, Æsch. Cho. 178, 1 A. εἰσάμην, β. 791.

NOTE. In the preteritive οἶδα (§ 58, § 237), the root has four forms, (1.) ἰδ-; ἴσμεν (Ion. ἴμμεν A. 124), ἴσπε, ἴσθι, ἴστω (Boeot. ἴττω Ar. Ach. 911), &c.; and Ep., Inf. ἴδμεν A. 719, ἴδμεναι N. 273, Pt. ἰδυῖα, A. 608, Plup. Pl. 3 (ἴδ-σαν) ἴσαν Σ. 405: (2.) εἰδ-; εἰδέναι, εἰδώς, ἥδιν, εἴσομαι. and the Ep. Subj. εἴδομεν, εἴδετε (§ 246. 3): (3.) οἰδ- (§ 236. 1); οἶδα, οἶσθα, &c. (4.) εἰδε- (§ 288); (εἰδέω) εἰδῶ, εἰδείην, εἰδήσω (rare, A. 546, Isoc. 5 h), εἰδησα (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. ἠεῖδεις or ἠεῖδης X. 280, ἠεῖδεις or ἠεῖδη ι. 206, Ion. ἠεῖδε Hdt. i. 45 (for ἠεῖδεε, one e dropped, cf. § 243. 2). In the Dor., we find the verb ἴσᾱμι, perhaps suggested by ἴσᾱσι (§ 237, οἶδα), Pind. P. 4. 441, ἴσης Theoc. 13. 34, ἴσᾱσι 15. 146, ἴσμεν Pind. N. 7. 21, Pt. ἴσας, Pind. P. 3. 52. The deficiencies of οἶδα are supplied by γιγνώσκω (§ 285).

5. τρέχω (r. τρεχ-, τρεχ- § 263), *to run*, F. τρέξομαι, commonly δραμοῦμαι (r. δραμ-), 1 A. ἔθρεξα, commonly 2 A. ἔδραμον, Pf. διδράμηνκα (§ 222), Pf. P. διδράμηνμαι. Ep. 2 Pf. διέδρομα, ε. 412. Late and rare F. δραμῶ Ath. 416 f, δράμομαι (§ 200. h), Anth. Deriv., τροχάζω, vii. 3. 46, Ep. τροχάω, α. 451, τραχάω, X. 168, δρομάω, Hes. Fr. 2. 2.

6. φέρω (r. φερ-,) *to bear*, F. οἶσω (r. οἰ-), F. M. οἴσομαι, F. P. οἰσθήσομαι. 1 A. ἤνεγκα (r. ἐνεκ-, ἐνεγκ- § 277), 2 A. ἤνεγκον, A. M. ἤνεγκάμην, Pf. ἐνήνοχα (§§ 191. 2, 236. α), Pf. P. ἐνήνεγμαι, A. P. ἐνήχθην, F. P. ἐνεχθήσομαι. Ion. (r. ἐνεικ- § 268; συν-ενεῖκεται Hes. Sc. 440) 1 A. ἤνεικα, E. 885, Hdt. iii. 30, 2 A. Opt. ἐνέικαι Σ. 147, Inf. ἐνεικέμεν T. 194, Pf. P. ἐνήνεγμαι, Hdt. ii. 12, A. P. ἐνείχθην, i. 66; 1 A. Inf. (ἀνα-οῖσαι) ἀνῶσαι Ib. 157 Late Pf. P. προ-οῖσται Luc. Paras. 2. For οἶσε, &c., see § 185. ε; for φέρτε,

§ 246. β; for φέρειν, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρηναι § 251. 2), δια-, εἰς-, ἐκ-φέρω (φέρειν, Ar. Vesp. 125), to let pass, -φέρω, -ίφρησα, -εφέρησθην. Lat. *fero*. — The Aorists ἤνεγκα and ἤνεγκον are both common in the 1st Pers. sing. of the *Ind.*, and in the *Opt.*; but in the 2d Pers. sing. of the *Imp.*, in the *Inf.*, and in the *Part.*, the forms of ἤνεγκον are preferred; and, elsewhere, those of ἤνεγκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἐρῶ (r. ἐρ-, ῥε- § 262), Pf. εἶρηκα (§ 191. 1), Pf. P. εἶρημαι, F. Pf. εἰρήσομαι, Cyr. vii. 1. 9, A. P. ἐῤῥήθην or ἐῤῥέθην (Ion. εἰρήθην or εἰρέθην, Hdt. iv. 77); 1 A. εἶπα (r. ἐπ-, εἰπ- § 268), 2 A. εἶπον. Non-Att., Pres. εἶρω β. 162, εἰρέω, Hes. Th. 38; Ion. 1 A. M. ἀπ-εἰπάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἔφειπα) εἵπα Pind. N. 9. 78, 2 A. εἵπιον K. 445; Ep. 2 A. (r. ἐπ-, εἰπ- § 273, cf. ἐνέπω) ἔσπον, B. 484. Redupl. forms, πιφαύσκω Æsch. Eum. 620, πιφάσκω, Hes. Th. 655. — The forms of φάσκω, with the F. φήσω, the A. ἔφρησα, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. εἶπαι and part. εἶπας are not used by the Attics.

8. ὠνέομαι (r. ὠνε-), to buy, Impf. ἰωνούμην (§ 189. 2), F. ὠνήσομαι, Pf. ὠνήμηναι, A. P. ὠνήθην. 2 A. M. ἐπριάμην (§ 49; r. πρια-). Ion. and late 1 A. M. ὠνησάμην, Hipp.

CHAPTER XI.

FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. α. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. -σις (Gen. -σιως, fem.), or -σιᾶ (G. -σιᾶς, f.); as, μιμέ-ομαι, to imitate, μίμη-σις, imitation; πράσσω (r. πράγ-), to act, (πράγ-σις) πράξις, action; θύω, to sacrifice, θυσία, sacrifice; δοκιμάζω, to try, δοκιμασία, trial.

b. -η, -α (G. -ης, -ᾶς, f.); as, φύγω (r. φυγ-), to flee, φυγ-ή, flight;τρέφω, to nourish, τροφή, nourishment; χαίρω (r. χαρ-), to rejoice, χαρ-ᾶ, joy; φθείρω, to corrupt, φθορά, corruption. Some verbs in -εύω have abstracts in -εῖᾶ (§ 92. β. α); as, παιδεύω, to instruct, παιδείᾶ, instruction.

c. -ος (G. -ου, m.); as, λέγω, to speak, λόγ-ος, speech; σπείρω, to sow, σπóρος, sowing.

d. -τος (G. -του, m.); as, κωλύω, to wail, κωκυ-τός, wailing.

e. -ος (G. -εος, n.); as, κηδ-ομαι, to care, κῆδ-ος, care.

f. -μός (G. -μοῦ, m.), or -μη (G. -μης, f.); as, ᾄδω-ομαι, to lament, ᾄδω-μός, lamentation; μέμνη-μαι, to remember, μνή-μη, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, γραμμή, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

-μα (G. -ματος, n.); as, ποίω, to make, compose, ποίη-μα, thing made,

poem; σπείρω, to sow, σπέρμα, thing sown, seed; γράφω, to write, (γράφ-μα) γράμμα, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. -της (G. -του, m.); as, θεά-ομαι, to behold, θεᾶ-τής, beholder; ποίω, to compose, ποιητής, poet; κτίζω, to found, κτίστης, founder.

b. -της (G. -της, m.), or -τωρ (G. -τορος, m.); as, δίδωμι (r. δο-), to give, δο-τής, giver; σώζω, to save, σωτήρ, saviour; r. ῥέ-, to speak, ῥή-τωρ, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in -τρια or -τειρά (proparoxytone, G. -ᾱς), or in -τρεις or -τις (G. -ιδος); as, ποιήτρια, poetess, σώτειρα, female deliverer; αὐλητής and -τήρ, flute-player, αὐλητρίς and -τρια, flute-girl; προφήτης, prophet, προφῆτις, prophetess.

c. -εύς (G. -έως, m.); as, γράφ-ω, to paint, γραφ-εύς, painter; φθείρω, to corrupt, φθορεύς, corrupter; κείρω, to shave, κουρεύς, barber.

d. -ος (G. -ου, m. f.); τρέφ-ω, to nourish, τροφ-ός, nurse; αἶδω, to sing, αἰδός, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, ραίω, to beat, ραιστήρ, beater, hammer, ζωστήρ, girdle, ἀήτης, wind (blower), ἐμβολεύς, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. -τήριον (G. -ου, n.), more frequently expressing place; as, ἀκροά-ομαι, to hear, ἀκροα-τήριον, place of hearing, auditory; δικαστήριον (δικάζω), court of justice; ποστήριον (πίνω), drinking-cup. Cf. §§ 314. b, 315. a.

b. -τρον (G. -ου, n.), or -τεᾶ (G. -ᾱς, f.), more frequently expressing means; as, ξύω, to curry, ξύστρον and ξύστρα, currycomb, λύτρον (λύω), ransom (means of releasing), ὀρχήστρα (ὀρχέομαι), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with σ follow the analogy of -σω of the Fut. or -σαι of the Perf. pass.; those beginning with μ and τ, of -μαι and -ται of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

πε-ποίη-μαι,	πε-ποίη-σαι,	πε-ποίη-ται,
ποίη-μα, poem,	ποίη-σις, poesy,	ποιη-τής, poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. a) usually express the ABSTRACT of the adjective, and are formed in,

a. -ιά (G. -ιάς, f.), or, if the root ends in ε or ο, -ιᾶ forming, with the final vowel of the root, -ειᾶ or -οιᾶ; as, σοφ-ός, wise, σοφ-ιά, wisdom; εὐδαίμων, -ον-ος, happy, εὐδαιμων-ιά, happiness; ἀληθής, -έ-ος, true, ἀλήθειᾶ, truth; εὖνο-ος, contr. εὔνοος, kind, εὖνοια, kindness. See §§ 92. β, γ, 315. a.

b. *-της* (G. *-τητος*, f.), from adjectives in *-ος* and *-υς*; as, *ἴσος*, *equal*, *ισότης* *equality*; *ταχύς*, *swift*, *ταχυτής*, *swiftness*.

c. *-σύνη* (G. *-ης*, f.), from adjectives in *-ος* and *-ων*; as, *δίκαιος*, *just*, *δικαιοσύνη*, *justice*; *σώφρων*, *discreet*, *σωφροσύνη*, *discretion*.

d. *-ος* (G. *-εος*, n.), chiefly from adjectives in *-υς*; as, *βαθύς*, *deep*, *βάθος*, *depth*; *εὐρύς*, *broad*, *εὐρος*, *breadth*.

e. *-άς* (G. *-άδος*, f.), from numerals; as, *δύο*, *two*, *δυάς*, *duad*. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria*, *native land*), and similar words denoting *persons related to some object*. These end in,

a. *-της* (G. *-του*) masc., and *-τις* (§ 134. a; G. *-τιδος*) fem. (with the preceding vowel long in patrials; thus, *-ίτης*, *-ήτης*, *-ᾶτης*, *-ᾷτης*, *-ιώτης*; and also in other nouns in *-ιτης*); as, *Σύβαρις*, *Sybaris*, *Συβαρίτης*, *a man of Sybaris*, *a Sybarite*, *Συβαρίτις*, *a woman of Sybaris*; *Αἰγινήτης*, *Πισάτης*, *Σπαρτιάτης*, *Σικελιώτης*, *a man of Ægina*, &c.; *πόλις*, *city*, *πολίτης*, *citizen*, *πολίτις*, *female citizen*; *τόξον*, *bow*, *τοξότης*, *archer*, *τοξότις*, *archeress*.

b. *-εύς* (G. *-έως*) masc., and *-ις* (G. *-ιδος*) fem. (§ 118. 3); as, *Μέγαρα*, *Megara*, *Μεγαρεύς*, *Megarian man*, *Μεγαρίς*, *M. woman*; *φάρμακον*, *drug*, *φαρμακεύς*, *dealer in drugs*, *sorcerer*, *φαρμακίς*, *sorceress*; *ἵππος*, *horse*, *ἵππεύς*, *horseman*, *knight*.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, *πατρὸς ὄνομα*). These end in,

a. *-ίδης* (G. *-ου*) masc. (uniting with *ε* or *ο* preceding), and *-ίς* (G. *-ίδος*) fem.; *-ᾶδης* (G. *-ου*) masc., and *-ᾷς* (G. *-ᾶδος*) fem., from names of Dec. I.; and *-ᾰδης* (G. *-ου*) masc., and *-ᾱς* (G. *-ᾰδος*) fem., from names in *-ιος*, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, *Πρίαμος*, *Priam*, *Πριαμίδης*, *son of P.*, *Πριαμίς*, *daughter of P.*; *Κέκροψ*, *Κεκροπίδης*, *Κεκροπίς* · *Πηλεύς*, *-έως*, *Πηλείδης* · *Ἡρακλῆς*, *-έως*, *Ἡρακλείδης* · *Λητώ*, *-δος*, *Λητοῖδης* · *Βορέας*, *Boreas*, *Βορεάδης*, *son of B.*, *Βορέας*, *-δος*, *daughter of B.*; *Θέστιος*, *Θεστιάδης*, *Θεστιάς* · *Φίξης*, *-ητος*, *Φερετιάδης* · *Πηλεύς*, *Ep. G. -ῆος*, *Ep. Πηληιάδης*, *A. 1.*

b. *-ίων* (G. *-ίωνος*, rarely *-ιονος*) masc., and *-ίωνη* or *-ίνη* (G. *-ης*) fem., only poetic; as, *Κρόνος*, *Saturn*, *Κρονίων*, *-ῖνος* or *-ίνος*, *son of S.*, *A. 397*; *Πηλεύς*, *Πηλείων*, *A. 188*; *Ἀκρίσιος*, *Ἀκρισίωνη*, *daughter of A.*, *Ξ. 319*; *Ἀδρηστος*, *Ἀδρηστίνη* *E. 412*.

REMARK. Patronymics appear to have been, in their origin, *diminutives* thus, *Πριαμίδης*, *little Priam*. See § 312. Akin to the above are a few words in *-ιδίος*, contr. *-ιδούς*, — *son*, *-ιδίᾱ*, contr. *-ιδῆ*, — *daughter*; as, *θυγατριδούς*, *-ιδῆ*, *daughter's son*, — *daughter*, *ἀδελφιδούς*, *-ιδῆ*, *nephew*, *niece*.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. *-ις* (G. *-ιδος*), chiefly from masculines of Dec. I., and from those in *-εύς* as, *δισπότης*, *master*, *δισπότις*, *mistress* (also *δίσποινα*, cf. b). See § 134. a.

b. -αινᾶ (G. -ης), chiefly from masculines in -ων; as, λέων, -οντος, lion, λῆαινα, lioness; τέκτων, -ονος, artisan, τέκταινα · Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ος; as, Θεός, god, Θείαινα, goddess (§ 74. ε), λύκος wolf, λύκαινα.

c. -ειᾶ (G. -εῖας), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλεια, queen, ἱερεία, priestess.

d. -σσᾶ (-ττᾶ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κίλιξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἄναξ, -κτος, sovereign, ἄνασσα, Θῆς, -τός, hireling, Θῆσσα, Λίβυς, -υος, Lybian, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ύδριον, -ύφιον, &c.). — b. -ισκος (G. -ου, m.), -ισκη (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαριδίον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον · μεῖραξ, youth, μειράκιον, μεираκιδιον, μεираκύλλιον, μεираκυλλιδιον, μεираκίσκος, μεираκίσκη · κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον · νῆσος, island, νησύδριον · ζῶον, animal, (ζωίδιον) ζωδιον, ζωδάριον, ζωύφιον. ὦ Ζώκρατες, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ίδος, f.); as, κρήνη, fountain, κρηνίς, -ίδος · πινᾶξ, table, πινакίς, -ίδος, tablet.

d. -ιδεύς (G. -έως, m., only of the young of animals); as, αἰτός, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγιδεύς.

e. -ίχνη, -άκνη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη · πῖθος, wine-jar, πιθάκνη · ἀκανθίς, finch, ἀκανθυλλίς · ἔρως, -ωτες, love, ἐρατύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force · thus, θῆρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μέγυλλος (μέγας, great), Ἀμαρυλλίς (ἀμάρα, channel), Διονῦς, Μηνᾶς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase, either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which anything exists in numbers, or in large size or degree; as, ἀμπελος, vine, ἀμπελών, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρών, γυναικῶν (ἀνὴρ, γυνή), apartments for men, women, οἰνῶν (οἶνος), wine-cellar; χεῖλος, lip, χειλῶν, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδωνία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλοῦτος, wealth, πλούταξ, a rich churl. So λάβρος, greedy, λάβραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.

B. ADJECTIVES.

§ 314. I. FROM VERBS. These end in,

a. *-ικός, -ή, -όν, active*; as, *ἄρχω, to rule, ἀρχικός, able to rule; γράφω, to describe, γραφικός, descriptive, graphic*. This ending is more frequently preceded by *τ* (cf. § 306. a, b); as, *ποιητικός (ποιῶ), poetic*. But see § 315. b.

b. *-τήριος, -ᾶ, -ον, active*; as, *σώζω, to save, σωτήριος, saving* (cf. § 306. b).

c. *-ιμος, -ον (and -ος, -η, -ον), implying fitness, both active and passive, and annexed after the analogy of different verbal nouns*; as, *τρέφω, τροφή* (§ 305. b), *τρέφιμος, fitted to impart or to receive nourishment, nutritious, vigorous, χρήσιμος (χράσμαι, χρεῖσις), fit for use*.

d. *-μων, -μον (G. -μονος), active*; as, *ἐλεῖω, to pity, ἐλεήμων, compassionate, μνήμων (μέμνημαι), mindful*.

e. *-τός, -ή, -όν, passive, signifying that which is done, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility*; thus, *ὁράω, to see, ὁρατός, seen, visible*.

f. *-τέος, -ᾶ, -ον, passive, expressing necessity or obligation (like the Lat. Part. in -ndus)*; as, *ποιῶ, to make, ποιητέος, that which is to be made*.

NOTE. Verbals in *-τός* and *-τέος* commonly follow, in respect to the form of the root, the analogy of the I Aor. pass.; as, *αἶρῶ, to take, Pf. P. ἤρημαι, A. P. ἤρεθην, αἰρετός, αἰρετέος · παύω, to stop, Pf. P. πέπαυμαι, A. P. ἐπαύσθην, παυστός, παυστέος*.

g. *-νός, -ή, -όν, passive (compare the Part. in -μενος)*; as, *σέβω, to revere, (σεβ-νός) σεβνός, revered, ποθεινός (ποθέω), longed for*.

h. *-ᾶρός (-ᾶ, -όν), -ᾶς (G. -ᾶδος), &c.*; as, *χαλαῶ, to slacken, χαλαρός, slack; φέρω, to bear, φορέας, fruitful; λίγω, to choose, λογάς, chosen; λοιπός (λείπω), remaining*.

§ 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. *-ιος, belonging to*; if a vowel precedes, commonly uniting with it in a diphthong (*-αιος, -ειος, -οιος, -ωος, -υιος*), and often, without respect to this, assuming the form *-ειος* (Ion. *-ήιος*, § 46. B.), especially from names of persons and animals. Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, *οὐρανός, heaven, οὐράνιος, belonging to heaven, heavenly, φόνιος (φόνος), of murder, murderous; ἀγοραῖος (ἀγορά), pertaining to the forum, Ἀθηναῖος (Ἀθηναί), Athenian, θεῖος (θεός), divine, Ἀργεῖος ("Ἀργος, -εος), Argive, ἑώς (ἔως), Ion. ἡοῖος (ἡώς, -όος), of the morning, πῆχυιος (πῆχυς), of a cubit's length; ἀνθρώπιος (ἄνθρωπος), human, Ὀμήρειος ("Ὀμηρος), Homeric, θήρειος (θήρ), of wild beasts*.

NOTES. α. From the neuter of these adjectives has come a class of substantives denoting an appropriated *building* or other *place, instrument, &c.*; as, *Ἀθηνάιον (Ἀθηνᾶ), Θεσιεῖον, Μουσεῖον, temple of Minerva, of Theseus, of the Muses, κουρείον (κουρεύς), barber's shop, γραμματεῖον (γραμματεὺς), writing-tablet, cf. § 307*.

β. Before *-ιος* and *-ᾶς* (§ 308. a), *τ* often passes into *σ*; as, *ἐνιαυτός, year, ἐνιαυσίος, of a year, Μιλήσιος (Μίλητος), Milesian, ἀθανασία (ἀθάνατος), immortality*.

b. -ῦκός, -ή, -όν (if *υ* precede, -κός; if simple *ι* or *ει*, -ῦκός; while -αιος commonly makes -αῖκός), relating to. These adjectives in -κός are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, τέχνη, *art*, τεχνικός, relating to art, artistic; δούλος, *slave*, δουλικός, servile; Λίβυς, *Libyan*, Λιβυκός, pertaining to the Libyans or Libya; Κορίνθιος, *Corinthian*, Κορινθιακός, σπονδεῖος, *spondees*, σπονδειακός, *spondæic*; Ἀχαιός, *Achæan*, Ἀχαιικός, and less Att. Ἀχαιϊκός, ποιητής, *poet*, ποιητικός, *poetic*, ῥητορικός, (ῥήτωρ), *rhetorical*, στρατηγικός (στρατηγός), *fit for a general*. See § 314. a.

c. -εος, -ᾶ, -ον, and -ῖνος, -η, -ον (proparoxytone), denoting *material*, -en; as, χρυσεός, *gold*, χρυσεος (¶ 18), golden, ξύλινος (ξύλον), *wooden*.

d. -ῖνός, seldom -ῖνός, expressing *time* or *prevalence*; as, ἡμερινός (ἡμέρα), *by day*, πεδινός (πέδιον), *level*, ὀρεινός (ὄρος, -ε-ος), *mountainous*.

e. -ῖνος, -ηνός, -ᾶνός, *patrials*, from names of cities and countries out of Greece; as, Ταραντίνος (Τάραξ, -αντος), *Tarentine*, Κυζικηνός (Κύζικος), *Cyzicene*, Σαρδιανός (Σάρδεις), *Sardian*.

f. -ρός, -ερός, -ηρός, -αλῆος, -ηλός, -ωλός, -εις (-εσσᾶ, -εν, G. -εντος), -ώδης (-εις, G. -εος; contr. from -ο-ειδής, from εἶδος, *form*), expressing *fulness* or *quality*; as, αἰσχρός (αἰσχος), *shameful*, φοβερός (φόβος), *fearful*, πονηρός (πόνος), *painful*, θαρσαλέος (θάρος), *courageous*, ἀπατηλός (ἀπάτη), *deceitful*, φειδωλός (φειδῶ), *parsimonious*, ὕληεις (ῦλη), *woody*, πυρροίς (πῦρ, -υρός), *fiery*, χαίρεις (χαίρει), *graceful*, σφηκώδης (σφήξ), *wasp-like*, ψαμμώδης (ψάμμος), *sandy*.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, καθαρός, *clean*, καθάρως, *cleanly*, ἐλευθέριος (ἐλεύθερος), *liberal*, θηλυκός (θηλυς), *feminine*, χθεσινός (χθές), *of yesterday*.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the correlatives πότερος; *whether of the two?* ποτερός, ἕτερος (formed from the 3d Pers. pron. as the positive, ¶ 23, § 141, or, as some think, from the numeral εἷς), *one of the two*, οὐδέτερος, ὁπότερος, ἑκάτερος, ἀμφοτέρως (see ¶ 63, and compare the Lat. *uter*, *neuter*, *alter*, and the Eng. *whether*, *either*, *neither*, *other*); (b) the following implying a consideration of *two* objects or *properties*; δεξιτερός (poet.), Lat. *dexter*, *right* (rather than left), ἀριστερός, *sinister*, *left*, δεύτερος, *second*, ἡμέτερος, *noster*, *our* (rather than yours, or any one's else), ὑμέτερος, *vester*, *your*, σφέτερος, *their*, &c. (¶ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the correlatives πῶστος; *which in order?* or, *one of how many?* ὁπῶστος, ἑκαστος (¶ 63); (d) all ordinals except δεύτερος (see ¶ 25).

C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the *rough breathing*, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τουοῦτος and τοσόσδε (§ 150. α), *so much*, ὅσος, *as much*, ὅποσος, *how much soever*; πότε; *when?* ποτέ, *at some time*, τότε, *then*, ὅτε, *when*, ὅποτε, *whenever*.

D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -εύω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φιλέω, *to be a friend, to love*, εὐδαιμονίω (εὐδαιμων, -ονος), *to be prosperous*, ἀτυχίω (ἀτυχής), *to be unfortunate*, πολεμέω (πόλεμος), *to wage war*; δουλεύω (δούλος), *to be a slave, to serve*, βασιλεύω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τολμάω (τόλμα), *to be bold, to dare*, τιμάω (τιμή), *to honor*.

b. -ίω (mostly from words of Dec. II.), -αίνω and -ύνω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δῆλος, *evident*, δηλόω, *to make evident*, δουλόω (δούλος), *to make one a slave, to enslave*, χρυσόω (χρυσός), *to make golden, to gild*, πτερόω (πτερόν), *to make winged, to furnish with wings*, στεφανόω (στέφανος), *to crown*; λευκαίνω (λευκός), *to whiten*, σημαίνω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. a, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μηδος), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριζώω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλωπεκίζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούτης), *to make rich*, εὐδαιμονίζω, *to esteem happy*, θερίζω (θερίς), *to harvest*, ἐρίζω (εἰρίς), *to contend*, ἐορτάζω (ἐορτή), *to make a feast*, δικάζω (δίκη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθᾶρός, *pure*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλάσσω (μαλακός), *to soften*.

§ 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -σείω, from the Fut.; as, γελάω, *to laugh*, γελασείω, *to wish to laugh*, Pl. Phædo, 64 b, πολεμησησείω (πολεμείω), *to wish for war*, Th. i. 33. Desideratives are also formed in -ιάω (rarely -άω), chiefly from verbal nouns; as, μανθάνω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάω (στρατηγός), *to desire military command*, vii. 1. 33, θανατάω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζω, -σκω, &c. (see §§ 265 – 300), some-

times *frequentative* or *intensive*, as, *ρίπτω*, to throw, *ρίπτάζω*, to throw to and fro, *στένω*, to sigh, *στένάζω*, to sigh deeply; sometimes *inceptive*, as, *ἡθάω*, to be at the age of puberty, *ἡθάσκω*, to come to the age of puberty; sometimes *causative*, as, *μεθύω*, to be intoxicated, *μεθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔξαπατάω*, to cheat, *ἔξαπατάλλω* (cf. § 312), to cheat a little, to humbug, *Ar. Eq.* 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. GENITIVES, (a) in *-θεν*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὗ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ομοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἐξῆς*, in order: (d) *πρῶτος* (*πρῶτῳ*), of a gift, gratis, &c.

2. DATIVES, (a) in *-οι*, *-οις* of Dec. II. sing., and in *-οις(ν)*, *-ασι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-αι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνῃσι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ᾧ* (*-ᾧ*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *ὁδῷ*] in this way, thus, [sc. *χωρῇ*] in this place, here, *πανταχῇ*, every way, everywhere, *πεζῇ*, on foot, *ιδίᾳ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἐκῆστι*, by the will of, *ἤρῃ* (§ 89. β. d), *ἤγχι*, near, *ἤρῃ*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *s* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. ACCUSATIVES; as, *ἀκμήν*, at the moment, *χάριν*, on account of, *δίκην*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *ν* of the Gen. pl. into *ς*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, ταχέως, swift, ταχέως, swiftly, *σαφής* (*σαφῶς*), Ion. *σαφείως*, evidently.

b. *-νδον* or *-δον* (perhaps kindred with *εἶδος*, form), chiefly from nouns; *-δην* or *-άδην*, chiefly from verbs (those in *-άδην* commonly conforming to other verbals); and *-δα*; as, *πλινθηδόν* (*πλίνθος*), in the form of bricks, *Hdt.* ii. 96, *βοτρυδόν* (*βότρυς*), in clusters, B. 89, *ἀναφανδόν*, or *-δά* (*ἀναφαίνω*), openly, *πεσέδην*, or *-δα* (*κρύπτω*), secretly, *σποράδην* (*σπείρω*, *σποράς*), scatteringly. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-δην*, neut. *-δον*, Pl. neut. *-δα*.

c. *-ί* or *-εί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ιστί*), and in compounds of *ἀ-* privative, *αὐτός*, and *πᾶς*. as, *Μηδιστί*, like the Medes, *Ἑλληνιστί*, in the Greek language, *ἀμισθί* (*μισθός*), without pay, *ἀμαχεί* and

ἀμαχητεί, or -ί, without battle, αὐτοχειρί (χείρ), with one's own hand, πανδήμει (δῆμος), with the whole people. These appear to be Dat. forms (cf. § 320. 2).

d. -ς added to a palatal; as, ἀνα-μίνυνμι (r. μιν-, § 294), to mix up, ἀναμίξ, confusedly, pellmell, παραλλάξ (παρ-αλλάσσω, § 274. γ), alternately.

(2.) TIME WHEN, in -τε (Dor. -κα), or, for more specific expression, in -ικᾶ; as, ἄλλότε (ἄλλος), at another time, αὐτίκα (αὐτός), at the very moment. See ¶ 63.

(3.) PLACE WHITHER, in -σε (which appears to be a softened form of -δε, § 322. III., or at least kindred with it); as, οὐρανόσε, to heaven, ἐκεῖσε, thither, ἐτέρωσε, to the other side. See ¶ 63.

(4.) NUMBER, in -άκις. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (πρὸ ἔργου) προὔργου, before the work, to the purpose, παραχρῆμα, upon the affair, immediately, (δι' ὃ) διό, on account of which, wherefore, (ἐν ποδῶν ὁδῶ) ἐμποδῶν, in the way of the feet, Ἀθήναζε (from Ἀθήνας, and -δε, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), to Athens.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, ἔξω (ἐξ), without, εἰςω (εἰς), within, παρὸς, besides.

II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, νομο-θέτης (νόμος, τίθημι), law-maker.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are φιλέω, to love, and μισέω, to hate; thus, φιλ-άνθρωπος, man-loving, μισο-πίστης, Persian-hater.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a union-vowel, which, after a substantive or adjective, is commonly -ο-, but sometimes -η-, -α-, or -ι-; and, after a verb, -ε-, -ι-, -ο-, -οι-, or -αι-; as, παιδ-ο-τρέφης (παῖς, -δός, τρέφω), instructor, δικ-ο-λόγος (δίκη, λέγω), advocate, δημιουργός (Ion. δημι-ο-εργός, from δήμιος and ἔργον), artisan, (γα-ο-μετρία, from γᾶα, contr. γῆ, and μετρέω, §§ 35, 98. α) γεωμετρία, geometry, (να-ο-κόρος · νᾶός, νεώς, and κορέω) νεωκόρος, keeper of a temple, θανατ-ο-φόρος and -η-φόρος (θάνατος, φέρω), death-bringing, Æsch. Ag. 1176, Cho. 369, ξιφ-η-φόρος and -ο-φόρος (ξίφος, -εος, φέρω), sword-bearing, ἀγορ-ᾶ-νόμος (ἀγορά, νέμω), clerk of the market, ποδ-ᾶ-νιπτήρ (πούς, νίζω), foot-bath, Hdt. ii. 172, πυρ-ι-γενής (πῦρ, γίγνομαι), fire-born, ἰδ-οι-πόρος (ἰδός, πόρος), way-farer, μισ-αι-πόλιος (μέσος, πολίος), half-gray, N. 361; ἀρχ-έ-χρος (ἀρχω,

χαρός), chorus-leading, *τερπ-ι-κέραινος* (τέρπω, κεραινός), *delighting in thunder*, A. 419, *λιπ-ο-ταξία* (λείπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (ρίπ-σ-ασπις) *ρίψασπις* (ρίπτω, άσπις), *coward*, *τελι-σ-φόρος* (τέλος, -ε-ος, φέρω), *fulfilling*, *κερασφόρος*, *horned*, *φωσφόρος*, *light-bringing*; *λυ-σι-τελής* (λύω, τέλος), *income-paying*, *profitable*, *ναυ-σί-πορος* (ναύς, πόρος) *navigable*, (μιγ-σ-ε.) *μιξο-εάρεστος* (μίγνυμι, βάρεστος), *mixed with barbarians*; *θε-σ-εχθρία* (θέος, έχθρός), *impiety*, *φερ-ί-ς-εος* (φέρω, βίος), *life-giving*; *ταμ-ισί-χρος* (τέμνω, χρώς), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root; as, *αιμ-ο-βαφής* (αἷμα, -ατος, βάπτω), *blood-bathed*, *φιλ-ό-πonos* (φιλέ-ω from φίλος, πόνος), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change; as, *νυκτι-πόλος*, *roaming by night*, Eur. Ion, 718, *τειχεσι-πλήτης*, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. 'Αμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πρός sometimes unites with a vowel following by crasis; as, *πρό-οπτος* *προὔπτος*, *προ-έχω* *προὔχω*, κ. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) *ἀ-*, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, *ἀ-παῖς*, *without children*, *ἀ-σοφος*, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, *ἀ-δελφός* (δελφός), *brother*, *ἀ-τενής* (τείνω), *strained*. 'A- *privative* (commonly *ἀν-* before a vowel) is akin to *ἀνεν*, *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*; *ἀ- copulative* appears to be akin to *ἄμα*, *together*. Akin to *ἀ priv.* is *νη-* (Lat. *ne*); thus, *νηλεής* (ἔλεος), *merciless*.

b.) *δυσ-*, *ill*, *mis-*, *un-*; as, *δύσ-φημος*, *ill-omened*, *δυσ-τυχία*, *mis-fortune*, *δυσ-δαίμων*, *un-happy*.

c.) The *intensive* *ἄρι-* (kindred with Ἄρης, § 161. R.), *ἔρι-*, *ζα-*, and *δα-*; as, *ἄρι-δακρυς*, *very tearful*, *ζά-πλουτος*, *very rich*.

§ 326. B. The form of the *LAST WORD* depends upon the part of speech to which the compound belongs.

1. If the compound is a *NOUN* or *ADJECTIVE*, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιθο-βόλος (λίθος, βάλλω), *throwing stones*, λιθό-βολος, *thrown at with stones*.

b. -ης (-ες, G. -εις); as, ἐν-πρεπής, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ου), and -ης or -ωρ, denoting the *agent* (§ 306. a, b); as, νομο-θέτης, *legislator*, μυρο-πώλης (§ 92. 2), ὀρνιθο-θήρας, *bird-catcher*, μηλο-βότης, *shepherd*, Σ. 529, παιδ-ολέτωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with α, ι, or ο, followed by a single consonant, this vowel is commonly lengthened to η or ω; as, στρατηγός (στράτος, ἄγω), *general*, δυσήλατος (δυσ-, ἐλαύνω), *hard to drive over*, ἀνώνυμος (ἄ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work, to contract*, is expressed by ἐργο-λαβίω, derived from the compound verbal ἐργο-λάβος, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵπποτροφίω from ἵπποτρέφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from σίτος and ποιέω, is formed σιτο-ποιός, *bread-maker*, and from this again σιτο-ποιέω, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tmesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* τις · as, ὅστις, *whoever*, οὗτις, *no one*, εἴτις, *if any one*.

b. The *PARTICLES*,

ἄν (Ep. κί or κέν, Dor. κα̃), *contingent* or *indefinite*; as, ὅς ἄν, *whoever*, ὅταν or ὅτ' ἄν, *whenever*.

γέ (Dor. γᾶ), *at least, emphatic* as, ἔγωγε, *I at least*, σὺγε, *you surely*, τοὔτ'ό γε, *this certainly*, ἔπει γε, *since at least*.

δή, *now* (shorter form of ἤδη); as, ὅστις δή, *whoever now*, νῦν δή, *just now*.

δήποτε (δή ποτε), *ever now*; as, ὅστιςδήποτε, *whosoever now*, τί δήποτε; *what in the world?*

οὖν (contr. from εἰν, *it being so*, ¶ 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness; as, ὅστισοῦν, *whoever then*, ὅπωςδὴποτοῦν, *howsoever now then*.

τίς (shorter form of πεί), *very, particularly, just*; as, ὅσπερ, *who in particular*, ὥσπερ, *just as*.

ποτεί, *at any time, ever*, often added to interrogatives to strengthen the expression; as, τί ποτε ἐστὶ τοῦτο; [*what at any time is this?*] *what in the world is this?* or, *what can this be?*

τί, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent; but in the Att. scarce occurs, except in ἄτε, and ὥστε, as, οἷός τε, *able, possible*, and ἐφ' ᾧ τε, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*); as, ἐκ δὲ πηδήσας, *and leaping forth*, Eur. Hec. 1172.

BOOK III.

SYNTAX.

Μῦθος ὑφαίνειν.

Homer.

§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether *exponential* or *nude* (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELLIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *ENALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacolūthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision, change of number*; *HYPERNATION* (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of *VARIETY* in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically, what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

CHAPTER I.

SYNTAX OF THE SUBSTANTIVE.

I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. **RULE I.** An *APPOSITIVE* agrees in *case* with its *subject*; as,

Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. Ὁ Μαίανδρος ποταμός, *the river Mæander*, i. 2. 7. Τὰ δὲ ἄθλα ἦσαν στλεγγίδες Ib. 10. Ὁ ποταμός λέγεται Μαρσύας Ib. 8. Ὀνομα αὐτῶ εἶναι Ἀγάθωνα Pl. Prot. 315 e. Ἦς αὐτὸν σατράπην ἐποίησε i. 1. 2. Λαβὼν Τισσαφέρην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλικίων βασιλέως, *Epyaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῖν, ξένους ὄντας καὶ τούτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 3. 20. Θεμιστοκλῆς ἦκω παρὰ σέ [sc. ἐγώ], *I, Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθέρας, ὡς ἔχον σκεπτάσματα, *the skins which they had as coverings*, i. 5. 10. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον i. 6. 5.

4. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὢν πόλεις τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλεις agrees with Ἀθηναῖον, of Athens, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα. Σινωπέων ἀποίκους, οἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὸν τοῦ πρέσβεως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἱ θύραι πεποιημέναι, *their portuls are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγετο, φοινικίσι καταπεπταμένοι οἱ ἵπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τοῦτου τὸ εὖρος δύο πλῆθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν, *and the breadth of the Marsyas is twenty-five feet*, Ib. 8. Ποταμός . . εὖρος δύο πλῆθρων Ib. 23; but, Τάφρος . . τὸ μὲν εὖρος ὀργυιαὶ πέντε i. 7. 14. Δέκα μναῖ εἰσφορά . . but, Δυοῖν μναῖν πρόσοδον, Vect. iii. 9. 10. Ἔστι δὲ ἡ χώρα . . ὡς εἴκοσι σταδίοι v. 3. 11. Πασῶν Ἀθῆναι τιμιωτάτη πόλις Soph. CEd. C. 108; but, Ἔστ' ἄρ' Ἀθηναῖν ἔστ' ἀπόρθητος πόλις Esch. Pers. 348.

7. ANACOLUTHON. An appositive sometimes differs in *case* from its subject, through a change of construction; as, Μητρὶ τ', Ἐρίβοιαν λέγω, *and to my mother, Eribœa I mean* (for Μητρὶ τ' Ἐρίβοιᾳ, *and to my mother Eribœa*), Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλένην κτάνωμεν, Μενέλειον λύσῃν πικράν, *let us slay*

Helen, [which would be] a bitter grief to Menelāus, Eur. Or. 1105. Στίφη μαινίσται πόλιν τ' ὄνειδος καὶ θεῶν ἀτιμία, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν σὴν χώραν αὐξανομένην ὄρεῖς, but the greatest thing of all, you see your own territory increasing, Cyr. v. 5. 24. Τὸ λείσθιον δὲ, θριγκὸς ἀθλίων κακῶν, δούλη γυνὴ γραῦς Ἑλλάδ' εἰσαφίξομαι Eur. Tro. 489. Ἡμῶν δὲ γεννωμένων, τὸ τοῦ καμωμένοιο, οὐδ' οἱ γείτονες σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply divided into its parts, or the parts united to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of σχῆμα καθ' ὅλον καὶ μέρος, construction by the whole and the part.

II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater individuality or unity; as, τὸν Ἕλληνα, the Greek (=the Greeks), Hdt. i. 69. Ἐρπει δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πιμπλημ' εὐθύς ὄμμα δακρύνων Ib. 906.

REMARK. A *chorus*, from its strict unity, commonly speaks of itself as an individual, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ᾧ παῖ, καὶ τὸ σὸν σπείδουσι' ἄμα, καὶ τοῦμόν αὐτῆς, ἦλθον . . . εἰ δὲ μὴ καλῶς λέγω, σὺ νικά . σοὶ γὰρ ἐψόμεισθ' ἄμα Soph. El. 251. ὦ ξείνοι, μὴ δῆπ' ἀδικηθῶ σοὶ πιστεύσας Id. CEd. C. 174. Ἡμῖν μὲν ἤδη πᾶν τετέλεσται βίλος . μένω δὲ Æsch. Eum. 676. Ὀργὰς ξυνόισω σοι . . Ὑμεῖς δέ Ih. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλασση καὶ πόνους φέρειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ κέρατος, the right of the wing, i. 8. 4. Πάτροκλος, ὃς σοι πατὴρς ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συεννέσιος βασιλεία, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ἐν ταῖσδε τόξοις, with this bow, Soph. Ph. 1335; cf. Τόξον τόδε 288. Τῶν Διὸς σ' ἰχθρῶν ὕπερ στένεις, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τοκεῦσιν ἐκόντως θυμουμένοις, 'parents' (a mother), Eur. Hec. 403.

REMARKS. α. An individual often speaks of himself in the *Plur.*, as if others were associated with him; and a woman so speaking of herself, uses the masculine, as the generic gender (§ 330. 1); thus, Αἰδοῦμαι γὰρ τὰ λελεγμένα μοι, far I am ashamed of what I have said, Eur. Hipp. 244. Σοῦ

γὰρ φθιμένης οὐκέτ' ἂν εἴην· ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ Id. Alc. 277. ἈΛΚ. Ἀρκοῦμεν ἡμεῖς οἱ προβλήσκοντες σίβην Ib. 383. ΜΗΔ. Ἐμεῖς κτενοῦμεν, οἵπερ ἐξέφύσαμεν Id. Med. 1241. ἩΛ. Πεσοῦμεθ', εἰ χρεὶ, πατρὶ τιμωρούμενοι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc. sing. (if the text is correct), Κεύθων λείπομαι, . . λεύσσω Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person addressed is associated with others; as, "Ἴτ', ἔφη, ὑμεῖς, ᾧ Ἑριππίδα, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἅπερ ἡμεῖς. Οἱ μὲν δὲ ἀναστάντες ἐδίδασκον H. Gr. iv. 1. 11. ὦ τέκνον, ἧ πάρεσταν; Soph. Œd. C. 1102. Προσέλθετ', ᾧ παῖ, πατρὶ Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the *DUAL* are used, the one as the *more generic*, and the other as the *more specific* form (§ 330. 1); thus, Παῖδες δύο, *two children*; but, Τῶ παῖδε, *the two children*, i. 1. 1. Compare Τῶν ἀνδρῶν vi. 6. 29, τῶ ἄνδρι 30, τοὺς ἄνδρας . . ιούτων, . . τῶ ἄνδρι 31, τούτων 32, τῷ τε ἄνδρι 34.

Σφῶν δ' εὐδοίῃ Ζεὺς, τὰδ' εἰ τελεῖτέ μοι
Θαρόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.
Μέθεσθε δ' ἤδη, χαίρειτόν τ'· οὐ γάρ μ' ἔτι
Βλέποντ' ἐσόψεσθ' αὖθις. Soph. Œd. C. 1435.

REMARKS. α. Hence, the union of the *Plur.* and *Du.* is not regarded as a violation of the laws of agreement; e. g. Προσέτρεχον δύο νεανίσκω, *there ran up two young men*, iv. 3. 10. Δυνάμεις δὲ ἀμφότεραι ἱστὸν, δόξα τε καὶ ἐπιστήμη Pl. Rep. 478 b. Ἐγχελάσστην οὖν ἄμφω βλέψαντες εἰς ἀλλήλῳ Pl. Euthyd. 273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is used of more than two (§§ 85, 172); as, Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε διῆ, νῦν μοι τὴν κομιδὴν ἀποστίνετον . . ἄλλ' ἐφομαρτεῖτον καὶ σπεύδετον Θ. 185. Πείθεσθε . . κάθετον, λύσαντε βοείας Hom. Ap. 486. Some think that the *Dual* is never thus used, except when *two pairs* or *sets* are spoken of.

III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations of substantives. These relations are regarded, in Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the *directness* with which the substantive is related to the *verb* of the sentence. The principal *DIRECT RELATIONS* are those of the *subject* and *direct object* of the verb, and that of *direct address*. Other relations are, for the most part, regarded as *INDIRECT*.

II. The second distinction is founded upon the *kind* or *character* of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion, action, or influence*; or, in other words **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion, action, or influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ **339**. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action and influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE.
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ **340**. **REMARKS.** *a.* For the historical development of the Greek cases, see §§ 83–88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, were not referred to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The *Gen. of place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The *Gen. of price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective, objective, and residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative; as,

Ἐπειδὴ δὲ ἐπελεύτησε Δαρεῖος, καὶ κατίστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, i. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-

ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent or absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρῶτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγὼ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the Voc. (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory or descriptive*, or when the *compellative* is the same with the *subject of the sentence*; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἰππίας ὁ καλὸς τε καὶ σοφὸς, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκίται, . . ἐπίθεσθε, *but the servants, . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; *The Phalerian there, Apollodorus, stop! wont you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory or descriptive*, the Voc. and Nom. may be associated; as, ὦ φίλος ὦ φίλε Βάκχιε Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, δέσποτα Eur. Hel. 1627. Ἀριαῖ, καὶ οἱ ἄλλοι ii. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction of a sentence*; as, Ὑμεῖς δὲ, . . νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . does it now seem to you to be just the time?* vii. 6. 37. Ἐπιθυμῶν ὁ Κῦρος . ., ἔδοξεν αὐτῷ, *Cyrus desiring . ., it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἐκατέρων, ἵπποισι μὲν τῶν ἀμφὶ βασιλεία ἀπέθνησκον i. 8. 27. Ὅπισθεν δὲ ἡ φάλαγξ ἐφεσπομένη, . . οἱ προστυγχάνοντες τῶν ἀρχόντων ἐπεμίλοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἀλλοὺς δ' ὁ μέγας . . Νεῖλος ἐπεμψεν. Σουσισηκᾶνης, Πηγασταγῶν, κ. τ. λ., *and others the vast Nile hath sent*; Susiskānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμήετο. Ἀθηναῖοι μὲν . . περιπλέοντες . . Πελοποννήσιοι δὲ . . στρατοπεδεύμενοι Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἱρῆθουν κακοί, φύλαξ ἐλέγχων φύλακα Soph. Ant. 259. Θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων, ὅς ἦναιεν Z. 395.

3.) In speaking of *names or words as such*; thus, Προσείληψε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin. 41. 15.* Παρεγγύα ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμών, *Cyrus gave out as the pass-word, JOVE OUR ALLY AND LEADER, Cyr. iii. 3. 58.*

B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

(I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other, Pl. Conv. 192 c.* Χωρὶς τῶν ἄλλων, *apart from the rest, i. 4. 13.* Σώματος δίχα *Cyr. viii. 7. 20.* Ὑποχωρῆ τοῦ πεδίου *Ib. ii. 4. 24.* Δίεσχον ἀλλήλων, *were distant from each other, i. 10. 4.* Πόρρω . . αὐτοῦ, *far from him, i. 3. 12.* Κωλύσει τοῦ καίειν, *he would prevent them from burning, i. 6. 2.* Εἰ θάλαττης ἐργοίντο *H. Gr. vii. 1. 8.* Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, *to*

cease from the war against me, i. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyr. viii. 6. 3. Βίου τελευτήσω Ib. 7. 17. Οὗτος μὲν αὐτοῦ ἤμαρτεν, *this man missed him*, i. 5. 12. Ἐψεύσθη τῆς ἐλπίδος H. Gr. vii. 5. 24. Γυναικὸς ἐσθλῆς ἠμπλακῆς Eur. Alc. 418. Ἐπίσχομεν τοῦ δακρύειν, *we refrained from weeping*, Pl. Phædo, 117 e. Κακῶν . . λυτήριον Soph. El. 1489. Σῶσαι κακοῦ Id. Ph. 919. Νόσου πεφευγῆναι, Ib. 1044. Ἀλύξετον μόρου Id. Ant. 488. Δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, *will keep two men from sinking*, iii. 5. 11. Ἐλεύθεροι πόνων, ἐλεύθεροι . . Εὐρυσθέως Eur. Heracl. 873. Ἀνευ αἰσχύνης καὶ βλάβης ii. 6. 6. Γάμων τε ἄγνοι ζῶσιν Pl. Leg. 840 d. Καθαρὸς ἀδικίας, Pl. Rep. 496 d. Ἐως ἂν καθήρη σωφροσύνης Ib. 573 b. Νοσοφίῃς με τοῦδε δευτέρου νεκροῦ; Eur. Alc. 43.

§ 348. REMARKS. α. Words of SPARING imply *refraining from*, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τῶν μὲν ὑμετέρων ἡδύ μοι φεῖδεσθαι, *it is my pleasure to spare your property*, Cyr. iii. 2. 28. Κἀκείνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ὀργῆς ἀνέντες, *but resigning your anger*, Ib. 700. Τῆς τῶν Ἑλλήνων ἐλευθερίας . . παραχωρῆσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς πρεσβυτέροις . . καὶ ὁδῶν καὶ θάλακων καὶ λόγων ὑπείκειν Cyr. viii. 7. 10.

β. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words *not in themselves expressing separation* by a preposition; but in poetry, often without a preposition (cf. § 429. α); as, Δόμων . . φέρουσαν, *bringing from the house*, Soph. El. 324. Τούσδε παῖδας γῆς ἐλᾶν, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσαι κἄρα βυθῶν Soph. CEd. T. 23. Ὑμῖς μὲν βάθρων ἵστασθε Ib. 142. Τό τ' οὐρανοῦ πέσημα Eur. Iph. T. 1384. For *adverbs* in -θεν, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes the *time from which*, without a preposition; as, Μετ' ὀλίγον δὲ τούτων, *and [after a little from these things] a little after these things*, H. Gr. i. 1. 2. Τρίτῳ . . ἔτι τούτων, *in the third year [from] before these things*, Hdt. vi. 40. Δευτέρῳ δὲ ἔτι τούτων, '[from] after,' Ib. 46.

2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

Διώρισται τέχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλέκτρον οὐδὲν διέφερεν, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλήτου, *all except Miletus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλεων, *superior to the other states*, Mem. iv. 4. 15. Πλήθει . . ἡμῶν λειφθέντες, *inferior to us in number*, vii. 7. 31. Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων; Mem. iv. 4. 25. Ἐτερον δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Πότερον ἴστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἄλλο οἷον ἐπιστήμης Pl. Meno, 87 c. Οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατριδος οὔτε τοῦ τρόπου (cf. § 405) Dem. Cor. 289. 14. Οὕτω πλούτου ἀρετὴ διέστηκεν Pl. Rep. 550 e. Τῶν ἀρκούντων περιττά Cyr. viii. 2. 21.

REMARK. The verb λείπομαι governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, Στρατὸν . . τὸν λελειμμένον δορός, 'left

from [or by] the spear,' *i. e.* 'the relics of war' (§§ 347, 381), *Æsch. Ag.* 517. *Κίρκοι πελειῶν οὐ μακρὰν λειψυμένοι*, 'not left far behind,' *i. e.* 'closely pursuing,' *Id. Pr.* 857. *Γνώμη δ' ἄδε λφού Μελιάγρου λειψυμένος*, 'left behind by,' *i. e.* 'inferior to,' *Eur. Suppl.* 904. *Καὶ τίς βίος μοι σοῦ λειψυμένη φίλος*; 'bereft of' (§ 357), *Soph. Ant.* 548. *Γνώμας λειψυμένα*, *devoid of understanding*, *Soph. El.* 474. *Λέιψυμαι τῶν ἐν Ἑλλάσῃ νόμων*, 'am ignorant of,' *Eur. Hel.* 1246.

§ 350. Words of SUPERIORITY include, —

α.) Words of *authority, power, precedence, and preëminence.* Thus,

Τισσαφέρνην ἄρχειν αὐτῶν, *that Tissaphernes should govern them*, *I.* 1. 8. *Ἐγκρατεῖς . . πάντων*, *sovereign over all*, *v.* 4. 15. *Ἠγεῖτο τοῦ στρατεύματος*, *led the army*, *iv.* 1. 6. *Πρσεσέβειν τῶν πολλῶν πόλεων*, *to take rank of most cities*, *Pl. Leg.* 752 e. *Ἐκράτησαν τῶν Ἑλλήνων* *iii.* 4. 26. *Ὅς κραίνει στρατοῦ* *Soph. Aj.* 1050. *Ὅς αἰσυμνῆ χθονός* *Eur. Med.* 19. *Βασιλεύων αὐτῶν* *v.* 6. 37. *Δεσπόζειν δόμων* *Eur. Ion.* 1036. See also § 389.

Οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὐτοῦ κρατῶν;
Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λειῶν
Ἐξίστ' ἀνάσσειν ὧν ὄδ' ἡγεῖτ' οἴκοθεν;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν. *Soph. Aj.* 1099

REMARK. The primitive sense of the verb *ἄρχω* appears to have been *to take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule*, and *to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence*. Thus, *Ἀνθρώπων ἄρχειν*, *to rule men*, *Cyr.* i. 1. 3. *Φυγῆς ἄρχειν*, *to begin flight*, *iii.* 2. 17. *Τοῦ λόγου δὲ ἤρχετο ὧδε* *iii.* 2. 7. *Καινοῦ λόγου κατήρχεν* *Symp.* 8. 1.

§ 351. β.) Adjectives and adverbs in the comparative degree, and words derived from them.

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

Κρεῖττονι ἑαυτοῦ, *more powerful than himself*, *i.* 2. 26. *Τῶν ἵππων ἔτρεχον θᾶττον*, *they ran faster than the horses*, *i.* 5. 2. *Τούτου δεύτερον* *Pl. Leg.* 894 d. *Ἀνωτέρω τῶν μασθῶν* *i.* 4. 17. *Ἵμας οὐ πολὺ ἐμοῦ ὕστερον* *i.* 5. 16. *Ἀβροκόμας δὲ ὕστερον σῆς μάχης*, *but Abrocomas came after the battle*, *i.* 7. 12. *Τῇ ὕστεραίᾳ τῆς μάχης* *Pl. Menex.* 240 c. *Ἡττώμεθα αὐτοῦ* *Cyr.* v. 3. 33. *Τιμαῖς τούτων ἐπλεονεκτεῖτε* *iii.* 1. 37.

§ 352. γ.) Multiple and proportional words (§ 138). Thus,

Πολλαπλασίους ὑμῶν αὐτῶν, *many times your own number*, *iii.* 2. 14. *Ἠρχετο δὲ διακρεῖν ὧδε· μίαν ἀφείλε τοπρῶτον ἀπὸ παντὸς μοῖραν· μετὰ δὲ*

ταύτην, ἀφ' ἧς διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δευτέρας διπλασίαν· πέμπτην δὲ, τριπλασίαν τῆς τρίτης· τὴν δ' ἕκτην, τῆς πρώτης ὀκταπλασίαν· ἑβδόμην δὲ, ἑπτακαίσικοσάπλασίαν τῆς πρώτης ($a. b = 2 a. c = 1\frac{1}{2} b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a$) Pl. Tim. 35, b, c. Δις τὸσω ἢ μὲν κτείνας ἀδελφῆς ζῶσαν Eur. El. 1092.

(II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, OR CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, of Darius and Parysatis are born two children, i. 1. 1. Φοίνικος μὲν αἱ θύραι πεποιημέναι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μᾶς μητρὸς . . φύντες Pl. Menex. 239 a. Ὡν δ' ἔβλασταν Soph. Tr. 401. Οὐτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἀν τῆς ἀρχῆς; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψήσας τῶν ἡδίστων ποσῶν ἀπολαύσεται Ib. 81. Χρημάτων ὀνήσομαι Eur. Hel. 935. Εὐωχοῦ τοῦ λόγου Pl. Rep. 352 b. Τῆς κεφαλῆς ὄζω Ar.

Eccl. 524. Οἶνος φοινίκων πολὺς ii. 3. 14 (cf. Οἶνον τε κ. τ. λ. i. 5. 10). Περιστερῇ . . ἀνθείων Soph. El. 895. Δίμνην . . ζέουσαν ὕδατος καὶ πηλοῦ, 'boiling with water,' Pl. Phædo, 113 a. Μεθυσθεὶς τοῦ νέκταρος Pl. Conv. 203 b. Τῶν λόγων ὑμᾶς Λυσίας εἰστία ; Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.* ; as, Πρὸς πυρὸς δηϊοιο θύρετρα, and *burn the gates with raging fire* [from fire, as the source], B. 415. Πυρὸς μιλισσόμεν H. 410. Χεῖρας νψάμενος πολίης ἄλδος, *having washed his hands* [with water from] *in the foaming sea*, β. 261. Δούεσθαι εὐρρεῖος ποταμοῖο Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts ; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME of DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., *it is not well to say of the bowman, that, &c.*, Pl. Rep. 439 b. Διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχουσιν, *observing in respect to them, how great and what a country they have*, iii. 1. 19. Τῆς δὲ γυναικὸς, εἰ . . κακοποιεῖ, *but in respect to the wife, if she manages ill*, Eccl. 3. 11. Τοῦ κασιγνήτου τί φής ; Soph. El. 317. Κλύουσα παιδός, *having heard respecting her son*, Id. Ant. 1182. Μαντεῖα, . . ἀ τοῦδ' ἐχρήσθη σώματος Id. CEd. C. 354. Καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὡς . . ἐνόμιζε Cyr. viii. 1. 40. Τοῦ δὲ οἴκαδ' πολλοῦ μᾶλλον διεσκόπουν, ὅπη κομισθήσονται Th. i. 52. Οἶσθα γὰρ σου τῶν γυναικῶν κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος Pl. Rep. 375 e. Τὸ Μεγαρέων ψήφισμα καθαιρεῖν Id. i. 140 (cf. Τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἰσπῶν, ἢ ἱματίων, . . ἄρα κατὰ τὰ αὐτὰ ἔχει ; *But what of, &c.?* Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἐν σου δέδοικα Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause ; thus, Εἰ δὲ ἡ γυνὴ κακοποιεῖ, *but if the wife manages ill*.

3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive ; as,

α. OF PLENTY. Ἀγρίων θηρίων πλήρης, *full of wild beasts*, i. 2. 7. Διφθέρας . . ἐπίμπλασαν χόρτου, *they filled the skins with hay*, i. 5. 10. Τούτων ἄλεις, *enough of these things*, v. 7. 12. Κώμας πολλῶν καὶ ἀγαθῶν γεμοούσας iv. 6, 27. Μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν ii. 5. 9. Τῶν δὲ ἰσπῶν ὁ λόφος ἐνεπλήσθη i. 10. 12. Παραδείσου . . δασέος παντοίων δέν-

δρῶν ii. 4. 14. Κορέσαι στόμα . . ἱμᾶς σαρκός Soph. Ph. 1156. 'Ο δαίμων δ' ἔς με πλούσιος κακῶν Eur. Or. 394. Πλουτεῖ . . φίλων vii. 7. 42. Τρίτης . . σεσαγμένη ἀνθρώπων CEC. 8. 8.

β. OF WANT. Τῶν ἐπιστηδίων σπανιεῖ, *he will want provisions*, ii. 2. 12. Σφινδονητῶν . . δεῖ, *there is need of slingers*, iii. 3. 16. Οἷον ἂν ἐλπιδῶν ἱμαυτὸν στερήσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 3. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωτέος δὴ πάντων Pl. Rep. 361 b. 'Ολίγου δεήσαντος καταλειυσθῆναι i. 5. 14. Πολλῶν ἐνέδει αὐτῷ, ὥστε vii. 1. 41. 'Υμῶν δ' ἐρημῶθε i. 3. 6. 'Αρματα . . κενὰ ἡνιόχων i. 8. 20. Οἷμοι, τί δράσω δῆτα σοῦ μούμενος; Eur. Alc. 380. 'Ορφανὴν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πένητες Ib. 37. 'Εψιλοῦτο δ' ὁ λόφος τῶν ἰππέων i. 10. 13.

NOTE. The Gen. which belongs to *δέομαι* and *χρηζω* as verbs of *want* may be retained by them in the derived senses, *to desire*, *to request*, *to entreat*. Thus, 'Αλλου οὕτινος ἂν δέησθε, *whatever else you may desire*, i. 4. 15. 'Εμοὶ χάρισαι ὧν ἂν σοῦ δεηθῶ, *grant me what I would entreat of you* (§ 380), Cyr. v. 5. 35. Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρηζέειν βίου Soph. Aj. 473.

4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

'Ημισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of *the Gen. of the whole*, and the *Gen. partitive*; the former from its denoting *the whole*, and the latter from its denoting this whole in a state of *division* (*partio* or *partior*, *to divide*, from *pars*, *part*).

§ 359. REMARKS. 1. The partitive construction may be employed, —

α.) To express *quantity*, *degree*, *condition*, *place*, *time*, &c. considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχών, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. 'Εν τοιούτῳ . . τοῦ κινδύνου προσιόντος, *in such imminent danger* [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦθ' ὕβριως ἐλήλυθεν, 'to such a pitch of insolence,' Dem. 51. 1. Καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, 'in this state of preparation,' Th. ii. 17. Ξυνέπισσον ἐς τοῦτο ἀνάγκης Th. i. 49. 'Ἐπὶ μέγα ἐχώρησαν δυνάμει Ib. 118. 'Εμβαλεῖν που τῆς ἐκείνων χώρας, *to make an incursion somewhere upon their territory, or upon some part of*, &c., Cyr. vi. 1. 42. 'Ἦν μέσον ἡμέρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ὅψε ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τὸδ' ἡμέρας, *to this day*, Eur. Alc. 9, Phoen. 425.

β.) To express the whole as the sum of all the parts. Thus,

'Εν τοῖς ἀγαθοῖσι δὲ πάντι' ἔνεστιν σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν Th. vii. 55. 'Εν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9) ; as,

'Ακούομεν ὑμᾶς . . ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses* ; for ὑμῶν ἐνίοις, κ. τ. λ. v. 5. 11. Πελοποννησίοι καὶ οἱ ξυμμαχοὶ τὰ δύο μέρη . . ἐσέβαλον, for Πελοποννησίων καὶ τῶν ξυμμαχῶν, κ. τ. λ. Th. ii. 47. Δίδυμα τέκνα πότερος ἄρα πότερον αἰμάζει Eur. Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned ; as, Οἰκίαι, αἱ μὲν πολλαὶ ἐπεπτώκεισαν, ὀλίγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ; Soph. Ant. 21. In the following example, the second part has three subdivisions ; Καὶ οἱ ξενοί, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ . . οἱ μὲν . ἀπέρχονται, οἱ δὲ . . εἰσὶ δ' οἱ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined ; as, Εἴτ' οὖν θεὸς, εἴτε βροτῶν ἦν ὁ ταῦτα πρᾶσσων, 'a god, or one of mortals,' Soph. El. 199. Πῶς τις θεῶν ἢ δαίμων ἐπαρωγός ; Eur. Hec. 164. Οἷδε . . φαίνουσι τινὲς δαίμονες, ἢ θεῶν τῶν οὐρανίων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive*, *adjective*, *adverb*, or *verb*, may take with it a Gen. denoting the whole. Thus,

A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἵππικοῦ, *the third part of the cavalry*, Cyr. ii. 1. 6. Τῶν πελταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους i. 1. 2. Τριάκοντα μυριάδας στρατιᾶς i. 4. 5. Εἴπ' ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter ; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμίσαντο τῆς Χερρόνης ἐν Ἐλεῦσι, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πελοποννησίοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίαν ἐσεβάλοντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. Ὁ δὲ στρατός τῶν Πελοποννησίων προῖων ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνὴν πρῶτον, 'came upon Attica first at Enœ', Id. ii. 18.

β. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part ; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινὲς [sc. ἄνδρες]. Ἐξικύμαινέ τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσὶ δ' αὐτῶν [sc. ποταμοί τινες], οὓς οὐδ' ἂν παντάπῃσι διαβαίητε. Πολέμου, καὶ μάχης οὐ μετῆν [sc. μέρος] αὐτῇ (§ 364). Γῆς γε οὐδαμοῦ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted ; as, Τρεῖς ἄνδρες τῶν γεραιτέρων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν πρεσβυτάτων στρατηγῶν, iii. 2. 37. Εἰσφέρειτο τῇ ὀρχηστρίδι τροχὸς τῶν κεραιμειῶν Symp. 7. 2.

§ 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

α. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπίνκτειν, τοὺς δ' ἐξέβαλεν, *slew some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλληνῶν τινές, *some of the other Greeks*, i. 7. 8. Ὅσους . . τῶν παρὰ βασιλείας i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τοῖς τοιοῦτοις τῶν ἔργων Mem. ii. 8. 3. Εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου i. 5. 1. Ἐξέκυμαινέ τι τῆς φάλαγγος i. 8. 18. Ἐν τῷ ξυμφορᾷς δισφάξης; Soph. Ant. 1229. See § 359. α.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἔν μοίρας Eur. Andr. 1172. Ὅποσοι μὲν τῶν ἀμφὶ βασιλεία ἀπίνθησκον i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων Ib. 11. Ἐπὶ πλεῖστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν κατ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες [= ἀριστοὶ γινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δῶρ', ὃ καλλιστεύεται τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐ δευτέρων πρωτεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἦκει δέ τις ἢ τῶν προβάτων λελυκωμένα φέρων, ἢ τῶν βοῶν κατακρημνισμένα Cyt. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡτάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαία δειλαίων κυρεῖς, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔτεμον τῆς γῆς τὴν πολλήν Th. ii. 56. Ὡ φίλα γυναικῶν Eur. Alc. 460. Δῖε Πιλασγῶν Æsch. Suppl. 967. Ἀνοία μεγάλη λείπειν ἐχθροὺς ἐχθρῶν Eur. Andr. 521. Τῶν ἄλλων σκευῶν τὰ περιττά iii. 2. 28.

§ 363. C. ADVERBS.

α. OF PLACE and TIME (§ 359. α). Οὐδ' ὅπου γῆς ἵσμεν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γε οὐδαμοῦ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phædo, 111 a. Ποῦ ποτ' εἴ φρενῶν; Soph. El. 390. Τηλοῦ γὰρ οἰκῷ τῶν ἀγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεισθαι Mem. iv. 3. 8. Ἐνταῦθα ἥδη εἴ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Δεῦρο τοῦ λόγου Pl. Conv. 217 e. Οὐκ ὀρᾷς ἴν' εἴ κατοῦ; Soph. Aj. 386. Οἱ προσλήλυθεν ἀσελγείας ἀνθρώπος Dem. 42. 24. Ποῖ τις φροντίδος ἔλθῃ; Soph. Cœd. C. 170. Ἐφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνείου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river*, iv. 3. 28. Ἐκάθευδον μέχρι πόρρω τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅπηνικα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἐστὶν ἄρα τῆς ἡμέρας; Ar. Av. 1498. Πρωῖα ἴστατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.

β. Of STATE OF CONDITION (§ 359. α; especially with the verbs *ἔχω* and *ἤκω*). Τῆς τύχης γὰρ ὧδ' ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμνήσας, ὡς εἶχε φιλίας πρὸς τε τὴν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἕκαστος εἶχεν, *having pursued, as each one had himself in respect to speed*, i. e. *every man according to his speed*, Ib. iv. 5. 15. Ὡς ὀργῆς ἔχω Soph. CEd. T. 345. Πῶς ἀγῶνος ἤκομεν *how do we come on in the strife?* Eur. El. 751. Οὕτω τρέπου . . ἔχεις Cyr. vii. 5. 56. Γένους μὲν ἦκεις ὧδε ποῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εὖ φρενῶν, *of good judgment*, Eur. Hipp. 462. Ἀνδράσι μέλλουσιν εὖ σώματος εἶναι Pl. Rep. 404 d. Ὅταν . . ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφειδίστατα πάντων, *most unsparingly of all*, i. 9. 13. Προτιμηθῆναι μάλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἐγγύστατα τῶν πολέμιων ii. 2. 17.

§ 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

α. The Genitive Partitive as a Subject.

(1.) Of a *Finite Verb*. Εἰσι δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβῶντες, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πάνυ μακροὺς ἤλαυνεν, i. 5. 7. Τῶν δὲ Σαμίων . . ξυνέβημεναι . . διέβησαν Th. i. 115. Πολέμου, καὶ μάχης οὐ μετῆν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὡς ἡμῖν νῦν προσήκει οὔτε πλησμονῆς πω οὔτε μέθης Cyr. iv. 2. 20.

(2.) Of an *Infinitive*. Καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ᾤετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι Rep. Ath. 1. 2.

§ 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἐγὼ τούτων εἰμὶ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλότατων ἐμοιγ' ἀριθμήσει τέκνων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐτύγχανε γὰρ καὶ βουλῆς ὦν Th. iii. 70. Καὶ ἐμὲ τοῖον . . θὲς τῶν πεπεισμένων Pl. Rep. 424 c. Τοὺς δούλους . . τῶν περὶ ἑαυτὸν δορυφόρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων δομᾶζεσθαι Isocr. 380 d.

§ 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

1.) *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἔφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίει; δὲ τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαλέσαντες λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν iv. 1. 26. Χειρίσσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους iv. 5. 22. Καὶ τῆς τε γῆς ἔτεμον Th. ii. 56. Μαντικῆς ἔχον τέχνης Soph. CEd T. 709. Ξυνελίγοντο τῶν λίθων Ar. Ach. 184. Τῶν κρεῶν ἔκλειπτον Ar. Eq. 420. Παροίξας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of SHARING and TOUCH govern the Genitive.

I. Words of **SHARING** include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετέχειν, *to share in the dangers*, ii. 4. 9. Τῇσδε κοινῶν τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδίδόντες, *imparting our joys*, CEd. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου Th. iv. 10. Ξυλλήφομαι δὲ τοῦδε σοὶ καὶ γὰρ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, 'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,' Cyr. i. 6. 25. Πᾶσιν ἀφθόνας ἐπήρκει τῶν ἑαυτοῦ Mem. i. 2. 60. Τοῦ λόγου προσδούς Eur. Suppl. 350. Ξυμβάλλεται . . τοῦδε δέιματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός Mem. ii. 1. 32.

§ 368. 2. **TOUCH** may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits Pheraulas*, Cyr. viii. 3. 28. Ἐξικνεῖσθαι τῶν σφενδονητῶν, *to reach the slingers*, iii. 3. 7. Ἀνδρῶν ἀγαθῶν παῖδός ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δὲ τούτων τινὲς δίγῃς Cyr. i. 3. 5. Τούς τε τῆς τραγικῆς ποιήσεως ἀπτομένους Pl. Rep. 602 h. Δυσχερὲς ψαύειν νοσοῦντος ἀνδρός Eur. Or. 793. Αὐτὸς δὲ λαβόμενος τῆς δεξιᾶς τοῦ Κρυζάρου Cyr. v. 5. 7. Ἀντιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξόμεθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἐχέσθαι, *to strive in common for our safety*, vi. 3. 17. Ἐχόμενοι δὲ τούτων, *and following these*, i. 8. 9. Τῆς ἐλπίδος γὰρ ἐρχομαι δεδραγμένος Soph. Ant. 235. Λέγεται τῆς τελευτῆς τυχεῖν, 'to have come to his end,' ii. 6. 29. Ὅποιων τινῶν ἡμῶν ἔτυχον, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. α. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

Ἔλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Τὰ παῖδάρι' εὐθὺς ἀνέλκει . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ κεχειρωμένας ἄγεσθαι . . πλοκάμων Æsch. Theb. 326. Νῦν . . ψαύειν χειρὸς Eur. Herc. 968. Τὴν μὲν κρεμαστὴν αὐχένος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατέαγε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυνετρίβη τῆς κεφαλῆς Ar. Pax, 71. Ἡτιῶντο τὸν Κρατῖνον συντρίψαι τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἶτα κατὰξεί τις αὐτοῦ μεθύων τῆς κεφαλῆς Ar. Ach. 1166. Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἴνα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομεῖν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΗΝΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΔΙΠΕΙΝ Isocr. 22 b. Κέκευθεν, οὔτε του τάφου ἀντιάσας, οὔτε γόων παρ' ἡμῶν Soph. El. 868. Οἷας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an *EXCITEMENT, OCCASION, or CONDITION*. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

1. Genitive of Motive, &c.

§ 372. RULE XI. The *MOTIVE, REASON, and END IN VIEW* are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τούτου σε . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 25. Μισθοῦ ὑπηρετοῦντες, *serving for hire*, Ib. vi. 2. 37. Μηδὲν αὐτῶν καταθεῖς, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους ἄκτειρεν αὐτόν Ib. v. 4. 32. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στρυγῶ Soph. El. 1027. Ἡ φίλου δέσας . . ἧ χ' αὐτοῦ Id. CEd. T. 234. Ταύτης ἱκνοῦ.

μαί σε, *I beseech you for her sake*, Eur. Or. 671. 'Ἰκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενεῖου δεξιᾶς τ' εὐδαίμονος, 'by these knees,' &c., Eur. Hec. 752. Σπῦσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δώδεκα μῖναι Πασίας, *For what do I [owe] Pasiās twelve minae?* Ar. Nub. 23. Προπέπεται τῆς περσυτικῆς ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρρόφοῦσι, τοῦ . . μὴ λυσιτελεῖν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρόπου Pl. Phædo, 58 e. ὦ μακάρις τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. ὦ τάλαιν' ἐγὼ σέθεν Soph. El. 1209. ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἕνεκα τῆς παράδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φεύγειν ἕνεκα, *lest they should escape*, iii. 4. 35. Πίμπει μ' ἐκίνη τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πενθικῶς δὲ ἔχουσιν τοῦ ἄδε λφοῦ τεθνηκότος Cyr. v. 2. 7. Χαλεπῶς φέρειν αὐτῶν Th. ii. 62.

δ. WITH NOUNS. Ἐμοὶ πικρὰς ὠδίνας αὐτοῦ προσβαλὼν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γενεῖου τοῦδ' ἀνέκτειναι λιτάς, 'by this beard,' Eur. Or. 290. Οἷαζ, τὸ Τροίας μῖσος ἀναφίρων πατρί Ib. 432.

ε. WITH INTERJECTIONS. Φῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἷμαι δ' ἀμαρτος καὶ τέκνων, οἷμαι δ' ἐμοῦ Ib. 1374. Ὅα Περσικοῦ στρατεύματος τοῦδε Æsch. Pers. 116. Ἰατταταιᾶζ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μωρίας, *What folly!* Ar. Nub. 818. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν Ib. 153. Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

Ἀνθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χερμάδας . . ἔρριπτον, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πελλήνης πέτεσθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἐστὶν ἄστις τῆς ἀρχῆς ἀντιπαιεῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. Ὡστε τοξόται σκοποῦ, τοξεύετ' ἀνδρὸς τοῦδε Soph. Ant. 1033. Ὡὲ, ῥίψω πέτρον τάχα σου Eur. Cycl. 51. Ἰέναι τοῦ πρὸσω, *to go towards that which is farther on*, i. e. *to go farther, to proceed*, i. 3. 1. Λήγει δ' ἔρις δραμοῦσα τοῦ προσσωτάτω Soph. Aj. 731. Οἷτοι ἀντεποιοῦντο ἄρετῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρονεῖν εἶ . . ἀμφισβητῶ Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of simple *effort* and *desire*. Thus, ἔμαι, and, more commonly, ἰφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire*; ὀρέγομαι, *to reach after, to strive for, to seek, to court, to desire*; as, Ἰέμενοι λεχέων Soph. Tr. 514. Ταῖς δόξης ἰφιμέναις Cyr. iii. 3. 10. Ὀρέξασθαι τῆς οὐμίας αὐ τοῦ Mem. i. 2. 15. Σωκράτους ὠρεχθήτην Ib. 16. Τιμὴς ὀρέγεσθαι Hier. 7. 3.

2. Genitive of Price, &c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

α. PRICE. Ἴππον, ὃν . . ἀπέδοτο πεντήκοντα δαρεικῶν, *the horse, which he had sold for fifty daries*, vii. 8. 6. Ὀνεισθαι . . μικρὰ μίτρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ ταῖς ἄλλοις ἐπώλουν Mem. i. 2. 60. Τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον Eur. Med. 967 Δόξα δὲ χρημάτων οὐκ ἀνητή Isocr. 21 b. Ἀμφίλοχον . . ἀπελύτρωσε τάλαντων ἐννέα Dem. 159. 13.

β. VALUE AND MERIT. Πολλοῦ ἄξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Ἄνδρες ἄξιοι τῆς ἐλευθερίας i. 7. 3. Τῶν καλλίστων ἐαυτὸν ἀξιώσαντα iii. 2. 7. Τὸ μνῆμα πολλοὶ χάσουσιν ἄξιως ὑμῶν Cyr. vii. 3. 11. Παιῖδα . . ἀνάξιον μὲν σοῦ, κατὰξιον δ' ἐμοῦ Soph. Ph. 1008. Ἐκαστον θέντος τῆς ἴσης ἀξίας Pl. Pol. 257 b. Μείζονος αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τοῦτου τιμᾶμαι τῆς ἐν Περικτανείῳ σιτήσεως Pl. Apol. 36 e. Πρίπον γέ τᾶν ἦν δαίμων τοῖμοῦ τᾶδε Soph. Aj. 534. Πρεπόντως τῶν στραζάντων Pl. Menex. 239 c (for the common construction of πρίπω, see § 403).

γ. CRIME. Ἀσεβείας φεύγοντα, *accused of impiety*, Pl. Apol. 35 d. Διὰ κάζουσι δὲ καὶ ἐγκλήματος, . . ἀχαριστίας Cyr. i. 2. 7. Διώξομαί σε δειλίας Ar. Eq. 368. Καλοῦμαι Πεισθέταιρον ὕβρεως Ar. Av. 1046. Τῷ πατρὶ φόνου ἐπιέξερχομαι Pl. Euthyph. 4 d. Ἐπαιτιασάμενός με φόνου Dem. 552. 1. Οὐδεὶς ἔνοχός ἐστι λειποταξίου οὐδὲ δειλίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἴ τοῖς ἄλλοις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the *punishment*; as, Θανάτου δὲ οὗτοι κρίνουσι, *and these pronounce sentence of death*, Cyr. i. 2. 14. Συλλαμβάνοντες ὑπῆγον θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς Pl. Rep. 558 a. Ὡστ' ἔνοχοι δέ σμοῦ γηγόνῃσι Dem. 1229. 11. — In this construction (which is rare except with θανάτου), the *punishment* appears to be regarded either as the *desert* of the crime, or as the *end in view* (§ 372) in judicial proceedings.

3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE or ACTION govern the Genitive; as,

α. OF SENSATION. Σίτου ἐγεύσαντο, *tasted of food*, iii. 1. 3. Γεῦσαι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τοὺς παῖδας . . γευστέον αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνον . . ὁσφραίνεσθαι, *to catch the scent of wine*, v. 8. 3. Θορύβου ἤκουσε διὰ τῶν τᾶξων ἰόντος, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σαυτοῦ, ἀνήκουος εἶ Mem. ii. 1. 31. Οὐκ ἀκρωμένοι δὲ τοῦ ἄδοντος Cyr. i. 3. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδεὶς δὲ πάποτε Σωκράτους οἶδεν ἀσεβῆς οὐδὲ ἀνόσιον οὔτε πρᾶκτοντος εἶδεν, οὔτε λέγοντος ἤκουσεν Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT
 Τῆς . . ἐπιβουλῆς οὐκ ἤσθάνετο, *he did not perceive the plot*, i. 1. 8. "Ὅσοι ἀλλήλων ζυνείσαν Th. i. 3. Ἐνθῦμου δὲ τῶν εἰδότεων Mem. iii. 6. 17. Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις ii. 1. 7. Θίλω δ' ἄϊδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι Æsch. Sup. 453. Ἰδιώτης . . τούτου τοῦ ἔργου, 'unskilled in,' CEC. 3. 9. Τῆς ἀρετῆς . . οὐδένα δεῖ ἰδιωτεύειν Pl. Prot. 326 e. Κύρου . . ἐν πείρᾳ γινέσθαι, *to have been well acquainted with Cyrus* [in the knowledge of Cyrus by proof], i. 9. 1. Πειρώμενοι ταύτης τῆς τάξεως, 'making trial of,' iii. 2. 33. Τῶν τειχῶν ἡμῶν πειρᾶν, 'attempt,' Th. vii. 12. Ἐμπεῖροι γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. Ἀπειροι ὄντες αὐτῶν iii. 2. 16. Τῶν ἐμπείρων αὐτοῦ ἰχόντων ii. 6. 1. Ξένως ἔχω τῆς ἐνθάδε λέξεως Pl. Apol. 17 d. Οὐ τρίβων ἄν ἱππικῆς Ar. Vesp. 1429. Ἡθᾶς ἐμίσως τῶν τῆσδε μύθων Soph. El. 372. Ἀήθεις τοῦ κατακούειν Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδεὶς μέμνηται, *these things no one remembers*, v. 8. 25. Οὐδενὸς ἔτι τούτων ἐμέμνητο, 'made mention of,' vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοὺς ὕπο μίμνησκете Cyr. iii. 3. 37. Μή μ' ἀναμνήσης κακῶν Eur. Alc. 1045. Βίου δὲ τοῦ παρόντος οὐ μνεῖαι ἔχεις; Soph. El. 392. Τῶν πάροιθι μὲν λόγων λαθόμεθ' ἄμφω, 'forget,' Eur. Hipp. 288. Ὑπνον τε, λήθην τῶν καθ' ἡμέραν κακῶν Eur. Bacch. 282.

δ. OF CARE. Κήδεσθαι Σεύθου, *to care for Sentes*, vii. 5. 5. Τούτου σοι δεῖ μέλειν, *of this there must be to you a care*, i. e. *you must take care of this*, Cyr. i. 6. 16. Τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπιμελεῖτο i. 1. 5. Ἀμελεῖν ἡμῶν αὐτῶν, 'to be careless of,' 'to neglect,' i. 3. 11. Ἐπιμελῆς ἀγαθῶν, ἀμελῆς κακῶν Pl. Conv. 197 d. Ἡ τῆς ὑγιείας ἐπιμέλεια Cyr. i. 6. 16. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, 'repent of,' Cyr. viii. 3. 32. Εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν Mem. i. 4. 11. Φυλασσομένους τῶν νεῶν Th. iv. 11. Ὅπως αὐτῶν ἀνακῶς ἔξουσιν Id. viii. 102.

ε. OF DESIRE. Ἐρῶντες τούτου, *desiring this*, iii. 1. 29. Εἴ τις δὲ χρημάτων ἐπιθυμῇ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39. Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo, 117 a. Πεινῆσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39. Πίλις ἐλευθερίας διψήσασα Pl. Rep. 562 c. Κιστῶντες τῆς εἰρήνης Ar. Pax, 497.

ζ. OF VARIOUS EMOTION. Ἀγαμαι λήματος, *I admire the spirit*, Eur. Rhes. 244. Οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, *who would not endure him as their king*, ii. 2. 1. Ὡν ἐγὼ σοι οὐ φθονῆσω, *which I shall not grudge to you*, Cyr. viii. 4. 16. Αἰσχερὸν στέγης γε φθονῆσαι, *it is mean to grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μηδὲ μοι φθονῆσης εὐγμάτων, 'deny,' or 'reject,' Æsch. Pr. 583. Ἀλλ' οὐ μεγαίρω τοῦδ' σοι δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy transition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey, from ob and audio, to hear*). Hence, words of obedience govern the Gen. (cf. § 405. η); as, Τούτους . . βασιλεῖς οὐκ ἀκούειν, *that these did not obey* [or were not subject to] the king, iii. 5. 16. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον, 'regarded their invitations [listened to them calling],' iv. 1. 9. Ὑπακούει τῶν Μοσσυνόικων, *subject to the Mossynœci*. Κατήκοι τε ἦσαν τῶν νόμων Pl. Criti. 120 e. Ἀνηκουστέιν δὲ τῶν πατρὸς λόγων οἶόν τε πῶς; Æsch. Prom. 40. Σφῶν πείθεσθαι Th. vii. 73. Πῶς χερὶ καλούντος ἀπειθεῖν Cyr. iv. 5. 19.

2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδομεν τοὺς πολεμίους* vi. 5. 10. *Αἰσθάνονται ἕκαστα* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

RULE XIV. The TIME and PLACE IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. TIME. "*Ἦλκετο τῆς νυκτός*, he went in the night, vii. 2. 17. *Ταῦτα μὲν τῆς ἡμέρας ἐγένετο*, 'in the day,' vii. 4. 14. *Τῆς δείλης δὲ ἤκειν*, 'in the evening,' vii. 2. 16. "*Ὡστε τῆς ἡμέρας ὅλης διῆλθον* . . , ἀλλὰ δείλης ἀφίκοντο iii. 3. 11. *Εἴτε νυκτὸς δέοι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν*, 'within ten days,' i. 7. 18. "*Ὅτι οὐπω δὴ πολλοῦ χρόνου* . . ἐπιτύχοι, 'now for a long time,' i. 9. 25. *Ἐξόντες δ' ἐκάστης ἡμέρας*, 'every day,' vi. 6. 1. *Πολλάκις τῆς ἡμέρας*, many times a day, Ar. Eq. 250. *Ποιῖ δὲ τοῦτο πολλάκις τοῦ μηνός* Cyt. i. 2. 9. *Τρία ἡμιδαρῖκά τοῦ μηνός*, three half-darics a month, i. 3. 21. *Τοῦ δ' αὐτοῦ ἔξους* Th. ii. 28, 79, 80. *Τοῦ δ' ἐπιγιγνόμενου χειμῶνος* Ih. v. 13, 36, 51, 56, 116. *Ἐξ ἑσῶν ἄλουτος* Ar. Lys. 280. *Οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ* Pl. Phædo, 57 a. *Μέτεισιν* . . οὐ μακροῦ χρόνου Soph. El. 477. *Οὐκέτι τοῦ λοιποῦ* [sc. χρόνου] *πάσχοιμεν ἂν κακῶς* Dem. 44. 12.

§ 379. 2. PLACE. *Ἀὐτοῦ* [sc. τόπου] *μεινάντες*, remaining in that place, i. 10. 17. *Τόνδ' εἰσδέξω τειχέων*, 'within the walls,' Eur. Pb. 451. *Ἐρπίων* . . ἐγκεκλημένους Soph. Aj. 1274. *Καστέκλεισαν* . . Μακεδονίας Ἀθηναῖσι Περδίκκων Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχροὺν νενόμισται* Pl. Conv. 182 b. *Μήτ' ἐμβατεύειν πατρίδος* Soph. Œd. T. 825. *Γῆς δὲ μὴ μβαίνειν ὄρων* Id. Œd. C. 400. *Πεδίῳ ἐπινίσσεται* Ih. 689. *Ἐσχάτης δ' ὀρῶ πυρᾶς νεωρῇ βόστρυχον* Soph. El. 900. *Ἐστίας μεσομφάλου ἕσσηκεν ἤδη μῆλα* Æsch. Ag. 1056. *Δαιῶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες* Id. Pr. 714. ΚΥΚΛ. *Ποτέρας τῆς χειρός*; ΧΟΡ. *Ἐν δεξιᾷ σου* Eur. Cycl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 320. 1); as, *οὗ* [sc. τόπου], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, "*Ἐρχονται πεδίῳ*, they advance upon the plain, B. 801. "*Ἐκαμον πολέος πεδίῳ θέουσai* Δ. 244. *Ἐλπίμεναι νειοῖο βαθείης πηκτὸν ἄροτρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, a *day's-march*, from Lat. *dinrnus*, from *dies*, *day*); "*Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲν εἴχομεν λαμβάνειν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἡμερεύοντας* . . μακρᾶς κελεύθου Æsch. Cho. 710.

δ. In the phrase *μῆς χειρὸς*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξὸν μῆς μοι χειρὸς εὖ θίσθαι τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demand*ed, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

α. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δέ σου τυχόντες, and obtaining this of you, vi. 6. 32. Ὡν δέ σου τυχεῖν ἐφίεμαι, ἄκουσον (§ 370) Soph. Phil. 1315. Ἀκούων Κύρου ἔξω ὄντα . . βασιλεία i. 8. 18. Τῶν καταλελειμμένων ἐπυνθάνοντο, ὅτι οἱ μὲν Θεῶντες . . ἐχόντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν, 'inquired of,' Ib. 25. Μάθε δέ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δέονται δέ σου καὶ τοῦτο vi. 6. 33. Ἐμοὶ χάρισαι ὧν ἂν σοῦ δεηθῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύνειν αἰτεῖ μῦθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὴς θυγατρὸς τῆς ἐμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικώμενος Ib. 1353. Ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις; Soph. Œd. T. 728. Τοῦ κακοῦ πότμου φυτευθεὶς Id. Œd. C. 1323. Ἀθικτὸς ἡγητῆρος Ib. 1521. Γήρως ἄλυστα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδεὶς Ib. 1722. Φίλων ἄκλαυτος Soph. Ant. 847. Κείνης διδάκτῳ Id. El. 343. — This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξενοφῶντος Κύρου Ἀνάβασις, Xenophon's Expedition of Cyrus. Οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἦρας ἀλατείαις, wanderings caused by Juno, Æsch. Pr. 900. Νότον ἢ Βορέα . . κύματα Soph. Tr. 113.

§ 382. IV. That which constitutes any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

Genitive Constituent.

RULE XVI. AN ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive; as,

Τὸ Μένωνος στράτευμα, *the army of Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word*; as, βασιλεύς in βασιλεύω, σατραπίης in σατραπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394, 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with *α-* privative (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390; cf. § 365. — This form of construction may be referred to *ellipsis*; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, *he was [a man] of about thirty years* (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly *υἱός*, *son*, *οἶκος*, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμώ, *Glus, the son of Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θύγατρε] Ἀρτεμις Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰσπίου [sc. γυναικός] Ar. Eq. 449. Θύραζι μ' ἐξενέγκας ἐς τοῦ Πιπτάλου [sc. οἶκον], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδενὸς διδασκάλου πάποτε φοιτήσαντα Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτου κακῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Αἰδοῦ Soph. Ant. 654 (cf. Εἰν Αἰδοῦ δόμοις 1241). Ἐν Ἀσκληπιοῦ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφωνίου [sc. ἄντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χεῖμα*, *thing*, and, by the poets, with *δέμας*, *form*, *body*, *κέφα*, *head*, *ὄνομα*, *name*, and similar words. Thus, Δέμας Ἀγαμέμνονος = Ἀγαμέμνονα Eur. Hec. 723. Ὡ φίλτατον γυναικὸς Ἰοκάστης κέφα Soph. CEd. T. 950. Ὡ ποθεινὸν ὄνομ' ὁμιλίας ἱμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an *adjective*; as, Χρυσὸν . . ἐπῶν, *the gold of words*, for Ἐπη χρυσᾶ, *golden words*, Ar. Plut. 268. Ὡ μητρὸς ἱμῆς σέβας Æsch. Pr. 1091. Πολυνείκους βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. *Genitive of Property.*

§ 387. The Genitive of property expresses *quality*, *dimension*, *age*, &c. Thus,

Ἦν ἐτῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ εὖρος πλίθρου i. 4. 9, *a river being* [of] *a plethrum in breadth* (cf. Ποταμὸν τὸ εὖρος πλεθραῖον i. 5. 4, and see § 333. 6). [Τεῖχος] εὖρος ἔκαστι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλίγετο εἶναι ἔκαστι παρασαγγῶν ii. 4. 12. 'Ο δὲ τᾶς ἡσυχίας βίотος, *but a life of quiet* [= βίотος ἡσυχος, *a quiet life*], Eur. Bac. 388. Στολῖδα . . τευφᾶς [= τευφερᾶν] Eur. Ph. 1491. Τσονδ' ἔχεις τόλμης πρόσωπον [= οὕτω τολμηρόν]; Soph. Œd. T. 533. Τὸ δὲ συμπνεύσαι . . χέρονου πολλοῦ [ἴστι], καὶ παρχάλεπον Pl. Leg. 708 d. Ἔστιν ὁ πόλεμος οὐχ ὅπλων τοπλεόν, ἀλλὰ δαπάνης Th. i. 83. 'Οσοι τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τοῦθ' ὁρῶ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. *Genitive of Relation.*

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic*, *social*, and *civil life*; (b.) those of *possession* and *ownership*; (c.) that of the *object of an action* to the *action* or *agent*; (d.) those of *time* and *place*; (e.) those of *simple reference*, of *explanation*, &c.

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference*, of *explanation*, &c.

§ 389. a. GENITIVE OF SOCIAL RELATION.

'Ο τῆς βασιλείας γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν 'Οδρυσῶν βασιλεία vii. 3. 16. Δούλους τούτων i. 9. 15. Ἦς αὐτὸν σατράπην ἐποίησε i. 1. 2. Βασιλεύων [= Βασιλεὺς ὡν § 383. α] αὐτῶν v. 6. 37. Τῷ σατραπέοντι [= σατράπῃ ὄντι] τῆς χώρας iii. 4. 31. (See also § 350.) Γείτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλεως ἐχθροῖς Ven. 13. 12. Τοὺς ἐκείνου ἐχθίστους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς αὐτῶν πολεμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some *adjectives* implying *intimate connection*; as, 'Ο δὲ φήσας ποτὲ συγγενὴς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus*, or *a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύνοικος τῶν κάτω θειῶν Δίκη Soph. Ant. 451. Λακεδαιμόνος δὲ γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάκχον εἶον, Μαινάδων ὁμόστολον Soph. Œd. T. 212. Τὸν Σωκράτους μὲν ὁμώνυμον Pl. Soph. 218 b. Γῆς ἰσόμοιρ' ἀήρ Soph. El. 87. Ἀκόλουθα ταῦτα πάντα ἀλλήλων Œc. 11. 12. Ὡ φέγγος ὕπνου διάδοχον Soph. Ph. 867. Ὁ κυβερνήτης τὸ τῆς νεῶς καὶ ναυτῶν ἀεὶ ξυμφέρον παραφυλάττων

Pl. Pol. 296 e. Τὰ πρόσφορα τῆς νῦν παρούσης συμφορῆς Eur. Hel. 508. Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples, the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality, &c.* Thus,

Τὰ Συεννέσιος βασιλεία, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνης, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἦσαν ii. 5. 38. Τούτου τὸ εὖρος δύο πλίθρα i. 2. 5. Τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 39. Ἦν ὑμῶν αὐτῶν θελήσητε γενέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. "Ὡς οὐ Κρίοντος περιστάτου γεγράφμαι Soph. CEd. T. 411. Ἄλλ' ἐστὶ τοῦ λέγοντος, ἦν φόβος λέγει, 'at the mercy of the speaker,' Ib. 917. Μηδ' αὖ μὴ "Θιγες ποιοῦ σεαυτῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. α. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἐαυτοῦ κτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κίνδυνος τῶν ἐφεισθηκότων ἴδιοι Dem. 26. 11. Τὸ οἰκεῖον ἐκατέρου σημεῖον Pl. Theæt. 193 c. Τὸν ἔρωτα τοῦτον πότερα κοινὸν οἶε εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἐπιχώριον Ib. 189 b.

β. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἐπαινῶ Ἀγησιλάου, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. "Ὁ μέμφονται μάλιστα ἡμῶν Th. i. 84. Ἄλλα τί σου πολλὰ ἄγαμαι Symp. 8. 12. Ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ Θεοῦ Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἐκείνῳ [= τοῖς ἐκείνου ἄρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. [Ἀρματα] ὅμοια τοῖς Κύρου 2. 7). Ὅμοιαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα Cyr. v. 1. 4. Ὀπλισμένοι . . τοῖς αὐτοῖς Κύρῳ ὅπλοις Cyr. vii. 1. 2. Ἐχομεν σώματα ἰκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μηδ' ἐξισώσης τὰ σὸς [= τὰ τῶνδε κακὰ] τοῖς ἡμοῖς κακοῖς Soph. CEd. T. 1507. Ἀρχοντες μέσον ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεὺς δὲ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ὀζω, *to smell*, πνέω, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs (§ 383. α) or understood with them; thus, Ὄζουσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ὀζω μύρου (§ 355) Ar. Eccl. 524. Τῶν ἱματίων ὀζήσει δεξιόστητος, 'there will be a smell of,' Ar. Vesp. 1058. Ἦδύ μοι προσέπνευεν χαιρείων κρεῶν Ar. Ran. 338. Πόθεν βροστοῦ με προσέβαλε; Ar. Pax, 180.

α. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

υ. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a *noun, adjective, or adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φρουράρχος τὰς φυλακὰς ἐξετάζει, the commander of a garrison reviews his troops, *Æc.* 9. 15; but, Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων, Cyrus makes a review of the Greeks, *i.* 7. 1; τῶν τοιούτων ἔργων ἐξέταστικόν, fitted to review such matters, *Mem.* *i.* 1. 7. Τὸν ὀλεσθρον τῶν συστρατιωτῶν *i.* 2. 26. Ἰὼ γάμοι . . ὀλίθριοι φίλων *Æsch.* *Ag.* 1156 (cf. Σπύγγος ἄλσειν γραφὴν 1329). Τῇ ὑπερέσῃ τοῦ θροῦ *iv.* 4. 18 (cf. Ὑπερέβαλλον τὰ ὄρη 20). Καρδίας δηκτήρια *Eur.* *Hec.* 235 (cf. Δάκνυι φρίνα *Id.* *Herac.* 483). Διδασκαλικὸν . . σοφίας *Pl.* *Euthyph.* 3 c. Μαθητὰς ἱατρικῆς *Pl.* *Rep.* 599 c. Ἄλλους τοιοῦτων τινῶν μαθητικούς *Ib.* 475 c. Ἀρτιμαθῆς κακῶν *Eur.* *Hec.* 686. Ὁψιμαθῆ . . τῶν πλεονεξιῶν *Cyr.* *i.* 6. 35. Τοξικῆς τε καὶ ἀκοντίσεως φιλομαθίστατον *i.* 9. 5 (cf. Σωφροσύνην καταμάθει 3). Λάθρα δὲ τῶν στρατιωτῶν, but without the knowledge of the soldiers, *i.* 3. 8 (cf. Λαθεῖν αὐτὸν ἀπειλῶν 17). Κρύφα τῶν Ἀθηναίων *Th.* *i.* 101. Ἀπαθῆ κακῶν *vii.* 7. 33. Ἀπαίδευτους μουσικῆς *Cyt.* *iii.* 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὔχεσθαι τοῖς . . θεοῖς, to pray to the gods, *iv.* 3. 13; but, Θεῶν εὐχάς, prayers to the gods, *Pl.* *Phædr.* 244 e. Τὰ τῆς θεοῦ εὐματα *Eur.* *Iph.* *T.* 329 (cf. Θύειν θεῷ 1035). Τὴν τῶν κρυσσόνων δουλείαν *Th.* *i.* 8 (cf. Ταῖς ἡδοναῖς δουλεύων *Mem.* *i.* 5. 5). Ἐπιβουλευτοῦ στρατοῦ, of a plotter against the host, *Soph.* *Aj.* 726 (cf. Ἐπιβουλεύει αὐτῷ *i.* 1. 3). Συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων *Cyr.* *vi.* 1. 37 (cf. Ἐγὼ σοι συγγίγνωσκον *Ib.* *vii.* 5. 50).

§ 393. REMARKS. α. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, from good-will to the Greeks, *iv.* 7. 20 (cf. Εὐνοὺς δέ σοι ᾤν *vii.* 3. 20). Τίς δὴτ' ἄν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦδε *Soph.* *Æd.* *C.* 631 (cf. Τὸν εὐμένῃ πόλει *Id.* *Ant.* 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποβάσει τῆς γῆς, in a descent upon the land, *Th.* *i.* 108 (cf. Ἀπέβη ἐς τὴν γῆν *H.* *Gr.* *i.* 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with αἴτιος and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, the cause of the haste [that which was causative of, &c.], *iv.* 1. 17. Τούτων οὐδ' ἐν αἰτίᾳ, you are not responsible for [the cause of] these things, *Æc.* 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, the principal authors of the war, *H.* *Gr.* *iv.* 4. 2. Τούτου Σωκράτην ὁ κατήγορος αἰτιάσται, for this the accuser blames Socrates [makes S. the author of this], *Mem.* *i.* 2. 26. See § 374.

δ. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the *Gen. objective*. The following passages contain examples of both kinds: Τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν, *Pelops's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκείων προπηλακίσεις τοῦ γέροντος Pl. Rep. 329 b. Τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

"Αγχι γῆς, *near the land*, Soph. CEd. C. 399. Ἀντίον τῆς Λαμφάκου H. Gr. ii. 1. 21. Τούτου ἐναντίον vii. 6. 23. Ἀντιπέρας τῶν πλαγίων Cyr. vii. 1. 7. Ἀνω τῶν ἰσπείων iv. 3. 3. Ἀχρεὶ τοῦ μὴ πεινῆν Symp. 4. 37. Ἐγγὺς παραδίδου ii. 4. 14. Ἐγγὺς μυρίων, *nearly ten thousand*, v. 7. 9. Εἴσω τῶν ὀρέων i. 2. 21. Ἐκτὸς τοῦ τείχους Mag. Eq. 7. 4. Ἐκτὸς ὀλίγων, *except a few* (§ 349), H. Gr. i. 6. 35. Σκηνῆς ἔνδον Soph. Aj. 218. Ἐνερθε γῆς Æsch. Pers. 229. Ἐνθεν καὶ ἔνθεν σφῶν iv. 3. 28. Ποταμῶν ἐντός ii. 1. 11. Τοῦ Πλούτωνα ἐξῆς Ar. Ran. 765. Ἐξ τῶν πυλῶν i. 4. 5. Κεῖθε κάτω δὴ γῆς Soph. CEd. T. 968. Κύκλῳ τοῦ στρατοπίδου Cyr. iv. 5. 5. Τὸ μέσον τῶν τειχῶν, *the distance between the walls*, i. 4. 4. Ἐν μέσῳ ἡμῶν καὶ βασιλείας ii. 2. 3. Μεσοῦσι . . τῆς πορείας Pl. Pol. 265 b. Μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου i. 7. 15. Μέχρῃ τοῦ Μηδίας τείχους Ib. Ὅπισθεν αὐτῶν i. 7. 9. Δούλης ποδῶν πάροισιν Eur. Hec. 48. Βωμοῦ πέλας Æsch. Ag. 210. Πλησίον εἶναι τοῦ τείχους vii. 1. 39. Ἐπλησιάζον . . τῶν ἄκρων Cyr. iii. 2. 8. Πέραν τοῦ ποταμοῦ ii. 4. 28. Πρόσθεν τῶν ὄπλων iii. 1. 33. Ὑπερθε βωμοῦ Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The *CONSTITUENT GENITIVE* has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of ἀ-privative, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

α. With *SUBSTANTIVES*. Πρόφασις . . τοῦ ἀθροΐζειν, *pretext for assembling*, i. 1. 7. Τριῶν μηνῶν μισθόν, *three months' pay*, i. 1. 10. Θανάτου τέλος, *the end [sc. of life], which is found in death*, or simply, *death*, Æsch. Sept. 906. Θανάτου τελευτάν Eur. Med. 152 (cf. Βίου τελευτή Soph. CEd. C. 1473). Τέρμα τῆς σωτηρίας Soph. CEd. C. 725. Εἰ πέρας μὴδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου Th. vii. 42. Μέγα . . χεῖμα . . τῆς ἐμπίδος, *a monster of a giant* (§ 385. δ), Ar. Lys. 1031. Συὸς μέγιστον χεῖμα Soph. Fr. 357 (cf. Καταβάλλει τὴν ἔλαφον, καλὸν τι χεῖμα καὶ μέγα Cyr. i. 4. 8). Τὸ χεῖμα τῶν

νυκτῶν Ar. Nub. 2. Σφινδονητῶν πάμπόλῳ τι χρῆμα Cyr. ii. 1. 5. Διὰ τὴν τῆς ἁδελφῆς ἀτιμίαν τῆς κληρονομίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. Ἀπαις δέ εἰμι ἀρρένων παίδων, and I am childless as to male children, Cyr. iv. 6. 2. Ὡς τέκνα πατρὸς ἀπάτορα Eur. Herc. 114. Ἀφίλος φίλων Id. Hel. 524. Ἀπειπλος φερέων λυκῶν Id. Ph. 324. Πληγῶν ἁθῶν Ar. Nub. 1413. Χρημάτων . . ἁδωρότατος Th. ii. 65. Ἀσπινόν . . ἀσπίδων Soph. El. 36. Ἀνάρημος ὄδῳ θρήνων Ib. 232. Ἀφῶνοι τῇσδε τῆς ἀρεῆς Id. CEd. C. 865. Ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θερασὺς εἴ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτηρ . . γάμου ἥδη ὥραία Cyr. iv. 6. 9. Τέλειον εἶναι τῆς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. Ἐξίσταί ἡμῖν, ἐκίνου ἔνεκα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. Ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παράπλου κεῖται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδοῖται ἢ πόλις καθίστασθαι Id. iii. 92. Τῆς τε ἐπὶ Θερῆκης παρεόδου χρησίμως ἔξιν Ib. (See also § 363. β.) Ὑμᾶς ὁλονται ἐμπόδων γενέσθαι τοῦ ἀρεῖαι αὐτοὺς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἐπωφελίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προτίσας and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 375, 380), with δέομαι (§§ 357. N., 380), with πλεονεκεῖω (§§ 351, 367), with περιττός (§§ 349, 362. ζ), with πόρρω and πρόσσω (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάβασις (§ 381. γ), ὄζω (§ 391. δ), τυγχάνω and δέομαι (§ 380. α). See § 393. δ.

C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and 2. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (2.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. *α.* The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

(1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKE-NESS govern the Dative.

NOTES. *α.* Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πελάσαι . . τῇ εἰσόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνον κεράσας αὐτήν, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Πέμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλησιαστάτῳ δίφῳ Σεύβη καθήμενος vii. 3. 29. Σοὶ πέλας θρόνους ἔχειν Aesch. Sup. 208. Ἐγγὺς ἡμῖν γενέσθαι Cyr. iii. 2. 8. Σκόπει δὲ, ἔφη, τὰ ἐξῆς ἐκείνοις Pl. Phædo, 100 c. (Cf. § 394.) Γείτων οἰκῶ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐπορεύετο . . ἄμα Τισσαφέρνει ii. 4. 9. Ἀμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες, 'at daybreak,' i. 7. 2. Ὁμοῦ . . τοῖς Ἑλλησπορατοπεδευσάμενοι H. Gr. iii. 2. 5. Ἀναμειγνύμενοι τοῖς Ἑλλησιν iv. 8. 8. Εἰ ὁμιλησαίτην ἐκείνῳ Mem. i. 2. 15. Σαρκράτει ὁμιλητὰ γενομένῳ Ib. 12 (cf. Ib. 48, and § 389). Ἀριαίῳ . . οἰκειότατος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχνίου (§ 367) Pl. Rep. 370 d. Κοινανεῖν ἀλλήλοις Pl. Leg. 844 c. Ἐχει κοινωνίαν ἀλλήλοις ἡ τῶν γενῶν φύσις Pl. Soph. 257 a. Ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης vii. 8. 1. Οὔτε τότε Κύρω ἰέναι ἠθέλει i. 2. 26. Αὐτῷ ἀφίκοντο Ib. 4. Ἀμεινοκλῆς Σαμίσις ἦλθε Th. i. 13. Ἦκει ἡμῖν ἀνὴρ ἄριστος Cyr. vi. 3. 15. Ἦκέ μοι γένει, *it belonged [came] to me by birth*, Soph. Œd. C. 738. Τὰ ἔμοι προσήκοντα Cyr. v. 1. 15 (see § 364). Πίπτοντος πίδα Soph. EL 747. Τὰ τούτοις ἀκόλουθα πάσχοντος Pl. Tim. 88 d (cf. § 389. R.). Ἀκολουθῶν τῇ φύσει Pl. Leg. 836 c. Τῷ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι Cyr. viii. 6. 18. Διάδοχος

Κλαάνδρῳ vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ Cyr. i. 4. 17. Δῶρα ἄγοντες αὐτῷ vii. 3. 16. Αὐτῷ τὸ κρέας δρέξει Ib. 29.

REMARKS. α. *Traffic* is a species of intercourse; hence, Πόσον πρίωμαι σοι τὰ χοιρίδια; *How can I trade with you for your pigs?* Ar. Ach. 812 (§ 374). Ὡνήσομαι σοι, *I will buy of you*, Ib. 815. Ἐγὼ πρίωμαι τῷδε; Ar. Ran. 1229.

β. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*; as, Ἀλλὰ φόνῳ φόνος Οἰδιπόδ᾽ ὄμον ἄλειψεν, *but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Œdipus*, Eur. Ph. 1496. Μὴ τίπτειν σ' ἄταν ἄταις Soph. El. 235.

2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. Ἐμὲ δὲ θεῶν μὲν οὐκ εἴκασεν, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλίῳ εἶναι, *he thought sincerity to be the same with folly*, ii. 6. 22. Ἴσους . . τούτοις ἀριθμόν, *equal to these in number*, Mag. Eq. ii. 3. Ὅμοίως τοῖς ἄλλοις Mem. iv. 7. 8. Ὅμοιοῦν ἑαυτὸν ἄλλῳ Pl. Rep. 393 c. Ὅμοίως τῷ θεῷ Pl. Theæt. 176 b. Τὸ τῷ καλῷ ἀνόμοιον Mem. iii. 8. 4. Ὅμογνωμονῶ σοι καὶ τοῦτο Mem. iv. 3. 10. Ὅμόδρομος ἡλίῳ Pl. Epin. 987 b. Σάκαι γε μὴν ὅμοροι ἡμῖν Cyr. v. 2. 25. Ἀλλήλοις ὁμοσκηνοῦντες Ib. ii. 1. 25. Κλειῶρχῳ καὶ ὁμοτράπεζος γενόμενος iii. 2. 4. Ὁμώνυμος ἐμοί Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ὁμοιοπαθῆ τοῖς πονηροῖς Ib. 409 b. Πρὸς φθόρον ἡ τύχη τῶμῳ πάθει Eur. Ion. 359. Σφῆζιν ἐμφερεστάτους Ar. Vesp. 1102. Τὰ δὲ κρέα . . ἦν παραπλήσια τοῖς ἐλαφαίοις i. 5. 2. Ἀλλὰ φιλοσόφῳ μὲν οἰκας ii. 1. 13. Ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα Pl. Crat. 402 a. Πρὸςίσθαι εἰς ταὐτὸ [= τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι Th. vii. 77. Ὅς ἐμοὶ μεῖς ἐγένετ' ἐκ ματρὸς Eur. Ph. 151. Οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; Ar. Ran. 636. Τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι, 'on an equality with us,' Hier. 8. 5. Ὁ σιδηρὸς ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ισχυροῖς Cyr. vii. 5. 65. Διεῖλε ψυχὰς ἰσαριθμούς τοῖς ἄστροις Pl. Tim. 41 d. Ἰσῆλικος τοῖς αἰγινέσι θεοῖς Symp. 8. 1.

(II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

RULE XVIII. The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρω εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλεάρχῳ ἐβόα, *called out to Clearchus*, i. 8. 12. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπεῖπε μὴ διάγειν vii. 2. 12. Λέγει τὴν μαντείαν τῷ Σακράτει iii. 1. 7. Τῷ Ἐνυαλίῳ ἐλελίζουσι i. 8. 18. Τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε iv. 3. 13. Ἡ παρακείμεσις τῷ ἐρῶντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλοις διεκλεύοντο iv. 8. 3. Ἀφ᾽ ἡγῆσαι τούτῳ, τί σοι ἀπικρινάμην vii. 2. 26. Ἀγγέλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Ὑπισχνοῦμαί σοι δέκα τάλαντα i. 7. 18. Οὐ μέμφομαι, ἔφη, τούτοις Mem. iii. 5. 20. Εἰ δέ τις αὐτῷ . . ἐνεδίδωι Ib. ii. 9. 8. Ἡπεῖλουν αὐτῷ v. 6. 34. Ἐκέρυξε τοῖς Ἑλλήσι συσκευάσασθαι iii. 4. 36. Ὅπόταν πλάτανος πετιέῃ ψιθυρίζῃ Ar. Nub. 1008. Ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων iii. 1. 6. Ὅσπερ αὐτῷ μαντεύσας ἦν vi. 1. 22. Ὁ Θρηξὶ μάντις, *the prophet to the Thracians*, i. e. *the Thracian prophet*, Eur. Hec. 1267. Ἄλλ' ἦνεσ' ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσατις . . ὑπῆρχε τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησί, *useful to the Cretans*, iii. 4. 17. Ὅση ἂν τῇ στρατιᾷ συμφέρῃ iii. 2. 27. Πρόσφορά θ' ὑμῖν Soph. Ed. C. 1774 (cf. § 389. R.). Αγαθὰ ἀμφοτέροις Cyr. viii. 5. 22. Κρείττω αὐτῷ iii. 1. 4. Χεῖρόν ἐστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μινραίοις Ar. Nub. 928. Οὕτως ἐσοῖθου ἀλλήλοις iv. 2. 26. Τούτοις ἐπικουρεῖτε v. 8. 21. Ὅ σοι ὑπηρετοῖμεν ii. 5. 14. Τοῖς θανούσι πλούτος οὐδὲν ὠφελεῖ Aesch. Pers. 842. Ἀνθρώποισιν ὠφελήματα Id. Pr. 501. Τοῖς φίλοις ἀρήγειν Cyr. i. 5. 13. Ὅς ἠθέλησε τιμωρεῖν πατρί Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πιστοὶ ὄντες Κύρῳ ii. 4. 16. Δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοι δεήσει (§ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημῖνα v. 7. 11. Χωρίον ἱκανὸν μυρίαῖς ἀνθρώποις οἰκῆσαι vi. 4. 3. Ἐνοχλοῦντα αἰ τῇ ὑμετέρᾳ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ τινι ἐμποδῶν εἰμί; v. 7. 10. Ἐμπόδιος γάρ σοι ὁ Ζεὺς vii. 8. 4. Τῇ ἡλικίᾳ ἐπερπε i. 9. 6. Εὐ ἀρμόττοντα αὐτῷ Cyr. i. 4. 18. Ἄλλω γὰρ ἢ 'μοὶ χρεὶ γέ τῃσδ' ἄρχειν χθονός; Soph. Ant. 736. Ἐτοίμους εἶναι αὐτῷ τοὺς ἵππιας i. 6. 3. Ὅδός . . ἀμήχανος εἰσελθεῖν στρατεύματι i. 2. 21. Ἡ στραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰούσιν εὐμένεστερα iv. 6. 12. Ἀσφαλέστερόν γέ σοι οἶδα ὅν vii. 7. 51. Ἐπικίνδυνον μοί ἐστιν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δῆλον ἐγένετο, *it was evident to all*, H. Gr. vi. 4. 20. Σοὶ αὖ δὴ λῶσω θέν ἐγὼ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ μέλλον ἔξει vi. 1. 21. Αἰσχυρύνεσθαι μοι δοκῶ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 3. 9. Τοῖς δὲ παισὶν ἰδείκνυσαν iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης iii. 4. 2. Λαμβάνειν τοὺς πολέμιους . . φανεροὺς σοι ὄντας, ἀφανῆς ἂν αὐτὸς ἐκείνοις Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δωροῦ Ib. 3. Τοῖς λοχαγοῖς κατεμερίσθη Ib. 4. Εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου, ὥς ἂν τε ἐμοὶ δοίῃ στεροῖτο, καὶ ἄλλα ὑμῖν ἀποτίσειεν vii. 6. 16. Θάρσες αὐτοῖς ἐπορίσθησαν iii. 3. 20. Τὴν τοῦ Θεοῦ δόσιν ὑμῖν Pl. Apol. 30 d. Σὼν Ἑρακλεῖ δωρημάτων Soph. Tr. 668. Βασιλεῖ δασμὸς iv. 5. 34. Οὐτε ἐκείνος ἔτι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὠφέλιτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ ἂν πολλοὺ ἄξιοι γείνοιτο (§ 374), 'worth much to the king,' ii. 1. 14. Ἀξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφῆναι, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. Ὑμῖν εἴσεται χάριν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντά οἱ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡεὶ Παλλάδι τ' ἔριν Eur. Iph. A. 183. Ἀντίοι ἵεναι τοῖς πολεμίοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος Dem. 72. 2. Ἡμῖν ἐναντιώσεται vii. 6. 5. Ἀντίπορον λόφον τῷ μαστῷ iv. 2. 18. Οὐτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτριωτάτας ταύτῃ Dem. 72. 1 (cf. § 349). Ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες iii. 2. 11. Τῷ ἐμῷ ἀδελφῷ πολέμιος i. 6. 8. Τισσαφέρνει . . πολεμοῦντα i. 1. 8. Οὐδεὶς αὐτῷ ἐμάχεται i. 8. 23. Φαμὲν γὰρ Μαραθῶνί τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ Th. i. 73. Ὡς τινοῦνται . . ἀλλήλοισι Ar. Ach. 24. Ὡς ἐπιβουλεύοι αὐτῷ i. 1. 3. Ἐπιβουλή ἐμοὶ v. 6. 29. Δικαζόμενος τῷ πατρὶ Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς Θεοῖς ὑποχα, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλετε πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πείσῃτε, *if you will listen to me*, i. 4. 14. Εὐχέσθαι τοῖς . . Θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιά σοι ὑφείτο vi. 6. 31. Ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ i. 4. 18. Εἰ ὑποχέριος ἔσται Λακεδαιμονίῳ vii. 6. 43.

Οἱ νῦν σοι ὑπήκοοι vii. 7. 29 (cf. § 377. 1). Κύρω καλῶς πεῖθαρχεῖν i. 9. 17. Ἀπιστεῖν ἐκείνῳ ii. 6. 19. Ἐθνε τῷ Διῖ vii. 6. 44. Θυσίαν ἐποίει τῇ θεῷ v. 3. 9. Σφαγιάσασθαι τῷ ἀνέμῳ iv. 5. 4. Ὁρχησάμενοι θεοῖσιν Ar. Lys. 1277.

§ 406. 3. Words expressing a MENTAL ACT OR FEELING which is regarded as *going out towards an object*; as those of *friendship* and *hatred*, *pleasure* and *displeasure*, *joy* and *sorrow*, *contentment* and *envy*, *belief* and *unbelief*, *trust* and *distrust*, &c. Thus,

Κύρω φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλίπαινον τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίσταντο γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοϊκῶς ἔχουσιν αὐτῷ i. 1. 5. Κακόνους τοῖς Ἕλλησιν ii. 5. 27. Τούτοις ἡσθη Κύρος i. 9. 26. Μένων ἡγάλλετο τῷ ἔξασπασιν ii. 6. 26. Οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς Mem. ii. 6. 35. Εἴ τινα εὖροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον vi. 1. 29. Ὁργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ i. 5. 11. Χαλεπῶς φέρον τοῖς παροῦσι πράγμασιν i. 3. 3. Στέργειν τοῖς παροῦσιν, *'to be content with,'* Isocr. 159 c. Ἀγαπήσας τοῖς πεπραγμένοις Dem. 13. 11. Φθονῶν τοῖς φανερώς πλουτοῦσιν i. 9. 19. Ὡν ἐγὼ σοι οὐ φθονήσω (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἐλπίσας Th. iii. 97. Ἔστασαν ἀποροῦντες τῷ πράγματι i. 5. 13. Ἀθῦμῶν τοῖς γεγενημένοις vi. 2. 14. Θαυμάζω δὲ τῇ τε ἀποκλείσει μου τῶν πυλῶν Th. iv. 85. Ὑπέπτησσαν οἱ ἥλικες αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. 1. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure*, *displeasure*, *care*, *fear*, &c. Thus,

Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοὶ μελήσει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μέλοι, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μέλειν ἀπᾶσιν, *through the interest which all felt*, vi. 4. 20. Ζηνὶ τῶν σῶν, οἷδ' ἐγὼ, μέλει πόνων (§ 376. δ) Eur. Heracl. 717. Ὡ φίλτατον μέλημα δάμασιν πατρός Aesch. Cho. 235. Μεταμέλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμέλειν τί σοι ἔφησθα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἡδὺν συμμαθόντι τὸ πόμα ἦν iv. 5. 27. Ὑμῖν Μουσέυς λυπηροῦς ὄντας ii. 5. 13. Φοβερώτατον τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμαστοὶν πᾶσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῖν . . οἶμαι πάντα ποιητέα, *I think that every thing should be done by us*, i. 1. 35. Τὸν μὲν οἶκαδε βουλούμενον ἀπείναι, τοῖς οἰκοὶ ζηλωτὸν ποιῆσω ἀπελθεῖν, *'an object of envy to his countrymen,'* i. 7. 4. Ἴνα μοι εὐπρακτότερον ᾦ ii. 3. 20. Οἱ ποταμοὶ . . προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, *'can be passed by those who ascend [become passable to those who ascend],'* iii. 2. 22. Εὐεπίθετον ἦν ἐνταῦθα τοῖς πολέμοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἐστι διαβατέος, *'for us to pass [to be passed by us],'* ii. 4. 6.

§ 408. λ. SUBSTANTIVE VERBS, when employed to denote *possession*. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐνταῦθα Κύρου βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δρόμος ἐγένετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὡστε πᾶσιν αἰσχύνῃν εἶναι, *so that all were ashamed*, ii. 3. 11. Ὑπάρχει γὰρ νῦν ἡμῖν οὐδέν ii. 2. 11. Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἐστὶ] i. 2. 15. Ἀνάγκη δὲ μοι [sc. ἐστὶ], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἢ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀβροῖς περιστῆναι iv. 7. 2. Νῦν σοι ἕξεσθιν . . ἀνδρὶ γενέσθαι vii. 1. 21. Οὐδένος ἡμῖν μετεῖη iii. 1. 20 (see § 364). Τί γὰρ ἐστὶ Ἐρεχθεὺ καὶ κολοῖσις ; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοι καὶ Φιλίππῳ πεῖγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιάνῃ ; Id. 855. 5. Ἐκείνῳ βουλομένῳ ταῦτ' ἐστί, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γε σοι βουλομένῳ ἐστὶν ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἰ σοι ἡδομένῳ ἐστίν, *if it is your pleasure*, Pl. Phædo, 78 b. Θέλονται ἀμολὶ τοῦτ' ἂν ἦν Soph. Œd. T. 1356. Ἦν δὲ οὐ τῷ Ἀγροσίλῳ ἀχθομένῳ ταῦτα, 'displeasing to Agesi-laus,' H. Gr. v. 3. 13. Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων, 'were as Nicias had expected,' Th. vi. 46.

§ 409. μ. And, in general, words expressing *any action, property, &c.*, which is represented as being *to* or *for* some person or thing. Thus,

Προσίνω σοι, *I drink to you*, vii. 3. 26. Κενοτάφιον αὐτοῖς ἵκοίησαν, *they made for them a cenotaph*, vi. 4. 9. Μέγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὡρα ἦν ἀπίναί τοῖς πολέμοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στεῖναι αὐτῷ συνέλγετο i. 1. 9. Ὡς Χειριστόφῳ ὑπεστρατήγει v. 6. 36. Βασίλειον εἶχε τῷ σατράπῃ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖν vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπρεῖξαι Ib. 40. Ἐγὼ σιωπῶ τῷδε ; Ar. Ran. 11. 34. Ἐργεῖν τεκούσῃ μητρὶ πολέμιον δόρυ Æsch. Sept. 416. Ἐμοὶ δὲ μένει σχισμὸς ἀμφήκει δορί, 'awaits me [is waiting for me],' Id. Ag. 1149. Νόμιμον ἔρα ὑμῖν ἐστίν iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Λοιπὸν μοι εἰπεῖν iii. 2. 29. Ἀγαθοῦ . . αἷτιος τῇ στρατιᾷ vi. 1. 20. Ἡ . . πατρώα ὑμῖν οἰκία Pl. Charm. 157 e. Ξένος ἂν ἐπύγχανεν αὐτῷ i. 1. 10. Ὑμᾶς ἐμοὶ εἶναι καὶ πατερίδα καὶ φίλους i. 3. 6. Ἰμάτια τῇ γυναικὶ vii. 3. 27. Τριῆμι . . πλοῦς vi. 4. 2. Αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις δρεκταὶ iv. 5. 25. Ἡ δὲ [sc. ἰδὸς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ Soph. Ant. 571. Λύπη τε φρενῶν χερσίν τε πόνος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two-ways ; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by ὥς. Thus,

Ἡ Θράκη αὕτη ἐστὶν . . ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι [sc. τινί or σοί], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). Ἦν δ' ἡμερ ἥδη δευτέρον πλείοντί μοι, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Θυομένω οἱ . . ὁ ἥλιος ἀμαυρώθη, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). Καὶ τίς χρόνος τοῖσδ' ἐστὶν οὕξεληλυθώς; 'since this event,' Soph. Œd. T. 735. Τὸ μὲν ἔξωθεν ἀπτομένω σῶμα οὐκ ἄγαν φερόμεν ἦν, 'to the external touch,' Th. ii. 49. Εἴ γινναίος, ὥς ἰδόντι [sc. φαίνει], 'as you appear to one beholding,' 'in appearance,' Soph. Œd. C. 75. Ἐμοὶ γάρ, ὅστις ἄδικος ὦν σοφὸς λίγειν πέφυκε, πλείστην ζημίαν ὀφλισκάνει, 'according to my judgment,' Eur. Med. 580. Καίτοι σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτὴς, ὥς ἐμοὶ [sc. ἰδόκει], ποτί, 'as it seemed to me,' 'in my opinion,' Ib. 1161. Οὐ μὰ τὸν Δί', ἔφη, οὐκ οὐν, ὥς γ' ἐμοὶ ἀκροῶτῃ. Ἄλλ' ὥς ἐμοὶ, ἦν δ' ἐγὼ, ῥήτορι Pl. Rep. 536 c. Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλιπόντι . . , τοιοῦτον ἦν Th. ii. 51. Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὥς γέροντι, προστάτης ἰδόν, 'for an old man [as journeys are to an old man],' Id. Œd. C. 20. Τίδε δὲ μάλιστα πάντων μέμνησό μοι, μῆδέποτε ἀναμείνειν, *but this most of all remember [for me]*, I pray you, never to defer, Cyr. i. 6. 10. Ἐς τί μοι βλάβῃσα θάλαπτι Soph. El. 887. Οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥαδίως νικήσειν Cyr. i. 3. 15. Οὕτως ἐγὼ σοι . . τάγε δίκαια παντάπασιν ἥδη ἀκρίβῳ Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the pronouns of the first and second person. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἡγεῖτο δ' αὐτοῖς ὁ κωμάρης, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα Ar. Plut. 15. Ἡμῖν πᾶσιν ἐξηγούμενος Soph. Œd. C. 1589. Ἀνάσσει βαρβάροις βάρβαρος Θόας Eur. Iph. T. 31. Ὡς ὁ ἡβαιοὶς ἐνὶ πλοῖς ἀναξ Id. Ph. 17. Δαρόν γὰρ οὐκ ἄρξει θεοῖς Æsch. Prom. 940. Μάχας δέ σοι καὶ πολέμους ἀφαιρῶ Cyr. vii. 2. 26. Ἡ βέβηκεν ἡμῖν ὁ ξίφος; Soph. Œd. C. 81. Πέφρυγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . προκαταλαμβάνειν i. 3. 16. Τυράννης ἐκποδὼν μεθίστασο Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἵπποι αὐτοῖς δίδενται, *the horses are tied for them*, = οἱ ἵπποι αὐτῶν δίδενται, *their horses are tied*, iii. 4. 35. Ἡ . . τοῦ παντὸς ἀρχὴ Χειρισόφω ἐνταῦθα κατελύθη vi. 2. 12 (cf. Ἡ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη vi. 3. 1). Διὰ τὸ δισπάρειν αὐτῶ τὸ στρατεύμα ii. 4. 3. Τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοί, καὶ τῶν ἱππέων . . ἐλήφθησαν iii. 4. 5. Οἶους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους [= ἐν τῇ ἡμῶν χώρᾳ]

i. 7. 4. Ἀθηναίων . . , ἰπειδὴ αὐτοῖς οἱ βάρεαροι ἐκ τῆς χώρας ἀπῆλθον Th. i. 89. Οὐκέτι σοι τέκνα λεύσσει φάος Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, Ἀπέλπιπε . . πρὸς τὴν νέαν ἡμῶν πόλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφι βίεις . . οὐ παρ- γίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the Σχῆμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Σθένος ἔμβαλ' ἐκάστω καρδίῃ, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδανε θυμῷ A. 24. Cf. § 438. β.

D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 333, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

(I.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass
Thus,

Αὐτὸν ἀκοντίζει τις παλῶ, *one shoots him with a dart*, i. 8. 27. Ἐφείποντο . . ἰππικῶ, *pursued with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to ruinish with death*, Cyr. vi. 3. 27. Σχεδίαῖς διαβαίνοντες i. 5. 10. Ἰησι τῇ ἀξίνῃ Ib. 12. Λίθοις σφειδονᾶν iii. 3. 17. Δώροις ἐτίμα i. 9. 14. Λόγοις ἔπεισε ii. 6. 4. Τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφῳρᾳ δὲ ἐπὶν ἐξευγμένη πλοίοις ἐπαῖ i. 2. 5. Ὀπλισμένοι θώραξι i. 8. 6. Ὀικοδομημένοι πλίνθοις ii. 4. 12. Κῦρος ἀνέβη ξενικῶ ii. 5. 22. Τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες, τὴν γῆν ἰδῆον Th. ii. 12. Ἐἶχον δεινῶς τῇ ἐνδείᾳ vi. 4. 23. Ἀποθνήσκει νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ εὐνοίᾳ ἵπομένους ii. 6. 13. Οἱ δὲ μὴ παρίεν, τούτους ἡγείτο ἢ ἀκρατεία τινὶ ἢ ἀδικία ἢ ἀμελείᾳ ἀπείναι Cyr. viii. 1. 16. Προνοεῖν μὲν γε ἕξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἴππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου ῥώμῃ Cyr. iv. 3. 18. Πάσας κινήσεις τῷ σώματι Pl. Leg. 631 c. Ἡ τοῖς βέλεσιν ἔφεις Ib. 717 a. Τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματι οὐχὶ σώζεται Soph. Œd. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place ; as,

Πάνθ' ἡμῖν πιστοῖνται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δέ τι καλὸν . . ἐπέπρακτο ὑμῖν vii. 6. 32. Τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἐωρῶντο Th. i. 51. Τοῖς Ἑλλήσι μισοῖντο Id. iii. 64. Προσπόλοις φυλάσσεται Soph. Aj. 539. Ὡς σοι δύσφορ' εἰργασται κακὰ Eur. Hec. 1085. Τίνι γάρ ποτ' ἂν . . πρόσφορον ἀκούσαιμ' ἔπος, 'through whom,' i. e. 'from whom,' Soph. El. 226. Δίξαστό οἱ σκῆπτρον, *received from him the sceptre*, B. 186 (the Dat. following δέχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θέμιστι . . δέκτο δέπας O. 87.

NOTE. This use of the Dat. is most frequent with verbs in the *Perf.* and *Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προσήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρελθὲν οὐκ ἦν βία i. 4. 4. Ὡσπερ ὄργῃ ἐκέλευσε i. 5. 8. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἴππῳ i. 8. 1. Ὑπὸ λαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν Ib. 6. Δρόμῳ θεῖν Ib. 18. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούςς τιτταρας iii. 4. 23. Πορευόμενοι . . τῇ ἰδῶ Ib. 30. Τὰς βίᾳ πράξεις Pl. Pol. 280 d.

REMARK. The pronoun αὐτός is sometimes joined to the Dat. of an associated object to give emphasis ; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν Isocr. 176 b. — The preposition σύν, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, *Ὅπως . . . ζῶν αὐτοῖσι τοῖς κηρίοις ἐκτετμησθον* Pl. Rep. 564 c. Cf. *Ξ.* 498 and *Υ.* 482.

3.) The *respect* in which any thing is taken or applied (cf. § 437). Thus,

Πλήθει γὰρ ἡμῶν λειφθέντες, inferior to us in number [in respect to number], vii. 7. 31 (§ 349). *Πόλιν . . . Θάψακος ὀνόματι* i. 4. 11. *Τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων* i. 9. 24. *Τῇ φωνῇ τραχύς* ii. 6. 9. *Χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε* (§ 351) iii. 1. 37. *Ταῖς ψυχαῖς ἐρρωμένεστεροι* Ib. 42. *Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἰππεῖς ἡμᾶς* iii. 2. 19. *Τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι* Th. iv. 73. *Ῥίζῃ μὲν μέλαν ἔσκε* κ. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ συχνῶ ὕστερον, and sometime after [later by a considerable time], i. 8. 8. *Πολλῶ δὲ ὕστερον* ii. 5. 32. *Νομίζων, ὅσῳ μὲν θάπτον ἔλθοι, τοσοῦτῳ ἀπαρσενευσαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσοῦτῳ πλεον συναγείρεσθαι βασιλεῖ στρατεύμενα, thinking that [by how much] the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c.,* i. 5. 9. *Ἐνιαυτῷ πρεσβύτερος, a year older*, Ar. Ran. 18. *Προὔλαβε πολλῶ* Th. vii. 80. *Χρόνῳ μετέπειτα πολλῶ* Hdt. ii. 110.

5.) The Dative with *χρᾶσθαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χρῶμενος, using divination, Mem. i. 1. 2. *Ἐχεῖτο τοῖς ξένοις, 'employed,'* i. 3. 18. *Ταῖς ἴπποις ἀριστα χρῆσθαι, 'manage,'* i. 9. 5. *Χειμῶνι χρησάμενον, 'having met with,'* Dem. 293. 3. *Τοὺς χρωμένους ἑαυτῷ, 'associating with,'* Mem. iv. 8. 11. *Ἡ Κῦρος πολεμῖα ἐχεῖτο, which was hostile to Cyrus,* ii. 5. 11. *Σφίδρα παιδομένοις ἐχεῖτο* ii. 6. 13.

NOTE. *Νομίζω* has sometimes the Dat. after the analogy of *χρᾶσθαι*: as, *Θυσίαις διατησίοις νομίζοντες, 'observing,'* Th. ii. 38. *Εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον* Id. iii. 82.

(II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. *Τῇ δ' ὕστεραίᾳ* [sc. *ἡμέρᾳ*] *ἦκεν ἄγγελος, but the next day there came a messenger,* i. 2. 21. *Ἦνιστο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλείᾳ* i. 7. 14. *Τῇ ὕστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προσελθόντες, κατακαμβάνουσι χωρίον ὑπερδίζιον, 'but on the fourth, having passed them in the night (§ 378),'* iii. 4. 37. *Δύσανδρος δὲ τῇ ἐπιούσῃ νυκτὶ, ἵππεϊ ὄρθρος ἦν, ἐσήμηνεν* H. Gr. ii. 1. 22. *Τρίτῃ μηνὶ ἀνήχθη ἐπ' Ἀνδρον* Ib. i. 4. 21. *Τῷ δ' ἐπίοντι ἔτει, ᾧ ἦν Ὀλυμπιάς, ἥ τὸ σταδῖον ἐνίκα Κροκίνας* Ib. ii. 3. 1. *Τῷ δ' αὐτῷ χρόνῳ, and at the same time,* Ib. i. 2. 18. *Ὁ δὲ Ἀγνησίλαος χρόνῳ ποτὶ εἶπεν, 'at length,'* Ib. iv. 1. 34. *Ὡς δεκασπόρῳ χρόνῳ ἀλόχους τε καὶ τέκν' εἰσίδωσιν* Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. *Τὰ τρόπαια τά τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαται-*

αἷς, the victories at Marathon and Salamis and Plataea, Pl. Menex. 245 a. Τῶν τε Μαραθῶνι μαχησαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι, Soph. Tr. 171. Θύραις κειμένου Id. CEd. C. 401. Σοῖς ὅταν στῶσιν τ' ἀφοῖς Ib. 411. Ὅδοις κυκλῶν ἐμαυτὸν Id. Ant. 226. Κείμενον π' ἐδῶ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote persons among whom, or in whom any thing occurs; as, Δύναμιν ἀνθρώποις ἔχειν, 'among men,' Eur. Bac. 310. Εὐδοκίμῃσι τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἂν ἐξέυροις ἐμοὶ ἀμαρτίας ὄνειδος οὐδέν, 'in me,' Soph. CEd. C. 966. Οἶα καὶ Ὀμήρῳ Διομήδης λίγει, 'in Homer,' Pl. Rep. 339 e. Ὀδυσσεὺς γὰρ αὐτῷ [Ὀμήρῳ] λοιδορεῖ τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριπρεπία Τρώεσσι Ζ. 477. Ὅου κράτος ἐστὶ μίσγιστον πᾶσιν Κυκλώπεσσι α. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those adverbs of place which are properly datives; as, ταύτῃ [sc. χώρᾳ], in this region, here (iv. 5. 36), τῇδε, here (vii. 2. 13), ἧ and ἧσις, where (ii. 2. 21), ἄλλῃ, elsewhere (ii. 6. 4), κύκλῳ, in a circuit, around (i. 5. 4; iii. 5. 14), οἴκῳ (= οἴκῳ), at home (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), at Athens (vii. 7. 57). See §§ 320. 2, 379. α.

E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION or LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the Gen. and Dat. express it less simply and less directly than the Acc. In some connections, however, these indirect cases are used interchangeably with the Acc. See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(1.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαβὼν Τισσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποίητο τὴν συλλογὴν, *he made the levy*, i. 1. 6. Ὑπώπτειυ τελευτήν i. 1. 1. Διαβάλλει τὸν Κῦρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἰπολιόρκει Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives and nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμος, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὴ φύγω σοι; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα Cyr. iii. 3. 9. Ἐξάρεθ' εἶναι τὰ ἐρωτώμενα Pl. Charm. 158 c. Τὰ τε μετώρα φροντιστής Pl. Apol. 18 b (cf. Τῶν μετώρων φροντιστής Symp. 6. 6). Χρᾶς προπομπός Æsch. Cho. 23. Τῆς θυμοβόρου φρίκα λύπης Id. Ag. 103. Συνίστορα . . κακὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὀφείλειν μὲν τοὺς φίλους, . . βλέπτεν δὲ τοὺς χηρούς Pl. Rep. 334 b (cf. § 403). Προέχουσιν οἱ ἱσπεῖς ἡμᾶς iii. 2. 19 (cf. § 350). Ἀνὴρ κατήρχε λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὕτε σε αἰσθίσθαι ii. 5. 4 (cf. § 375. β). Μεταδοῖεν αὐτοῖς πυρούς iv. 5. 5 (cf. Ib. 6, and § 367). Λέγειν τε ἐκείνους αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δέ μ' ὦδ' ἀεὶ λόγοις ἐξῆρχες [= μοι λόγους or λόγων], *if you had always begun your addresses to me thus*, Soph. El. 556. Δεσπότην γόοις . . κατέρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦιδε αὐτόν, ὅτι μέσον ἔχει, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἰδεδόκεισαν, μὴ προκαταληφθείη iii. 5. 18. Ἠλεγχον τὴν κύκλῳ πᾶσαν χῶραν, τίς ἐκάστη εἴη Ib. 14. Οἶνον ἔφρασαν, ἔνθα ἦν κατορωρυγμένος iv. 5. 29. Ὡς ὀρεῖ τὸν Καλλιμάχον, ἀἰποῖ iv. 7. 11.

5. **PERIPHRAISIS.** The place of a verb is often supplied by an *Acc. of the kindred noun* joined with such verbs as ποιῶ (or more frequently ποίεσθαι), ἄγω, ἔχω, τίθημι, &c.; thus, Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν [= ἐξήτασε καὶ ἀρίθμησε τοὺς Ἕλληνας], *Cyrus made a review and numbering of* [= reviewed and numbered] *the Greeks*, i. 2. 9. Ἐξέτασιν ποιεῖται Ib. 14. Τὴν πορείαν ἐποιεῖτο i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb; as, Σκεῦή μιν καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος [= ἀρπάσας], Th. viii. 62. Τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο [= ἐλεηλάτει] Ib. 41. Ἀχρῆν σε μετρίως . . σπουδὴν ἔχειν [= σπειῦδεν] Eur. Herc. 709. Τὰ δ' ἐν μέσῳ ἡ λῆσθιν ἴσχεις Soph. CEd. C. 583. Τίν' αἰετὰ κεῖς ὧδ' ἀκόρεστον οἰμωγὰν . . Ἀγαμέμνονα [= τί ὧδ' ἀκορέστος οἰμώξεις Ἀγαμέμνονα] Id. El. 122. In like manner, Τοῦτο κἄμ' ἔχει πόθος [= τοῦτο καὶ ἐγὼ ποθῶ] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. **ELLIPSIS.** The verb which governs the *Acc.* is sometimes omitted; particularly,

a.) In **EMPHATIC ADDRESS**; as, Οὗτος, ὃ σέ τοι [sc. λέγω or καλῶ], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. b). Σὲ δὲ, σὲ τὴν νεύουσιν ἐπιδόν κἄρα, φῆς, ἥ καταρνεῖ μὴ διδρακέναι τάδε; Soph. Ant. 441.

β.) In **ENTREATY**; as, Μὴ, πρὸς σε θεῶν [sc. ἰκετεύω], τλῆς με προδοῦναι, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In **PROHIBITION**; as, Μὴ τριεὺς ἔτι [sc. ποιῶτε], *No more delays!* Soph. Ant. 577. Μὴ μοι μυρίους, μηδὲ δισμυρίους ξείνους [sc. λέγε], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. Μὴ μοι πρόφασιν Ar. Ach. 345.

δ.) In **SWEARING**; as, Οὐ, τόνδ' Ὀλυμπον [sc. ὀμνύμι. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. Οὐ τὰν Διὸς ἀστραπάν Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles νῆ, ναί, and μά (of which the two first are affirmative, and the last, unless preceded by ναί, commonly negative), according to the following

SPECIAL RULE. **ADVERBS OF SWEARING** are followed by the *Accusative*; as, Νῆ Δία, *Yes, by Jupiter!* i. 7. 9. Ναὶ τῶ Σίῳ vi. 6. 34. Ἀλλὰ, μὰ τοὺς θεοὺς, εὐκ ἔγωγε αὐτοὺς διώξω, *but, by the gods, I will not pursue them*, i. 4. 8. Ναὶ μὰ Δία, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, Ὅπως ἢ πρὸς ὕδρα βούλοιο διατελεῖσαι [sc. τὴν εἰδέν] i. 5. 7. Cf. iv. 5. 11. Λύκιος ἤλασε [sc. τὸν ἵππον] i. 10. 15. Compare Παρελαύνοντος Cyt. viii. 3. 28, with Ἐλαύνοντος τὸν ἵππον Ib. 29; and Παρελαύνων τὸν ἵππον, with Προσελαύνων αὐτοῖς Cyt. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, Ἐκείρι [= κείρων ἐποίει] πολέκερον φόνον Soph. Aj. 55. Αἶμ' ἔδυσσα [= αἶμα τὴν γῆν δεῦον ἔχεα, or αἵματι τὴν γῆν ἔδυσσα] Ib. 376. Τέγγει δακρύων ἄχραν Id. Tr. 849. Τρώης φόνον Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a *preposition*; thus,

"Ομνῶμι θεοὺς καὶ θεάς, *I swear by gods and goddesses*, vi. 6. 17. Οὔτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποιοῦν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύναιται ἑπτὰ ὀβολούς, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δυναμένη ii. 2. 13. Μάχας θαρρείς, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενον . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδεδρακότες πατέρας, *having run away from their fathers*, vi. 4. 8. Ὁ κολιός μ' οἴχεται, *the jackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡσχυόθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τὸς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἴ σε . . χορεύουσι, τὸν ταμίαν Ἰακχον, *'dance in honor of,' Soph. Ant. 1153. 'Ελισσεῖτ' . . Ἀρετμιν Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person* to which (§§ 339, 422); as,

Ἀφίξεται τόπον δαώδη, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμεῖον μολών Soph. Œd. T. 35. Ἦλθον πατὴρ ἀρχαῖον τάφον Id. El. 893. Πύργους γῆς ἔπλυν' Ἰωλκίᾳς Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τήνδε ναυστολαῖς χθόνα Ib. 682. Ἠέης τέλος μολόντας Ib. 920. Χρεία τίς σε Θεσσαλῶν χθόνα πέμψει; Id. Alc. 479. Κνίσση δ' οὐρανὸν ἴκεν A. 317. Ἐβαν νείας γ. 162.

NOTES. α. This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing*, *sitting*, or *lying* (as implying *occupation*); thus, Στῆθ' αἰ μὲν ὑμῶν τόνδ' ἀμαξήτη τρέβον, αἰ δ' ἐνθάδ' ἄλλον οἶμον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 871. Τρίποδα καθίζων Φοῖβος Ib. 956. Τόπον . . ὄντινα κεῖται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of* [cause me to remember] *my woes*, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . κινδύνους iii. 2. 11 (§ 424. 2). Βούλει σε γεύσω πρῶτον ἄκρῶτον μέθυ; Eur. Cycl. 149. Τὸς παῖδας . . γευστέον αἵματος Pl. Rep. 537 a (§ 375. α). Πολλὰ καὶ ἡδία καὶ παντοδαπὰ εὐώχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs *δεῖ* and *χρῆ* are sometimes construed by the poets as *causatives*; thus, Σὲ δεῖ Προμηθέως, *you have need of* [it needs you of] *a Prometheus*, Æsch. Prom. 86 (§ 357). Πόνου πολλοῦ με δεῖ Eur. Hipp. 23. Τί γὰρ μ' ἔδει παιδων; Eur. Suppl. 789 (cf. Σοί τε γὰρ παιδων τί δεῖ Id. Med. 565, and § 403). Τί χρῆ φίλων; Id. Or. 667 (but Porson reads Τί δεῖ φίλων, denying that this use of *χρῆ* is Attic). Σὲ χρῆ . . αἰδοῦς γ. 14.

2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, α. a noun kindred, in its origin or signification, to the verb, or β. a neuter adjective used substantively, or γ. a noun simply defining or characterizing the action.

α. KINDRED NOUN.

Οἱ δὲ Θράκες ἐπὶ εὐτύχησαν τούτο τὸ εὐτύχημα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀκίνδυνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσονται ἐμὲ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῖν γάμον τόνδε Eur. Med. 587. Τί προσγεῖλατε τὸν πανύστατον γέλαν; Ib. 1041. Ἐπιμελῶνται πᾶσαν ἐπιμέλειαν Pl. Prot. 325 c. Βασιλείαν πασῶν δικαιοτάτην βασιλεύμενοι Pl. Leg. 680 e. Φευγέτω ἀειφυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον πόλεμον ἱστράτευσαν Th. i. 112. Ἦῖζαν δρόμημα δεινόν Eur. Ph. 1379. Πῆδημα κοῦφον ἐκ νεῶς ἀφῆλατο Æsch. Pers. 305. Λεύσσαν φονίου δέγγμα δράκοντος Ib. 79. Τήνδ' ὁ προσθακῶν ἔδραν Soph. Œd. C. 1166. Ὀρχοῦντο τὴν καρπαίαν vi. 1. 7. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12. Ἐλθοι τὴν ὁδόν iii. 1. 6. Ἐφῃ ἡγήσεσθαι . . ὁδόν iv. 1. 24. Τρέπεται τριφασίας ὁδούς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μῆτε τι σοφὸς ὦν τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δούλος τὰς μεγίστας θωπείας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκίνδυνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὸ Περσικὸν ὠρχεῖτο [sc. ὄρχημα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

§ 432. β. NEUTER ADJECTIVE.

Τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λέγεις οὐκ ἀχάριστα ii. 1. 13. Ταῦτα χαρίσωνται Ib. 10. Τὰ Λύκαια ἔθυσεν i. 2. 10. Μῆνδ' ἐν ψεύδεσθαι i. 9. 7. Μέγα φρονήσας iii. 1. 27. Ἀνέκραγέ τε πολεμικόν vii. 3. 33. Χρησασθαι τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χρήσῃ; what would you do with him? Ib. i. 4. 13. Τί σε μὲν δὲ καὶ πεφροντικὸς βλέπεις; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλέπω Id. Cycl. 553. Κλέπτων βλέπει Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τὰ δὲ μέντοι πλεονεκτῶν οὐκ ἡσχύνετο, ἐν μὲν τῷ θίρει τοῦ ἡλίου, ἐν δὲ τῷ

χρημῶν τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνει τι; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that *on account of which* any thing is done (viewed originally as the *effect* or *result* of the action); as, Ἄ δ' ἦλθον, *but what I came for*, Soph. CEd. C. 1291. Ταῦτ' ἐγὼ ἔσπευδον, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πυρὰ κατασβέσειαν, 'why,' vi. 3. 25. Τοῦτ' ἀφικόμεν Id. CEd. T. 1005. Ἄλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νεώτατος δ' ἦν Πριωμίδων· ὃ καὶ με γῆς ὑπεξέπεμψεν Eur. Hec. 13. Ἐκείνο δὲ ἀθύμῳ, ὅτι μοι δοκεῖ Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί χεῖμα κεῖσαι; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

§ 433. γ. DEFINITIVE NOUN.

Φόβον βλέπων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἔβλεψε νᾶπυ, *the senate looked mustard*, Ar. Eq. 629. Ἀρῇ δεδορκῶτων Æsch. Sept. 53. Ἀλφειὸν πνέων Ar. Av. 1121. Ἀίδων τὸν Σιτάλκαν vi. 1. 6. Ἑλπίδας λέγων i. 2. 11. Ὀλύμπια νενικηκότι, *having conquered in the Olympic games*, Th. i. 126. Νενικήκατε ναυμαχίας Id. vii. 66. Νενικηκότα αὐτὸν παγκράτιον Symp. i. 2. Ἑγωνίζοντο δὲ παῖδες μὲν στάδιον, . . πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἑτεροὶ iv. 8. 27. Πολλὰς μάχας ἤττηνται Isocr. 71 e. Χορηγούντα παισὶ Διονύσια Dem. 535. 13.

3. Double Accusative.

§ 434. The same verb often governs two ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. Thus,

Βασιλέα σε ἐποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπέδειξε, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ ἐκαλεῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγόν v. 7. 28. Οὗς οἱ Ζῦροι θεοὺς ἐνόμιζον i. 4. 9. Ὅν ὠνόμαζε Διομήδην πατὴρ Eur. Sup. 1218. Ὅνομα τί σε καλεῖν ἡμᾶς χρεών; Id. Ion, 259. Θεμιστοκλῆς Κλειφόντον τὸν υἱὸν ἰππία μὲν ἐδιδάξατο ἀγαθόν Pl. Meno, 93 d. Οὗς ἡγεμόνας πόλειαν ἐπαίδευσασθε Pl. Rep. 546 b. Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive εἶναι is often used with these verbs; as, Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Σοφιστὴν δὴ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. Thus,

Εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἡδίκησαμεν τοῦτον οὐδέν vii. 6. 22. Ἠλίκα ταῦτ' ὠφέλησαν ἅπαντας Dem. 255. 7. Ἀποτίσασθαι δίκην ἐχθροῦ Eur. Heracl. 852.

Ταῦτα καὶ καθύβρις' αὐτόν Id. Bac. 616. "Οταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς με δὴ ἐξεῖπας Soph. El. 520. Τὰ σέ μιν' ἔπη κόλαζ' ἐκείνους Id. Aj. 1107. "Επη κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν Id. CEd. T. 339. "Εψευσάμην οὐδέν σε Id. CEd. C. 1145. Τί . . γράψειεν ἄν σε μουσσοποῖς ἐν τάφῳ; Eur. Tro. 1188. Τοσούτον ἔχθος ἔχθαίρω σ' ἐγώ Soph. El. 1034. "Ορκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους Th. viii. 75. Μελιτός με ἰγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμεῖ με δυστυχίστερον γάμον Eur. Tro. 357. Κτύπησε κρᾶτα μέλεον πλαγάν Id. Or. 1467. 'Αλλ' ἄγνόν ὅρκον σὸν κᾶρα κατώμοσα Id. Hel. 835. 'Αναδῆσαι βούλομαι εὐαγγέλιά σε Ar. Plut. 764. Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας Æschin. 79. 36.

· § 436. III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Κῦρον αἰτεῖν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels*, i. 3. 14. Μῆτοι με κρύψης τοῦτο, *do not hide this from me*, Æsch. Pr. 625. 'Ημᾶς δὲ ἀποστειρεῖ τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὲ διδάσκειν τὴν στρατηγίαν, *to teach you the military art*, Mem. iii. 1. 5. Πρὸς τί με ταῦτα ἔρωτᾷς; Mem. iii. 7. 2. 'Ανῆρθ' ἡμᾶς τοὺς τ' ἐν 'Ιλίῳ πρόνους, . . ἀνθρώπα τ' ἐμὲ γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τοσαῦτά σ', ὦ Ζεῦ, προστρέπω Soph. Aj. 831. 'Υμᾶς δὲ ὁ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ ii. 5. 38. 'Εὰν πράττηται αὐτὸν τὰ χρεήματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λοκροὶ . . τίλη τοὺς καταπλέοντας ἐξέλεγον Æschin. 69. 29. Ταῦτα προῦκαλεῖτο τοὺς συνάντας Cyr. i. 4. 4. Τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἐκείνον ἡμφίεσε Cyr. i. 3. 17. Τὸν δῆμον ὡμῶν χλαῖναν ἤμπισχον Ar. Lys. 1156. 'Εκδύων ἐμὲ χρηστηρίαν ἐσθῆτα Æsch. Ag. 1269. 'Αφαιρεῖσθαι τοὺς ἐνοικοῦντας 'Ελλήνας τὴν γῆν i. 3. 4 (cf. § 411). "Ος με . . ψιλὸν ὄμμ' ἀποσπάσας Soph. CEd. C. 866. Τὴν μὲν γὰρ θεὸν τοὺς στεφάνους σεσυνλήκᾱσι Dem. 616. 19. Σὲ ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ τε γὰρ με εὐθὺς τοῦτο . . ἐπαίδευες Cyr. i. 6. 20. Οὐκ ἑάσεις τοῦτό γ' ἡ δίκη σε Soph. Ant. 538. "Ος σε κωλύσει τὸ δρᾶν Id. Phil. 1241. Γυναῖκ' ἀρίστην λίμναν 'Αχειροντίαν πορεύσας Eur. Alc. 442. Ποῖ μ' ὑπεξάγεις πόδα; Eur. Hec. 812 (cf. 'Ο κολοῖός μ' οἶχεται, § 428). Χρόα νίξετο . . ἄλμην ζ. 224. Διατρέβησιν 'Αχαιοὺς δ'ν γάμον β. 204. See also § 430.

(II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὸν χεῖρε δεδεμένον, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμός, Κῦδνος ὄνομα, εὗρος δύο πλεθρων, *a river, Cydnus by name, two plethra in breadth*, i. 2. 23. Πάντα κρᾶτιστος, *best in every thing*, i. 9. 2 (cf. § 359. β). 'Αποτμηθέντες τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Τὰ ὄτα τετραπμῆνον iii. 1. 31. Θυαμκάσαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15.

Πληθος ὡς διαχίλιοι iv. 2. 2. Παῖδας . . οὐ πολλοῦ δόντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἰσotιγμένους ἀνθρώπων v. 4. 32. Δεινός εἰμι ταύτην τὴν τίχνην Cyr. viii. 4. 18. Πάλιν τὴν οὐδὲν αἰτίαν vii. 1. 25 (cf. § 393. γ). "Ὅσα δὲ μοι χρήσιμα ἔσσι ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχημα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τόν γε . . λίπ' ὅστιά Συμός γ. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πῶ σαφὲς λέγεται, εἰ ἔπονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χαράμενοι διετελέσαμεν, ἔξαρκούντως δεδήλωται Isocr. 264 c. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τε πολὺς Th. ii. 62. Τοὺς ἀγρονόμους τούτους . . ὁνειδὴ φερίσθωσαν Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in *exclamations*, to specify the object of emotion (cf. §§ 343. 2, 372. ε, ζ); as, Ἰὼ, ἰὼ λιγείας μόρον ἀηδόνος, *oh, oh for the fate of the melodious nightingale*, Æsch. Ag. 1146. Δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

(III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμείνεν ἡμέρας ἑπτὰ, *he remained seven days*, i. 2. 6. Ἐδάκρυε πολλὸν χρόνον i. 3. 2. Ζῶν αἰκισθεὶς ἐνιαυτὸν ii. 6. 29. Ἐπλεον ἡμέραν καὶ νύκτα vi. 1. 14. Πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδῆασι, τὰς δὲ νύκτας ἀφῆασι· τοῦτον δὲ, ἢν σωφρονῇτε, τὴν νύκτα μὲν δῆσσετε, τὴν δὲ ἡμέραν ἀφήσσετε v. 8. 24. Οἱ τριᾶκοντα ἔτη γεγονότες, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ καμάρχου ἐνάτην ἡμέραν γεγαμημένην iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἦκοντος Th. viii. 23. Δέκατον αἰχμάξεις ἔτος Eur. Rhes. 444. "Ὅς τίθηκε ταῦτα τρία ἔτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελάνει διὰ Φρυγίας σταθμὸν ἕνα, παρασάγγας ὀκτώ, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα ii. 4. 13. Μυρίας ἐμὲ γε κατὰ γῆς ὀργυιὰς γενέσθαι vii. 1. 30. Τὸ βέλος αὐτῶν καὶ διπλάσιον [sc. διάστημα] φέρεσθαι τῶν Περσικῶν σφενδονῶν iii. 3. 16. Ὅποσον δὲ προδιώξαιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἑπαναχωρεῖν μαχομένους ἔδει iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place in *which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

(IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τέλος δὲ εἶπε, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀκμὴν διέβαινε iv. 3. 26. Τούτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καί ρ' ἐφ' ἡκίς, 'opportunistically,' Soph. Aj. 34. Ἀωρίαν ἤκοντες Ar. Ach. 23. Τὴν ὥρην ἐπαγινέειν Hdt. ii. 2. Συντάττεσθαι τὴν ταχίστην [sc. ἰδόν] i. 3. 14 (cf. i. 2. 20). Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλευέιν τήν γε πρῶτην ἐπισχέσομεν, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. *a.* This rule applies especially to the Acc. *neut.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἐξέφυγε τὸ μὴ καταπετραῶναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Εἴ τις μίγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τσοῦτον γὰρ πλῆθει περιῖν βασιλεύς i. 8. 13. Ουμοειδέστεροι δὲ πολύ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. III.).

F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλέαρχε καὶ Πρόξενε, . . οὐκ ἴσθι ὅ τι ποιεῖτε, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. ὦ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. *a.* The *sign of address*, in Greek, as in other languages, is commonly ὦ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὁρᾶτε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες Ἕλληνες ii. 3. 18. ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί iii. 1. 34.

CHAPTER II.

SYNTAX OF THE ADJECTIVE.

I. AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παράδεισος μέγας ἀγρίων θηρίων πλήρης, *a large park full of wild beasts*, i. 2. 7. Τῶ παῖδι ἀμφοτέρῳ, *both the children*, i. 1. 1. Αἱ Ἴωνι καὶ πόλεις . . . δεδομέναι Ib. 6. Τόνδε τὸν τρόπον Ib. 9. Ἐχων ὀπίστας χιλίους καὶ πελταστὰς Θρᾷκας ἑκτακοσίους i. 2. 9. Θεοὺς πάντα καὶ πάσας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of, or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (ἐπίθετον, from ἐπιτίθημι, *to add*); in the latter, as an *attribute* (attributus, *ascribed*). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εὐθεὺς εἴη ἡγεμόνα αἰτεῖν, *it would be foolish to ask a guide*, i. 3. 16. Δῆλον ἦν ὅτι ἐγγύς ποῦ βασιλεὺς ἦν ii. 3. 6. Οὐ τὸ ζῆν περὶ πλείστον ποιητέον, ἀλλὰ τὸ εὔ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ' ὙΜΕΙΣ ὅταν εἴπω, τὴν πόλιν λέγω, *You, men of Athens; and when I say you, I mean the state*, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προτιθέμενα, *the NOT and the NO prefixed*, Pl. Soph. 257 b. Χρῆσθαι . . . τῷ καθ' αὐτό, *to use the phrase καθ' αὐτό* Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, "Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ δέ, *the [conjunction] ἀλλὰ is instead of δέ* Soph. CEd. C. 237, Schol. Λεῖπει ἡ [sc. πρόθεσις] διὰ, *[the preposition] διὰ is wanting*, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *sylllepsis* and *zeugma* are frequent (§ 329. N.). (α.) In *sylllepsis*, when *persons* of both sexes are spoken of, the adjective is *masculine*; when *things* are spoken of, it is commonly *neuter*; as,

Ὡς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰ-
 χαλωμένους γεγεννημένους Cyr. iii. 1. 6. Λίθοι τε καὶ πλῖνθοι καὶ ξύλα· καὶ
 κίραμος ἀπάντως μὲν ἐρριμμένα οὐδὲν χρήσιμά ἐστιν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

Ἑπτὰ ὀβολούς καὶ ἡμισόβλιον Ἀττικούς, seven Attic oboli and a half, i. 5. 6.
 Πυθόμενος . . τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπειληλυθότα Th. viii. 63. Παῖ-
 δας ἡ γυναῖκα συναρμολογούσας Cyr. vii. 5. 60. Μητρός, τε καὶ τοῦ σοῦ πατρός
 Soph. Oed. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

α. MASCULINE, ἀνὴρ or ἄνθρωπος, man, χρόνος, time; as, Συντάξαι δὲ ἑκα-
 στον τοὺς ἑαυτοῦ [sc. ἀνδρας], and that each one should arrange his own [men],
 i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τοὺς φύγοντας, the exiles, Ib. 7. Τοὺς
 κακούργους καὶ ἀδίκους [sc. ἀνθρώπους] i. 9. 13. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 ἐν ᾧ [sc. χρόνῳ] Κῦρος ἀπέκτεινεν i. 2. 20. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i.
 10. 6 (cf. Ἐν τούτῳ τῷ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, woman, γῆ or χώρα, land, ὁδός, way, ἡμέρα, day, χεῖρ,
 hand, γνώμη, opinion, μοῖρα, portion, ὥρα, season; as, Ἡ Κίλισσα [sc. γυνή]
 i. 2. 12. Πορεύεσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας
 ἀπάξει i. 3. 14). Εἰς τὴν φιλίαν ἐλθεῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίκοντο
 v. 1. 1. See also § 421. β). Τὴν λοιπὴν [sc. ὁδὸν] πορευσόμεθα iii. 4. 46.
 Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη
 ἐκῆνην iv. 2. 10. Ἰέντες μακράν iii. 4. 17. Τῇ ὑστεραίᾳ [sc. ἡμέρᾳ] οὐκ
 ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ
 τῇ δεξιᾷ [sc. χειρὶ] v. 4. 12. Ἐν δεξιᾷ, on the right, i. 5. 1. Ἐν ἀριστερᾷ vi.
 1. 14. Ἐκ τῆς νικῶσης [sc. γνώμης] ἔπραττον πάντα, 'according to the vote
 of the majority,' vi. 1. 18. Ἀπὸ τῆς ἴσης [sc. μοίρας], on equal terms, Th. i.
 15. Ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ Id. i. 27. Ἡ πεπωμένη, destiny, Eur. Hec. 43.
 Ἀπὸ πρώτης [sc. ὥρας], from the first, Th. i. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, affair, thing, μέρος, part, πλῆθος, collection,
 body, στρατεύμα, military force, κέρα, wing of an army, χωρίον, place, ground;
 as, Τὰ μὲν δὴ Κόρυς [sc. πράγματα] . . , τὰ ἡμέτερα i. 3. 9 (cf. Τὰ Ὀδρυσῶν
 πράγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. χρεῖμα] i. 3. 3. Τὰ ἐπιτήδεια, the
 necessaries of life, i. 5. 10. Τῷ ὄντι, really, v. 4. 20. Ξενοφώντος ἑλ λ η-
 νικᾶ, Xenophon's Affairs of Greece, or Greek History. Ἐξικύμαίνε τι [sc.
 μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κέρατος Ib. 4. Τοῦ . . ξενικῷ
 [sc. πλῆθους or στρατεύματος], the mercenary force [= τῶν ξένων, the merce-
 naries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ
 ξυνεστηκός (cf. τοῖς ξυνεστώσι) Th. viii. 66. Τὸ θῆλυ γάρ πως μάλλον οἰκτρὸν
 ἀρσένων Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμέτερον v. 7. 17. Τὸ δὲ εὐάνυμον i. 2.
 15 (cf. Τὸ εὐάνυμον κέρα i. 8. 4). Ἐν τῷ ἡμαλῶ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ
 τοῦ ὑψηλοῦ εἰς τὸ πρᾶνός, ἔβαλλον iii. 4. 25. See also § 379. α.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said
 to be used *substantively*. The substantive use becomes especially prominent in
 such expressions as, τοῖς μὲν ὑμετέροις δυσμενέσι, 'your foes,' H. Gr. v. 2. 33;
 Ὁ τ' ἐκείνου τεκνών, 'his father,' Eur. EL. 335. (b.) The substantive omitted
 is sometimes contained or implied in another word; as, Ἀμυγδαλίον ἐκ τῶν

πικρῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γεωργεῖν τὸν μὲν πολλήν [sc. γῆν] Ar. Eccl. 592. Καλοῦσι δ' Ἰοκάστην με· τοῦτο [sc. ὄνομα] γὰρ πατὴρ ἔθετο Eur. Ph. 12. (c.) In the phrase ἐν ἡμετέρῳ, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (ἐν ἡμετέρου οἴκου δώμασιν); or a blending of the two forms of expression, ἐν ἡμῶν οἴκῳ, and ἐν ἡμετέρῳ οἴκῳ.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὡς ἄνδρες στρατιῶται, . . ἀνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νεανίαν Cyr. ii. 2. 6. Νεανίας λόγους Eur. Alc. 679. Ἕλληνας τις ἀνὴρ Cyr. vi. 3. 11. Ἕλληνας ἐς οἶκον Eur. Med. 1331. Στολὴν γ' Ἕλληνα Id. Heracl. 130. Ἑλλάδος γῆς Soph. Phil. 256. Στρατιᾶς Ἑλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χθονός Id. El. 1001. Σκύθην ἐς οἶμον Æsch. Prom. 2. Τύχην δὲ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

α.) A neuter adjective with the article often supplies the place of an *abstract noun*; as, Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μετὰ ἀδικίας) Ib. 18. Τὸ χαλεπὸν [= ἡ χαλεπότης] σοῦ πνεύματος iv. 5. 4. Οὐ γὰρ ἀριθμός ἐστιν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, *'the much and the little,'* vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀναίσθητον ὡμῶν Ib. 69. Ὑπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τὸ γ' ἔμὸν πρόθυμον Eur. Med. 178. Τῷ διαλλάσσουντι τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν δεδιὸς αὐτοῦ . . , τὸ δὲ θαρσεῦν, *his [being afraid] fear* . . , *but his confidence*, Id. i. 36. Ἐν τῷ μὴ μελετῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many *adverbial phrases*; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γε τῷ φανερῷ, *openly*, i. 3. 21. Διὰ ταχέων, *rapidly*, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐκ τῶν δυνατῶν iv. 2. 25. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Ἐπὶ δεξιᾷ vi. 4. 1. Διὰ παντός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατον δ' ἐρημία, and *solitude is the most terrible thing of all*, ii. 5. 9 (cf. Ξυμ-βουλή ἐρὸν χρεῖμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἐστίν; ii. 1. 22. Τὸς δὲ ποταμοὺς ἀπορον νομίζετε εἶναι iii. 2. 22. Μυκῆναι μικρὸν ἦν, *Mycenæ was a small affair*, Th. i. 10. Εὐβοία γὰρ αὐταῖς . . πάντα ἦν, *for Eubœa was every thing to them*, Ib. viii. 95. Ἀσθενέστερον γυνὴ ἀνδρὸς Pl. Rep. 455 e. Ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσιν οὐδὲν Ib. 556 d. Ἐκτορα τὸ μηδὲν εἶναι Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. ὄντα] Ib. Ph. 598. Τὴν μηδὲν εἰς τὸ μηδὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον εἶναι, *'an impossibility,'* Pl. Parm. 160 a.

Λύρα καλὴ οὐ καλόν; Id. Hipp. Maj. 288 c. Ἐμοίγε φίλτατον πόλις Eur. Med. 329. Οἷμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι Ib. 916. Κρίνασα δ' ἀστῶν τῶν ἱμῶν τὰ βέλτατα Æsch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters πλείον or πλείον, μείον or ἑλάττων, ὅσον, μηδέν, and τὶ are sometimes used as indeclinable adjectives or substantives; thus, Μυριάδας πλείον ἢ δώδεκα, *myriads more than twelve in number*, v. 6. 9 (cf. Κεῖντες πλείους ἢ ἐξήκοντα iv. 8. 27). Μισθὸς πλείον ἢ τριῶν μηνῶν i. 2. 11. Οὐσης αὐτῆς; ἑτῶν πλείον ἢ τετραράκοντα H. Gr. iii. 1. 14. Ἄλυν, οὐ μείον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φοίνιξι, θεμελιώσας οὐ μείον ἢ πλεθριαίσι; Cyr. vii. 5. 11. Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους vi. 4. 24. Φρουροὺς παρ' αὐτῶν οὐκ ἑλάττων τετρακισχίλιον H. Gr. iv. 2. 5 (cf. Σφειδονῆται . . οὐκ ἐλάττους τετρακοσίων Ib. 16). Πιλετασται ὅσον [= τοσοῦτοι ὅσοι] διακόσιοι, *targeteers as many as two hundred*, vii. 2. 20 (cf. Ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ἐρεῖ; ii. 1. 16). Λίθων . . ὅσον μνααίων Eq. 4. 4. Λίθους . . ὅσον μνααίους καὶ πλείον καὶ μείον Mag. Eq. 1. 16 (cf. Ὀλοιτρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους iv. 2. 3). "Οτ' οὐδὲν ὦν τοῦ μηδὲν ἀντίστης ὑπὲρ Soph. Aj. 1231. Γέροντος . . τὸ μηδὲν ὄντος Eur. Heracl. 166. Κρίσω τῶν τὸ μηδὲν Id. Tro. 412. Δοκούντων εἶναι τί, *appearing to be something*, i. e. of some consequence, Pl. Gorg. 472 a. (If μηδὲν and τὶ did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., Παραμένει ἡμέρας πλείω ἢ τρεῖς Pl. Menex. 335 h. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. ε.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often *plur.* instead of *sing.* (§ 336); as, Εἰ τοῦτο τὸ ὀφειλόμενον ἀποδοθεῖν, ἢ εἰ ταῦτα τε ὀφείλοιντο, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. Οὐ τοῦτο ἐλξῶν ἔρχομαι . . εἰ γὰρ ταῦτα λέγοιμι Ages. 2. 7. "Οτάν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα Symp. 4. 50. Σὲ μὲν ποσαῦτα χερῶ ποιεῖν, κλαίειν ἑλαινῶς Ar. Thesm. 1062. Ἄρ' οὐχ ὕβρις τᾶδε; Soph. Œd. C. 883. Ἀπόλλων τᾶδ' ἦν . . ὁ κακὰ κακὰ τελῶν, 'it was Apollo,' Id. Œd. T. 1329. Οὐκ Ἴωνες τᾶδε εἰσίν, *there are here no Ionians*, Th. vi. 77. Ἀδύνατα ἦν ἐπιχειρεῖν Id. i. 125. Δεδογμέν', ὡς ἔειπε, τήνδε κατθανεῖν Soph. Ant. 576. Οὕς οὐ παρὰδοτεῖα τοῖς Ἀθηναίοις ἐστίν Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in -τός and -τός.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων [for ἀνθρώπους], *neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]* Isocr. 24 d. Λαμπρότητος τι [for λαμπρό-

της τις], some distinction [something of distinction], Th. vii. 69. Ἀερά παρηίδος [for ἀεράν παρηίδα, soft cheek [softnesses of cheek], Eur. Ph. 1486. Ἀσημα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358—362.

§ 453. 7. SYNESIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοοῦντες, and the senate, not ignorant, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος [= στρατιωτῶν] διακλεινομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ὄντας Th. iii. 79. Λέσχος . . ἀπίστη ἀπ' Ἀθηναίων, Βουλῆς Ib. 2. Ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἐπὶ τῇ Ἀλκιβιάδην, ὡς κελύεσσοντας Id. vi. 53. Οὐδ' ὄρνις εὐσήμευς ἀπορροῖδεῖ βοῶς, ἀνδροφθόρου βεβρωῶτες αἵματος λίπος Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμεῖς for ἐγώ); as, Ἰκετεύομεν . . προσπίτνων, we [= I] beseech you, falling down, Eur. Herc. 1206. Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι Ib. 858. Διωκόμεσθα . . κρατηθεῖσα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον, O dearest, O most fondly cherished son, Eur. Tro. 735. Τὸδ' ἔργος . . κατθανόντα Id. Bac. 1307. Τέκεια θαμίν' ἐπαυαζοῶντες Ar. Plut. 292. Κολλικοφάγει Βοιωτίδιον Ar. Ach. 872. Τὰ τέλην καταβάντας Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γέννα [= λαός] Φρυγῶν . . δώσων Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγίσθου βία, dearest majesty of Ægisthus, Æsch. Cho. 893. Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν πρεσβυτέρων . . θεωροῦντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμενοι Soph. Phil. 497. Ἀκούω φθόγγον ὀρνίθων, κακῶ κλάζοντας ὄστρεα Id. Ant. 1001.—In these expressions, the Gen. and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνης δάρεμα, the gift of you alone, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, our own friends (§ 505. 3), vii. 1. 29. Τὰ ὑμέτερ' αὐτῶν ἀνῆλίσκετε Dem. 25. 5. Θρῆνον . . ἐμὸν τὸν αὐτῆς Æsch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαπύρου . . βίον Ar. Plut. 33. Τὰ μὰ δυστήνου κακά Soph. CEd. C. 344. Σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀναβαίνοντος Pl. Conv. 194 a. Cf. §§ 332. 4, 383. a.—In like manner, as the Dat. may be used for the Gen. (§ 412), Ἐμοῖσιν [= ἐμοῖ] θάσσις ὁμίχλα προσῆξε . . εἰσιδούσῃ Æsch. Pr. 144.

§ 455. 9. *Attraction*. An adjective is sometimes attracted by a substantive either, (*α.*) *governing*, or (*β.*) *in apposition with*, its real subject; as,

α. Τοῦμόν αἷμα . . πατρός, *the blood of my father*, Soph. *Ced. T.* 1400. Οὐμός . . παῖς παιδός Eur. *Andr.* 584. Ξένων πρὸς ἄλλην ἰστίαν πορεύσομαι Id. *Alc.* 538. Μέλανα στολμὸν πέπλων Ib. 215. Νεῖκος ἀνδρῶν ξύναιμο Soph. *Ant.* 793. Πολιᾶς πόντου θινός Id. *Ph.* 1123. Ἡ τέκνων δῆτ' ὄψις . . βλασταῦσα Id. *Ced. T.* 1375. — In most of these cases, the *Gen.* with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν [for ὄντες], *for the eyes, being the most beautiful of objects* (§ 450), Pl. *Rep.* 420 c. Τοὺς γὰρ μέγιστα ἱξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν [for ὄντας] βλάβην πόλειως, ἀπαλλάττειν εἴωθεν Pl. *Leg.* 735 e. Πάντα αὖ δὴ ὡς ἰδίας αὐτὰς οὖσας [for αὐτὰ ὄντα] ὑπολαμβάνομεν Pl. *Parm.* 153 a. "Ἡλιος . . πάντων λαμπρότατος, *the sun, the most splendid [sc. thing] of all things*, Mem. iv. 7. 8 (this is the common construction when the *superlative* is followed by a *Gen. partitive* of different gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a *Voc.*; as, "Ὀλβιε κῶρε γένοιο [for ὀλβιος, κῶρε, γ.], *may you be happy, boy*, Theoc. 17. 66. Ἴδ' ὀύστηνε σὺ, ὀύστηνε [for -ος] . . φανείς Soph. *Ph.* 759. Cf. *Sic venias ho-dierne* Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes *agrees* with a substantive instead of *governing* it in the *Gen. partitive* (§§ 358–360); as,

Περὶ μέσας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf. Ἐν μέσῳ νυκτῶν Cyr. v. 3. 52). Διὰ μέσης δὲ τῆς πόλειως, *and through the midst of the city*, i. 2. 23. Τὸ ἄλλο στράτευμα, *the rest of the army*, Ib. 25. Ἐν δ' ἄκροισι βᾶς ποσί, *and going on [the extremities of the feet] tiptoe*, Eur. *Ion*, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. *TIME*; as, Ἀφικνουῦνται . . τριταῖοι [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σκοταῖοι προσιόντες ii. 2. 17. Προστέρα Κύρου . . ἀφίκετο i. 2. 25. Τελευτῶν ἐχαλείπαινε, *at last he became angry*, iv. 5. 16.

β. *PLACE*; as, Σκηνοῦμεν ὑπαίθριοι, *we encamp in the open air*, v. 5. 21 (cf. Ὑπὸ τῆς αἰθρίας iv. 4. 14). Δεξιὸν φθελγόμενον vi. 1. 23. Ἐξόμοσθ' ἐφίστιοι Soph. *Ced. T.* 32. Θαλάσσιον ἐκρίψατε Ib. 1411. Φοιτᾶς δ' ὑπερπόντιος Id. *Ant.* 785. Θυραῖον οἰχνεῖν Id. *El.* 313. Μετακύμιος ἄτας, *amid the waves of woe*, Eur. *Alc.* 91 (§ 383. α). Πολλὰ δ' ὄρῳ ταῦτα [= ταῦτη or τῇδε, § 421. β] πρόβατα, *and I see here many sheep*, iii. 5. 9. Ἡρόμην ὅπου αὐτὸς εἴη. Οὐδτος, ἔφη, ὅπισθεν προσέρχεται, *'here he comes,'* Pl. *Rep.* 327 b. Ὡς ἀνῆρ ὅδε, *as the man is here*, Soph. *Ced. C.* 32. Πορεύονται γὰρ οἷδε δὴ τινες Ib. 111. Ἄλλ' ἢδ' ὑπαδῶν ἐκ δόμων τις ἔρχεται Eur. *Alc.* 137. Ὅδ' εἴμ' Ὀρέστης Id. *Or.* 380. Ἴρος ἐκεῖνος . . ἦσαι, *'sits there,'* σ. 239.

γ. MANNER; as, Συνεβάλλοντο . . αἱ Ἑλλησποντικαὶ πόλεις ἐκοῦσαι, *the Hellenistic cities contributed willingly*, i. 1. 9. Ὅ μιν ἐκὼν πεινῶν (cf. Ὅ μιν ἐκουσίως ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο ἄσμενοι vii. 2. 9. Κατήνεσεν τὰδ' ὄρκιος δράσειν Soph. Œd. C. 1637. Ἀνύσας τρέχε, *run with all speed*, Ar. Plut. 229. Τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδουσαν H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφημον [= ὥστε εὐφημον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Τῶν σῶν ἀδέρκτων ὁμμάτων τητάμενος, [deprived of your sightless eyes] rendered sightless by the loss of your eyes, Soph. Œd. C. 1200. Σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς Id. Ant. 791. Μείζον' ἐκτινῶ λόγον Id. Tr. 679. Χίρα τοξήρη . . ὀπλίσας Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἐξακισχίλιοι ἱππεῖς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον i. 5. 5. Ξύλιναί πεποιημέναι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρέντος] . . αἵματος, *homicidal blood*, Soph. Ant. 1022. Ματρὸς κτόνον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυν [= πολλῶν δακρυῶν] ἄδονάν Id. El. 126. Μελαμπέπλους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἀγών Soph. Aj. 935. Ὁξύχειρι [= ὀξύχειρῶν] σὺν κτύπῳ Æsch. Cho. 23. Πιαμμήτορ [= πάντων μῆτερ] τε γῆ Id. Pr. 90. Τῷδε παμμήτωρ [= πάντως or κατὰ πάντα μήτηρ] νεκροῦ Soph. Ant. 1282. Ἐλενος ἀριστόμαντις [= ἄριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been changed into two *adjectives agreeing with the governing substantive*; as, Πόντιόν τ' Αἰγαίον [for πόντου τ' Αἰγαίου] ἐπ' ἀκτὰν ἀλίμενον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμίᾳ νερέερα τε [for ποταμοῦ νερέου] κόπτα, *with the oar of the nether stream*, Ih. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονάμπυκας [= μόνου:] πάλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγίλαις βουνόμοις [= βῶν] Soph. Œd. T. 26. — The poets often repeat a noun in composition with ἀ- *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). ὦ πάτερ αἰνόπατερ Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξεῖνα . . ἦκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγέλλει τῷ τε Κλεέρχῳ λαβόντι ἦκειν), i. 2. 1. Διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐσιφάνη ii. 4. 24. Ἀποβλέψας . . ἰδοῦμί μοι Pl. Leg. 686 e. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364, 366) may be referred to simple ellipsis.

II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155 – 163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 886. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείστα μῶροι Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἐνδικώτερος; Aesch. Sept. 673. Πολὺν οὖν κρεῖττον . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα δεινέτατος Th. vii. 42. Τὴν πλείστον ἡδίστην Θεῶν Κύπριν Eur. Alc. 790. Ὡς μέγιστον ἔχθιστη γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς πασσῶν κείνα πλείον ἀμέρεα ἐλθοῦσ' ἐχθίστα δὴ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle *ἢ*, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξην, *loving him more than Artaxerxes*, i. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. α); as, Κἄλλιον . . πρὸ τοῦ φεύγειν, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἀντὶ σοῦ πλείον, *more [instead of you] than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . μνημονεύμενα, *more frequent [beyond] than the recollections*, Th. i. 23. Πρὸς ἅπαντας . . πλείω, *more [in comparison with all] than all*, Id. vii. 58. Πέρα τοῦ δέοντος σοφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλείον, ἀλλὰ δαπάνης, [*war is not of arms the more, but of expenditure*] *war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεισῖν, '*better [but not to fall] than to fall*', Eur. Heracl. 231. Ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίνεσθαι οἳ ἦσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρῆσαν Ib. vii. 5. 41). Οὐ πρότερον ἐπαύσαντο, ἕως . . κατέστησαν Lys. 174. 6. Ἐπὶ γαστέρι κύντερον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπεὶ πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp., — (a) When a numeral, or other word of quantity, follows πλείον, πλείω, ἔλαττον, or μείων, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίους, '*not less than 500*', vi. 4. 24. See § 450. δ, and cf. *Non amplius erant quingenti*, Cæs. viii. 10. —

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with #; as, *Τί τοῦδ' ἂν εὖρημ' εὖρον εὐτυχιστοτερον, ἢ παῖδα γῆμαι βασιλείας*; Eur. Med. 553. *Τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέροι* Soph. Ant. 1090. *Οὐ τί ἂν μάλλον σπουδάσειέ τις . . , ἢ τοῦτο*; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows #, instead of the appropriate case; as, *Οὐ προῆει πλέον τῆς ἡμέρας, ἢ δέκα ἢ δώδεκα σταδίων* H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

*Ω κακῶν κάκιστε, *O vilest of the vile*, Soph. Œd. T. 334. Ἀγαθῶν ἱσπῆων κρείττιστος ὢν ἱσπύς Cyr. i. 3. 15.

*ΕΡΜ. *Ω βδελυρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ,
Καὶ μισαρὲ, καὶ παμμίαρε, καὶ μισαρώτατε,
Πῶς δεῦρ' ἀνῆλθες, ὦ μισαρῶν μισαρώτατε;
Τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἔρεῖς; TP. Μισαρώτατος. Ar. Pax, 182.

NOTES. α. By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἄρρητ' ἀρρήπαν, *horrible of the horrible*, i. e. *most horrible*, Soph. Œd. T. 465. Δειλαΐα δειλαίων Id. El. 849 (§ 362. ζ). Ἐσχατ' ἐσχάτων κακά, *the most violent of the most violent reproaches*, Id. Ph. 65 (cf. §§ 161. 1, 460. α). Ὁ δὲ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοι, *first [among the first] of all*, Th. i. 6. Ἐν τοῖς πρώτῃ Id. iii. 81. Ἐν τοῖς πλείστοις δὴ νῆς Ib. 17. Ἐν τοῖς χαλεπώτατα διήγον Id. vii. 71. Ἐν τοῖς μάλιστα, *most of all*, Pl. Crito, 52 a.

γ. The *numeral* εἰς is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, Δῶρα δὲ πλείστα . . , εἰς γὰρ ἓν ἀνὴρ, ἐλάμβανε, *he received the most presents, [at least being one man] for a single individual*, i. e. *more than any one man beside*, i. 9. 22. Πλείστα εἰς ἀνὴρ . . δυνάμενος ὠφελεῖν Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup. negatively*; as, Οὐχ ἥκιστα [= μάλιστα], *not the least, especially*, Mem. i. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνάτωτάτων Th. i. 5. Μέγιστον δὲ καὶ οὐχ ἥκιστα Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The *Comp.*, with a Gen. expressing *hope, duty, power of description, &c.*; as, Μείζον ἐλπίδος, *greater than could have been hoped, above hope*, Æsch. Ag. 266. Μᾶλλον τοῦ δέοντος, *more than is proper, too much*, Mem. iv. 3. 8. Κρείσσον λόγου, *beyond description*, Th. ii. 50.

2.) The *Comp.* followed by ἢ κατὰ, or sometimes ἢ πρὸς; as, Μείζω, ἢ κατὰ δάκρυα [sc. ἔστιν], [greater than is in accordance with tears] *too great for tears*, Th. vii. 75. Βελτίονος ἢ κατ' ἀνθρώπον Mem. iv. 4. 24. Μείζω . . ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, *too great for me and you to discover*, Pl. Crat. 392 b. Ἐνδείστοίως . . ἢ πρὸς τὴν ἐξουσίαν Th. iv. 39. Cf. *Prælium atrocius, quam pro numero pugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥστε (or ὥς) and the Infinitive; as, Βραχύτε-
ρα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι, *they shot [a shorter distance than they must in
order to reach] too short a distance to reach*, iii. 3. 7. Μεῖζον ἢ ὥστε φέρειν
δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infin. without ὥστε or
ὥς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μεῖζον ἢ φέρειν, *for the
malady is too great to bear*, Soph. Œd. T. 1293. Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρ-
τερεῖν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρὸν, ἔφη, ὥστε λού-
σασθαι ἐστὶν Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός)
followed by a reflexive pronoun, to denote the comparison of an object with
itself; the Comp. representing it as above that which it has been or would be
in other circumstances, and the Sup. representing it as at its highest point.
Thus, Ἀνδριότεις γίνεσθαι αὐτὸς αὐτοῦ, *he becomes more manly than he was
before*, Pl. Rep. 411 c. Ὅσῳ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο Th. iii. 11.
Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you were the most skilled in these mat-
ters that you ever were*, i. e. *when your skill in these matters was at its highest
point*, Mem. i. 2. 46. Ἴν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed
with ἢ (§ 461. b); as, Αὐτοὶ ἰαυτῶν [Ἐαὐραλιώτεροί εἰσιν], ἐπειδὴν μάθωσιν, ἢ
πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than
they had before learning*, Pl. Prot. 350 a. Τό γ' ὑπόλοιπον αὐτῶν τῆς δόξης
ἀσθενέστερον αὐτὸ ἰαυτοῦ ἐστίν, ἢ εἰ μὴδ' ᾤήθησαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists
in a higher degree than the other; as, Στρατηγοὶ πλείονες ἢ βελτίονες, *generals
more numerous than good*, Ar. Ach. 1078. Ὡς λογογράφοι ξυνέβησαν ἐπὶ τὸ
προσαγωγώτερον τῇ ἀκροάσει, ἢ ἀληθέστερον Th. i. 21. Πρόθυμος μᾶλλον ἢ
σοφώτερα Eur. Med. 485.

§ 465. V. The comparative and superlative are often
used *without an express object of comparison*. In this case,
the SUPERLATIVE *increases* the force of the positive, while the
COMPARATIVE may either *increase* or *diminish* it, according to
the object of comparison which is implied. Thus,

*Ὁ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27. *Ὁ θαυ-
μασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείῳ [sc. τοῦ
δέοντος] λίλεκται, [more than is proper] *too much has been said*, Eur. Alc. 706
(cf. Μᾶλλον τοῦ δέοντος, § 463. 1). Νεώτερος ὢν ἐς τὸ ἄρχειν, *being too young
for the command*, Th. vi. 12. Μακρότερον . . διηγήσασθαι, *it is rather long
[than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ αὐθαδέστερος
τέ τι ἀπεκρίνατο, *but he answered them [somewhat more insolently than he
might have done] with a degree of insolence*, Th. viii. 84. Μίλος εὐτόνον,
ἀγροικότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τοῖν δὲ ἐτί-
ρειν καὶ ἀλογώτερα, 'quite confounding,' Th. vi. 46. Τὶς τῶν ἀπειροτέρων, *one
of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are
said to be used *absolutely*. When thus employed, the Comp. is often trans-
lated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the
Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σεῖο . . μακάρετατος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προγεγεννημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βέλτιστε τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ κάλλιστον . . τῶν προτέρων φάος Soph. Ant. 100. Ἡμῶν δ' γειραίτερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. v. 1. 6. Ἐμοὶ πικρὸς τέθνηκεν [sc. μᾶλλον, § 460], ἢ κείνοις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παΐσειεν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναικῶν, Ο [beloved of] *dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλεῖστοι Ib. 11 ; Τοῖς πλείοσι H. Gr. ii. 3. 34). Ὀλίγους . . , τὸ δὲ πολὺ i. 7. 20. Οἱ δὲ γειραίτεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν Mem. ii. 1. 33. Ἰσπὸν . . παλαιότερον iv. 5. 35. Τί νῶτερον, ᾧ Σώκρατες, γέγονεν, *what new thing has happened, Socrates*, Pl. Euthyphr. 2 a. Νεωτέρων τινὲς ἐπιθυμοῦντες πραγμάτων, 'a revolution,' H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλὰκις ἀκούειν Ib. 105 a. Πολλὰ ὧν οὐ βέλτιον αὐτοῖς στέρεσθαι, 'not well for them,' Cyr. w. 1. 12. Τί μοι ζῆν δῆτα κῦδιον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ' ἐμοὶ ζῆν κέρδος Æsch. Pr. 747). Φαιήκῳ ἀνδρῶν προγενέστερος, 'oldest,' η. 156.

CHAPTER III.

SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148) ; as,

Ὁ γέρον, *the old man*, A. 33. Τὰ τ' ἰόντα, τὰ τ' ἐσόμενα A. 70. Τὰ τ' ἄποινα δέχεσθαι, *and accept this ransom*, A. 20. Ὁ γάρ, *for he*, A. 9. Ἐως δ' ταῦθ' ἄρμαινε A. 193. Τόν, *whom*, A. 36. Τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 'those things which,' A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.* Compare, in Eng., "That man whom you see," and "The man whom you see." — (b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., "Those that love me," and "Them that love me"; "Those that seek me," and "They that hate me," Prov. viii. 17, 21, 36. (The per-

sonal pron., like the art., is commonly *less emphatic* than the demonstrative usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, they, &c.*; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der, die, das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, ‘*Ἡ δ’ ἔσπετο Παλλὰς Ἀθήνη*, and *she, Pallas Minerva, followed, a. 125. Αἱ δ’ ἐπέμυζαν Ἀθηναίη τε καὶ Ἥρη Δ. 20.* Cf. § 499. — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, ‘*Ἀποσέμπειν ἄνδρα τὸν, ὅς κε θεοῖσιν ἀπέχθεται κ. 73. Συνθεσίων τάων, ἃς ἐπέτελλε E. 319.* — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, ‘*Ὁς γὰρ δέυτατος ἦλθεν*, for *he returned last, a. 286. Μηδ’ ὃς φῆγοι Z. 59. Ὁ γὰρ γέρας ἐστὶ θανόντων*, ‘for this,’ Ψ. 9.

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὁς, ἡ, τό, οἱ, αἱ, τὰ* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἐξ οὗ, ἐν ᾧ, ἐς ὅ, μέχρι οὗ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often omitted in translation, especially with *proper names, abstract nouns, nouns used generically, and pronouns* (§§ 470, 471, 473); and must be often supplied in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, *Καλὸς γὰρ θησαυρὸς, παρ’ ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη*, a *favor due from a good man is an excellent treasure*, Isocr. 8 b. See § 518. a.

§ 470. A substantive used DEFINITELY is either employed in its full extent, to denote that which is known, or, if not employed in its full extent, denotes a definite part.

A.) A substantive employed in its full extent, to denote that which is known, may be,

1.) A substantive used generically, i. e. denoting a whole class; as, ὁ ἄνθρωπος, man (referring to the whole race), ἡ γυνή, woman, οἱ ἄνθρωποι, men, οἱ Ἀθηναῖοι, the Athenians (the whole nation). Thus, Ὁ ἄνθρωπος “ἄνθρωπος” ὠνομάσθη, man was named ἄνθρωπος, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συκοφάντης . . ἐν ταύτῃ πλείστον ἀλλήλων διαφέρειουσιν Dem. 291. 15. Καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας . . τριακοσίους, of Greeks, i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used distributively, which consequently take the article; as, Κύρος ὑπισχνεῖται . . τρία ἡμιδραχμὰ τοῦ μηνὸς τῷ στρατιώτῃ, Cyrus promises three half-dracms [the month to the soldier] a month to each soldier, i. 3. 21. — Even with ἕκαστος . as, Ἐκαστον τὸ ἔθνος, each nation, i. 8. 9. Κατὰ τὸν ὀπλίτην ἕκαστον δύο μοναῖ Th. v. 49 (cf. Ἐκαστον ἀσκόν iii. 5. 10. For the position of ἕκαστος, see § 472. α.

2.) A substantive expressing an abstract idea; as, Ἡ ἀρετή, virtue, ἡ κακία, vice, ἡ σοφία, wisdom, τὸ καλόν, the beautiful (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ἐγκράτεια, καὶ ἡ ἀλήθεια Cyr. vii. 5. 75. Cf. § 485. β.

3.) An infinitive or clause used substantively, or a word spoken of as such; as, Τὸ ζῆν, to live, life (§ 445). Διὰ τὸ φοβεῖσθαι, through fear, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, the name ἄνθρωπος Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανή Ib. 415 d. Τοῦτομα τὴν ἀρετήν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being neuter (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a monadic object; i. e. of an object which exists singly in nature, or which is so regarded (μοναδικός, single); as, ὁ ἥλιος, the sun, ἡ σελήνη, the moon, ἡ γῆ, the earth, ὁ οὐρανός, the heavens. Thus, Ἐχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, the earth receives nutriment from the heavens, Ec. 17. 10. Cf. § 485. α.

5.) The name of an art or science; as, Ἡ ἱατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ, medicine and brasiery and carpentry, Ec. i. 1. Cf. § 485. β.

6.) A proper name, which has been before mentioned or implied, or which is well known; as, Κύρον δὲ μεταπίμπεται . . Ἀναβαίνει οὖν ὁ Κύρος, But he sends for Cyrus. Cyrus therefore goes up, i. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει, Cyrus sends the Cilician queen to Cilicia, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, in behalf of Greece (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (a) Proper names appear to take the article, from their being, in their origin, either adjectives used substantively (§ 448), or common nouns used distinctively (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] Greece (comp. England, the land of the Angles, in French L'Angleterre, Scotland,

Ireland); 'Ο Ἑλλάσποντος, [the sea of Helle] *the Hellespont*; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; 'Ο Φίλιππος, [the Horse-lover] *Philip*; Ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων v. 2. 29. (b) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαίανδρος ποταμός i. 2. 7. Τοῦ Μαρσίου ποταμοῦ Ib. 8. So, in Eng., *the Connecticut river*.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μέχρι τοῦ Μηδίας τείχους, *as far as the wall of Media*, i. 7. 15. Τὸ περὶ τὸν Πειραιᾶ τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ τείχη τῶν Κορινθίων Ib. 4. 18. Τὸ τείχος τὸ Περινθίων vii. 2. 11 (cf. Καὶ Ταναγραίαν τὸ τείχος περιεῖλον Th. i. 108). Τὸ μὲν ἔσωθεν [τείχος] πρὸ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὸς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ξαινοντος τέχνης ἔργον Pl. Pol. 281 a. Ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ παιδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it* in the sentence, either precede the article, or follow the substantive without the article; as, 'Οτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶσι, *that the fear was groundless, and the generals safe*, ii. 2. 21. Ψιλὴν ἔχων τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἴσπῳ Ib. 1. Κατίσθησεν ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἡγεμόνι Ἡρακλεῖ vi. 2. 15). Διὰ μέσου δὲ τοῦ παραδείσου, *through the midst of the park*, i. 2. 7 (§ 456). Ἐν τῇ ἀγορᾷ μίση Dem. 848. 13 (but, Τὸ μέσον στίφος, *the centre division*, i. 8. 13). Πολύων τῶν ἐπιτηδείων μεστὰς, *full of the necessaries of life in great abundance*, iv. 4. 7. Τὰ δὲ ἐπιτηδεῖα πολλὰ ἦν λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περὶ αὐτόν, *with those about him few*, i. e. *with few attendants*, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις περὶ αὐτόν, *with the few about him*). Ἐπιχωρεῖσαι ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς θεῶταῖς πᾶσιν, *to all the judges and all the spectators*, Ar. Av. 445. Ψιλὴ ἦν ἅπασα ἡ χώρα, *the country was all bare*, i. 5. 5. Ἐκαστον τὸ ἔθνος i. 8. 9 (§ 470. N). Τὸ κέρας ἐκάτερον vii. 1. 23. Ἀμφότερα τὰ ὦτα, *both his ears* iii. 1. 31. Αὐτὰ τὰ Λάκωνι, *the Spartans themselves*, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, *the same Spartans*). Τούς τε ἀνδρας αὐτούς ii. 5. 39.

β. When the substantive is preceded or followed by successive modifications, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, *the temple of Lycæan Jove in Arcadia*, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπέστειλαν Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive* or *demonstrative pronoun*; as,

α. POSSESSIVE. 'Ο ἐμὸς πατήρ, *my father*, i. 6. 6. Ὀμμα τοῦμόν [= τὸ

ἑμὸν, § 39] Cyr. viii. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῷ νόμῳ τῷ ὑμετέρῳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὅδε, as themselves beginning with the article (§ 150), do not take it before them, and ἐκεῖνος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἀνδρα τοῦτον i. 6. 9. Τόνδε τὸν τρέπον, i. 1. 9. Ὁ μὲν ἀνὴρ ὅδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔστι μὲν γὰρ πενία αὕτη σαφής, *for this is manifest poverty*, CEC. 8. 2 (cf. Αὕτη ἡ ἔνδεια Ib.). Κίνησις γὰρ αὕτη μεγίστη . . ἰγένετο Th. i. 1. Αὕτη αὖ ἄλλα πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θεσσαλός, *Meno the Thessalian*, i. 2. 6. Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλίκων βασιλέως Ib. 12. Ἀριστόδημον τὸν μικρὸν ἱπικαλούμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἐξηπατηκὼς . . , ὑμεῖς δὲ οἱ ἐξηπατημένοι v. 7. 9. Ἡ πάλαι' ἐγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὁρῶν σε τὸν δύστηνον Id. CEd. C. 745. Ὁ παντλήμων ἐγώ, *I, the all-wretched*, Id. CEd. T. 1379. Τὸν πατροφόντην, τὸν ἀσεβῆ με Ib. 1441. So, when the pronoun is implied in a verb, Ὀλικόμαν ὁ πάλας Soph. Tr. 1015. Ὁ τλήμων . . ἦκω Eur. Andr. 1070.

NOTE. If, on the other hand, no distinction is designed, the article is omitted; as, Ξενοφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Πάταγας ἀνὴρ Πέρσης Ib. 1. Ἐγὼ πάλας, *I, unhappy man*, Soph. CEd. C. 747. Ἀφέλκομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb preceded by an article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὦν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῷ πρόσθεν [sc. γενομένῳ] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, καλίσσαντος τοῦ τότε βασιλέως, πατὴρ δὲ τοῦ νῦν Cyr. iv. 6. 3. Τὴν σήμερον ἡμέραν iv. 6. 9. Τῆς οἴκαδ' ὁδοῦ iii. 1. 2. Τοῖς πάντῃ τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ πάλας Soph. CEd. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476 - 478). (b) A *preposition with its case* may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρησθηρίου, *the Delphic oracle*, Cyr. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἐσπέραν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as *used substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,

Τῶν παρὰ βασιλείας [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἐνδον . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πρόσω, i. 3. 1. Εἰς τοῦμπάλιν [τὸ ἔμπάλιν], back, i. 4. 15. Οἱ ἐκ τοῦ ἱππέεινα, those of the country beyond, v. 4. 3. Τοῖς παροῦσι τῶν πιστῶν i. 5. 15. Τί τὸ καλῶν εἴη εἰσελθεῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδὲν ὢν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδὲν [ὄντος] Ib. 1231. See § 450.

NOTE. The phrases οἱ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίων, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφέρνην iii. 5. 1 (cf. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ Ib. 3). Τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμέᾳ ἦσαν, οἱ δὲ Λακκεδαιμόνιοι καὶ οἱ ἑυμμάχοι ἐν τῇ Σικυῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιττακοῦ τε καὶ Βιάντος, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήρας, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τοῖς ἑπάνω, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου ὅλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἐμοὶ εἰλίσθαι ἀντὶ τῶν οἴκοι, to prefer remaining with me to returning home, i. 7. 4. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χειρίσσοφος μὲν ἦδη τετελευτήκει, . . τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε, 'his place or office,' vi. 4. 11. Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς σέ vii. 7. 30. Τὸ τῶν ἀλίων, the habit of fishermen, Oec. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορρύνετο, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πεπονθέναι, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίναμι τὸ τῶν παίδων, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὰ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν πνευμάτων, the state of the winds, = τὰ πνεύματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ὀργῆς = ἡ ὀργή, Th. ii. 60. Ἐπήγει τὰ βασιλείας, extolled the king, H. Gr. vii. 1. 38. Τὰ θεῶν οὕτω βουλόμεν ἔσται Eur. Iph. A. 33. Τὰ βαρὺ δάρον γὰρ δοῦλα πάντα πλὴν ἐνός Id. Hel. 276. Ὡς δὲ σὺ σώφρων, τὰμὰ [τὰ

ἰμά = ἰγῶ] δ' οὐχὶ σῶφρονα Id. Andr. 235. Εἰ τὸ τῶνδ' εὖνουν πάρα Soph. El. 1203. See §§ 447. γ, 453. ε.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ὧν], *as to that which was of old*, i. e. *formerly, anciently*, Pl. Phædr. 251 b. Τὸ πρόσθεν, *before*, i. 10. 10. Τὸ πρίν Eur. Alc. 977. Τοῦμπάλιν [τὸ ἔμπάλιν], *back*, vi. 6. 38. Τὸ γὰρ παραυτίκα Ar. Vesp. 833. Τὸ παράπαν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τὸλάχιστον [τὸ ἱλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδε, *as to that after this*, i. e. *henceforth*, Cyr. v. 1. 6. Τὸ ἐκ τοῦδε Ib. 5. 43. Τὸ πρὸς ἑστίαν, *to the west*, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8. 16. Οἱ δ' ἐπεδίωκον μίχρῃ κώμῃς τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, . . τῶν δὲ ἰσπίων ὁ λόφος ἐνεπλήσθη i. 10. 11. Τὰ πλοῖα αἰτεῖν i. 3. 16 (cf. Αἰτεῖν πλοῖα Ib. 14). Δουλεύου- μιν θεοῖς, ὅ τι ποτ' εἰδὼν οἱ θεοὶ Eur. Or. 418. "Οτε Ξέρξης ὑστερον ἀγεί- ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν, 'that innumerable army,' iii. 2. 13. Τίτος ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αἰλίδι Soph. El. 563. Τὸν ἄνδρα ὄρω, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. Ἀνακαλοῦντες τὸν εὐ- εργέτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα τοῖνυν, ἔφη ὁ Ἰσχύμα- χος, θέλω σοι . . διηγήσασθαι. . . Τὰ ποῖα; ἔφη ἐγὼ, *I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I*, &c. 10. 1. KP. Ἄ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκα φράσω. ἘΤ. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχει δὲ θάυμαστόν. ἘΡ. Τὸ τί; Ar. Pax, 696. ἘΡ. Οἶά μ' ἐκίλευσεν ἀναπνεῖσθαι σου. TP. Τὸ τί; Ib. 693 (Τὰ plur. with reference to οἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἐστίν; § 450. γ). Εἴθ' ὅ τι παθεῖν δεῖ· τί με τὸ δεῖνδον ἐργάσει; Eur. Bac. 492. Ποτέρῳ οὖν ὁμοίωτερον τῷ εἴδει Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Δεῦρο δὲ, ἥ δ' ὅς, εὐθὺς ἡμῶν οὐ παραβάλλεις; . . Ποῖ, ἔφη ἐγὼ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμῆ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄναρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγοράσῃν τὸν τοιοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ εἴκοσι, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πηλτασται δὲ ἀμφὶ τοὺς δισχιλίους i. 2. 9. Ἀμφὶ τὰ πεντήκοντα ἔτη ii. 6. 15. So, Εἰς τὰ ἑκατὸν ἄρματα Cyt. vi. 1. 50.

§ 481. III.) By the connection in which it is employed; as,

Ἐπειδὴ δὲ ἱελεύτηκε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3. Ἴόντες ἐπὶ τὰς θύρας i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίνοντο i. 8. 8. Οἱ δ' ἐπὶ ἤλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλετο τὸ παῖδε ἀμφοτέρω παρῆναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν Θάρᾱκα ἐνέδω, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε i. 8. 3.

§ 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun* τις. Thus,

Ἐν ἑκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκθάντες εἰς τάξιν ἔβητο τὰ ὅπλα, ὁ δὲ εἰς ἔμμεν, 'of whom two . . , but the third,' v. 4. 11. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον . . , οἱ δὲ πολλοὶ . . φανεροὶ ἦσαν φεύγοντες, 'some . . , but the most,' iv. 3. 33. Ἰσπους . . , τοὺς μὲν τινὰ παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλειμμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopēsis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χρὴ κακίαν, εἴτ' ἀγνοίαν, εἴτε καὶ ἀμφοτέρω ταύτ' εἰπεῖν, the —, *whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι σοφία καὶ οὔα, μάρτυρα ὑμῖν παρέξομαι Pl. Apol. 20 e. Μὰ τὸν —, οὐ σύ γε. *Not you, by —* (the name of the god omitted, as the old grammarians say, through reverence), Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE. With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

a. Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. Ὁ δὲ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἡλίῳ δύνοντι ii. 2. 13. Ἄμα τῷ ἡλίῳ δυομένῳ Ib. 16. Τοῖς ἄρχουσι τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἀρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἐσπέραν, . . πρὸς ἕω v. 7. 6. Ὅτι βορέας . . φέρι, νότος δὲ Ib. 7. Τὸ ἐκείνων πλοῖον. . . Ἐχω γὰρ αὐτῶν καὶ τέκνα καὶ γυναῖκας i. 4. 8. Λαβεῖν ἂν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θεοῖς iii. 1. 23. Πρὸς τῶν θεῶν Ib. 24. Σὺν θεοῖς vii. 7. 7. Πρὸς θεῶν v. 7. 5. Δίκαιον ἔστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θεοὺς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11.—Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Πορεύεται ὡς βασιλία, goes to the king, i. 2. 4. Cf. Τὸν βασιλῆα ii. 4. 4.

β. Abstract nouns, names of arts and sciences, and generic terms (§ 470); thus, Εὖρος εἰκοσι ποδῶν, ὕψος δὲ ἑκατόν ii. 4. 12. Τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα iii. 4. 10. Ὑπὸ κάλλους καὶ μεγέθους ἀδήγητον Cyt. viii. 7. 22. Θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην Ec. 4. 4. Ὅτι ἐστὶ θάνατον ἀγοῖτο i. 6. 10. Θεοσεβέστατον . . ζῶων ἀνθρώπων Pl. Leg. 902 b.

§ 486. *γ. Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἀποτίμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ i. 10. 1. Ἐπὶ σκηνῇ ἴοντες τὴν Ξενοφάντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρύσατις . . ἡ μήτηρ i. 1. 4. Σοφαίνετος δὲ ὁ Στυμφάλιος; . ., Σωκράτης δὲ ὁ Ἀχαῖός i. 2. 3. Ἐν Χερρόνησῳ τῇ καταντιπέρῳ Ἀβύδου i. 1. 9 (cf. Ἐκ τῆς Χερρόνησου i. 3. 4). But, Ὁ δὲ Σιλανός; ὁ Ἀμβρακιώτης, but that Silanus the Ambraciote (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the kind or class. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρυα . . πολλὰ τὰ πλατέα, 'of the broad kind,' v. 4. 29.

δ. Two or more nouns coupled together; as, Περὶ δὲ τῶν τοιῶνδε τί σε καλῶμεν διελθεῖν, οἷον Ἥλιον τε καὶ σελήνην καὶ ἄστρων καὶ γῆς καὶ αἰθέρος καὶ ἀέρος καὶ πυρὸς καὶ ὕδατος καὶ ὥρων καὶ ἑαυτοῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ σελήνην, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

ε. Ordinals and Superlatives; as, Καὶ τρίτον ἔτος τῷ παλέμῳ ἐτελεύτα Th. ii. 103. Εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An *appositive*, appended for distinction. See §§ 472, 474. (b) The *subject* of the sentence.

(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μὴ φυγὴ εἴη ἡ ἀφοδος*, lest the departure should be a flight, vii. 8. 16. *Ἐμπόριον δ' ἦν τὸ χωρίον* i. 4. 6. *Ἦσαν δὲ ζεῖαι αἱ πλεῖσται*, and the greater part was spelt, v. 4. 27 (§ 455). *Καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἄρχειν* Pl. Phædo, 68 e. *Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί*; Id. Gorg. 498 c. *Τὰ δὲ πέντε δέκα ἐστίν*, twice five is ten, Mem. iv. 4. 7. *Οἱ μύριοι ἰππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι*, ten thousand horsemen are nothing else than ten thousand men, iii. 2. 18. *Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,

τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται. Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατεύμα*, and another army, i. 1. 9. *τὸ ἄλλο στρατεύμα*, the rest of the army, i. 2. 25. *Ἀμφικράτης καὶ ἄλλοι*, 'and others,' iv. 2. 17. *Ἐπορεύθησαν, ἧ οἱ ἄλλοι*, 'the others,' 'the rest,' Ib. 10. *Πολὺ τοῦ στρατεύματος*, 'much of,' iv. 1. 11. *τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ*, 'the greater part,' i. 4. 13. *Πολλοί*, many, iv. 6. 26. *τοὺς πολλούς*, the most, Ib. 24 (§ 466). *Ὀλίγοι ἀπέθνησκον*, few died, iv. 2. 7. *Πλείω τούτων ἀπολαύει ὁ ὄχλος ἢ οἱ ὀλίγοι*, 'the few,' 'the aristocracy,' Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, not; as, *Τὸ τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στρατεύμα* i. 2. 1. *τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *τοὺς πιστοὺς καὶ εἰνους καὶ βεβαίους* i. 9. 30. *τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γεγωνώς τε καὶ ὦν καὶ ἐσόμενός ἐστι μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῇ διεσπασθαι τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδέποτ' ἄρα . . λυσιτελίστερον ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστερον ἢ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σώμασι φάρμακα [ἀποδιδούσα τέχνη]. . Ἡ τοῖς ὄψοις τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, Λόγος δὲ ὁ κατὰ ταύτῃ [= τὸ αὐτὸ, § 97. N.] ἀληθὲς γιγνόμενος, περί τε θάτερον [= τὸ ἕτερον, § 39] ὦν, καὶ περί τὸ ταύτῃ . . , καὶ ὁ τοῦ θάτερου κύκλος Pl. Tim. 37 b. Τό τε θάτερον καὶ τὸ ταύτῃ Ib. 44 b (see §§ 479, 480). Τῶν τὸ μηδὲν [sc. ὄντων], those who are that which is nothing, Eur. Tro. 412 (see § 450. δ, 476).

II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive use independent of a modifying word or phrase* (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative* or *personal*, the cases in § 493 excepted.

1. With μέν and δέ; as, 'Ο δέ [sc. ἀδελφός] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ῥέχοντο, Κλέαρχος δέ περιέμεινε, they (Chrisophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς σε Καδμείων λείως καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστα ἐγώ Soph. Œd. C. 741.

REMARK. The article with μέν and δέ is commonly used for *contradistinction* (cf. § 483), and we may translate ὁ μὲν . . , ὁ δέ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δέ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαίνεται, ὁ δέ σωφρονεῖ, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἐπορεύοντο, οἱ δ' ἕποντο, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεύς τε καὶ οἱ Ἕλληνες . . , οἱ μὲν διώκοντες . . , οἱ δ' ἀρπάζοντες, 'these . . those,' i. 10. 4. Τὸς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, 'some . . others,' i. 1. 7 (§ 362. α). Ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ Pl. Phædr. 263 b. Ἐπειτα φωνὴν πᾶσαν ἀκούοντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς Rep. Ath. 2. 8. Τὰ μὲν ἔπαθεν, . . τέλος δὲ κατέκτανε, he received some wounds, but finally slew, i. 9. 6. Ὁ μὲν ἤρχεν, οἱ δὲ ἐπείθοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἁνοδον, τῇ δὲ εὐδοον, εὐρήσομεν τὸ θῆος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαύομενοι, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρὲς Φανοσίως ἦκαν . ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, 'for he,' Soph. El. 45. Τῆς γὰρ πέφκα μητρός Soph. Œd.-T. 1082. Τὸ γὰρ . . σπάνιον μέρος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καί, and; as, Καὶ τὸν κελεῖναι δοῦναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀποκρίνασθαι λέγεται Ib. iv. 2. 13.

REMARK. The *proclitics in the nominative* (ὁ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with καί uniformly, and with δέ

when it follows η for $\epsilon\phi\eta$ (§ 228); thus, $\text{Καὶ } \delta\epsilon \text{ θαύμασε, and he wondered, i. 8. 16. } \text{Καὶ } \eta, \text{ "Ὁὐκ εὐφημήσεις;" } \epsilon\phi\eta \text{ Pl. Conv. 201 e. } \text{Καὶ } \delta\lambda' \epsilon\iota_\pi\omicron\nu \text{ vii. 6. 4. } \text{Ἡ } \delta' \epsilon\varsigma, \text{ said he, Pl. Rep. 327 c. } \text{Ἡ } \delta' \epsilon\varsigma, \delta \text{ Γλαύκων, said he, i. e. Glauco, Ib. b. } \text{Ἡ } \delta' \eta, \text{ said she, Id. Conv. 205 c.}$

§ 492. B. The article in its τ -forms likewise occurs,

I.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the relatives $\delta\varsigma$, $\delta\sigma\omicron\varsigma$, and $\delta\iota\omicron\varsigma$; as, $\text{Τοῦ } \delta' \epsilon\iota\sigma\tau\iota\nu, \text{ of that which is, Pl. Phædo, 92 d. } \text{Περὶ τὸ ἐφ' ᾧ λυπεῖται Id. Phil. 37 e. } \text{Καὶ τὸν } \delta\epsilon \epsilon\phi\eta, \text{ διασπότης τούτου εἶναι Lys. 167. 15. } \text{Περὶ τεχνῶν τῶν } \delta\sigma\omicron\iota \text{ περὶ ταῦτά εἰσι Pl. Soph. 241 e. } \text{Πρασῆκει καὶ μισεῖν τοὺς } \delta\iota\omicron\sigma\pi\epsilon\rho \text{ οὗτος Dem. 613. 9. — The sentence introduced by the relative may be regarded as a defining clause, to which the article is prefixed (see § 472).}$

2.) In particular forms of expression; viz.

α . Πρὸ τοῦ (also written προτοῦ), before this; thus, $\text{Τό γε πρὸ τοῦ παῖς ἦσθα Pl. Alc. 109 e. } \text{Οἱ } \delta' \omicron\iota\kappa\iota\tau\omicron\iota \beta\acute{\epsilon}\gamma\kappa\omicron\upsilon\sigma\iota\nu \cdot \acute{\alpha}\lambda\lambda' \omicron\upsilon\kappa \acute{\alpha}\nu \text{ πρὸ τοῦ Ar. Nub. 5. } \text{Οἱ πρὸ τοῦ φίλοι, 'former friends,' Eur. Med. 696. See § 475. b.}$

β . Τῷ , [through this as a cause, § 416] for this reason, therefore; thus, $\text{Τῷ τοι . . μᾶλλον σκεπτεύειν Pl. Theæt. 179 d.}$

γ . Τό γε , followed by $\delta\tau\iota$; as, $\text{Τό γε εὖ οἶδα, } \delta\tau\iota \cdot \cdot, \text{ this I well know, that } \cdot \cdot, \text{ Pl. Euthyd. 291 a. } \text{Τό γε δὴ κατανοητέον } \cdot \cdot, \delta\tau\iota \text{ Id. Pol. 305 c.}$

δ . The article doubled with καὶ or η ; as, $\text{Εἰ τὸ καὶ τὸ ἐποίησεν ἀνθρώπος οὗτοσι, εὐκ ἂν ἀπίθανον, if this man had done this and that, he would not have died, Dem. 308. 3. } \text{Τὰ καὶ τὰ πιπονθῶς Id. 560. 17. } \text{Ἀφικνοῦμαι ὡς τὸν καὶ τόν, I go to this one and that, Lys. 94. 3. With the article again repeated; } \text{Ἐδε γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done, Dem. 128. 16. } \text{"Ὁς } \epsilon\phi\eta \text{ δεῖν οὕτω προαιρεῖσθαι κινδυνεύειν τὸν στρατηγόν, } \delta\pi\omega\varsigma \text{ μὴ τὰ } \eta \text{ τὰ γενήσεται, ἀλλ' } \delta\pi\omega\varsigma \text{ τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative } \delta\varsigma \text{ καὶ } \delta\varsigma \text{ (§ 491. R.) occurs, Hdt. iv. 68.}$

3.) Through poetic license, in imitation of the earlier Greek; as, $\text{Τὸν } \cdot \cdot \phi\theta\acute{\iota}\sigma\omicron\nu, \text{ him destroy, Soph. Œd. T. 200. } \text{Ταῖν μοι μέλεισθαι, take care of these for me, Ib. 1466. } \text{Μία γὰρ ψυχὴ } \cdot \text{ τῆς ὑπεραλγεῖν μίτριον ἄχθος Eur. Alc. 883. } \text{Ἀστέραις, } \delta\tau\alpha\nu \text{ φθίνωσιν, ἀντολὰς τε τῶν } \text{Æsch. Ag. 7.}$

§ 493. II.) As a RELATIVE PRONOUN.

This substitution of the τ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus, $\text{Κτείνῃσα τοὺς οὐ χρεὴν κτανεῖν, having slain those whom she ought not to slay, Eur. Andr. 810. } \text{Τὸν } \Theta\epsilon\acute{\iota}\omicron\nu, \text{ τὸν νῦν ψέγεις, the god, whom you now blame, Ib. Bac. 712. } \text{Νοεῖς ἐκείνον, } \delta\omicron\tau\iota\nu \text{ ἀρετίῳς μολεῖν ἐφίμεσθαι, τὸν } \delta' \text{ οὗτος λέγει; Soph. Œd. T. 1054. } \text{Ἀγάλαμαθ' } \epsilon\iota\epsilon\acute{\alpha}, \text{ τῶν } \cdot \cdot \acute{\alpha}\pi\iota\sigma\tau\epsilon\rho\eta\sigma' \text{ ἱμαυτόν Ib. 1379. } \text{"Ἄγος } \cdot \cdot \delta\epsilon\iota\kappa\acute{\nu}\nu\alpha\iota, \text{ τὸ μήτε γῆ } \cdot \cdot \text{ προσδίδεται Ib. 1426.}$

REMARK. On the other hand, the aspirated forms are sometimes found with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$ for the τ -forms (§ 490. 1); thus, $\text{Πόλεις } \text{Ἑλληνίδας, } \delta\varsigma \mu\acute{\epsilon}\nu \text{ ἀναιρῶν, εἰς } \delta\epsilon \text{ τοὺς φυγάδας κατὰγων, 'some destroying, and to others,}$

Dem. 248. 18. "Ἀς μὲν κατείληψε πόλεις τῶν ἀστυγαιτόνων, τινὰς δὲ παρέβη." Id. 282. 11. Γνώμα δ' οἷς μὲν ἄκαιρος ὄλθου, τοῖς δ' εἰς μέσον ἤκει Eur. Iph. T. 419. So, 'Οτι μὲν . . , ὅτι δέ, sometimes . . , at other times, Th. vii. 27 'Οτι δὲ Ven. 5. 8.

CHAPTER IV.

SYNTAX OF THE PRONOUN.

I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a pronoun is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὲν πρὸς αὐτὸν [i. e. βασιλεία] ἐπιβουλῆς οὐκ ᾔσθάνετο, the king did not perceive the plot against himself, i. 1. 8. Ἀπὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε, from the government, of which [government] he had made him satrap, i. 1. 2. Πάντων ὅσοι . . ἀθροίζονται Ib. Πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται (§ 490) Ib. 3. Ὑμᾶς . . , ὅσοι ἐστέ iv. 6. 14. Θυμαστὸν ποιῆς, ὅς . . διδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. α). Thus,

α. MASCULINE FORM FOR FEMININE.

"Ὅσπερ εἰ τῶν χειρῶν, αἷς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφ' ἐμίνω τούτου τρέποινοτο πρὸς τὸ διακωλύειν ἀλλήλῳ Mem. ii. 3. 18. See § 444. β.

NOTE. In speaking of persons vaguely, or generally, or simply as persons, the masculine gender often takes the place of the feminine, both in pronouns and in other substantive words which admit it; thus, *Ξὺν οἷς τ' οὐ χεῖρ* [= τῇ μητρὶ] μ' ὁμιλῶν Soph. Oed. T. 1184. *Οἰδὲ γὰρ κακῶς πάσχοιεν* μῖσος ὧν τέκη προσγίγνεται Id. El. 770. *"Ἡ στειρὸς οὖσα μόσχος οὐκ ἀνέξεται* τίκτοντας ἄλλους [= τίκτουςαν ἄλλην] Eur. Andr. 711. *Συνεληλύθασιν* ὡς ἐμὲ καταλειμμέναι ἀδελφαί τε καὶ ἀδελφιδαί καὶ ἀνεψιαί τσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρσκαίδεκα τοὺς ἐλευθέρους. . . Χαλεπὸν μὲν οὖν ἐστίν, ὧ Σώκρατες, τοὺς οἰκίους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ ποσοῦτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. α.

§ 496. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; Cyr. viii. 7. 25 (§ 445). Ενεδρεῖσάμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἱσίοησι iv. 1. 22. Τίς οὐκ ἂν ἐμολογήσειεν αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι ταῖς συνοῦσιν; Ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ . . Mem. i. 1. 5 (§ 450). — The neuter referring to words of other genders, and the neuter plural for the singular (§§ 450, 451), are particularly frequent in pronouns.

c. COMPOUND CONSTRUCTION.

Ἀρτάοχος καὶ Μιθριδάτης, οἳ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυναικᾶς καλὰς κτῆση, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ . . παρέσονται vii. 3. 31. Ἀσφάλειαν καὶ εὐκλειαν, ἃ οὗτε κατασῆπεται Cyr. viii. 2. 22. Πολλὰ δ' ὁμῶς πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνοι, ἃ ἀπαδαρέντα iii. 5. 9. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν . . καθίσταμεν Isocr. 163 b. See § 446. — Zeugma is far less frequent in the construction of the pronoun than in that of the adjective.

§ 497. d. SYNESIS.

Τὸ Ἀρκαδικὸν ἀπλιτικὸν, ὃν ἤρχε Κλεάνωρ iv. 8. 18. Τὰ δόξαντα ἂν πλήθει, οἳ περ δικάσουσιν Pl. Phædr. 260 a. Βασιλεῖς . . οἱ δ' ἀρπάζοντες i. 10. 4 (cf. Ib. 2 and 5). Οἰκτρὰ γὰρ πιπύονθαι, ἢ . . κενὴν κατέσχον ἐλπίδα Eur. Iph. A. 985. Ὡς μελῖα ψυχᾶ, ὅς . . ἦσθ Soph. Phil. 714. Ὡς ἀγαθὴ καὶ πιστὴ ψυχῇ, οἷχῃ δὲ ἀπολιπὼν ἡμᾶς; Cyr. vii. 3. 8. Τέκνων, . . οὓς Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed for the sake of individualizing or generalizing the expression; as, Ὅστις δ' ἀφικνεῖτο . . πάντας . . ἀπεπέμπετο, and whoever came, he sent them all back, i. 1. 5. Ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ Pl. Rep. 566 d. Ὁς ἂν κάμνῃ τῶν οἰκετῶν, τούτων σοὶ ἐπιμελητέον πάντων, ὅπως θείραπεύηται Ec. 7. 37. Τούτους . . ᾧ ἂν . . πολλοὶ ἴπονται Ib. 21. 8. Ἄλλους δ' ἐκέλευε λέγειν, διὰ τί ἕκαστος ἐπλήγῃ, and he bade the rest say, on what account each one had been struck; v. 8. 12. Προσιὼν ἐνὶ ἐκάστῳ, οὓς τινας ᾤετο ἔχριν τι vii. 3. 16. Πείραν λαβεῖν . . ὅς ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις διανείμει vi. 6. 33. Ἦν ἀφθονία τῶν θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κύρον αἰσθῆσθαι i. 9. 15 (see Ib. 16). Ἦν δέ τις τούτων τι παρὰ λαίνει, ζημίαν αὐτοῖς ἐπέθεσαν Cyr. i. 2. 2. Εἰ δέ τι κάκει πλεον ἐστ' ἀγαθοῖς, τούτων μετέχουσα Eur. Alc. 744. Ἀληθὴς ἦν φίλος . . ὃν ἀριθμὸς οὐ πολὺς, he was a true friend; of whom the number is not great, Id. Suppl. 867. Αὐτουργὰς, ὅπερ καὶ μόνοι σώζουσι γῆν Id. Or. 720. Θησαυροποιοὺς ἀνὴρ . . οὓς δὴ καὶ ἱπαινέ τὸ πλῆθος Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf. § 454); as, Φεύγει . . ἐς Κέρκυραν, ὃν αὐτῶν [i. e. τῶν Κερκυραίων] εὐεργέτης, he flies to Corcyra, being a benefactor of theirs, Th. i. 136. Ἀπὸ Πελοποννήσου . . οἳ τῶνδε κρείσσους εἰσὶ Id. vi. 80. Τῆς ἐμῆς ἐπισόδου, ὃν [i. e. ἐμῇ] μήτ' ὀκνεῖται Soph. Eccl. C. 730. Πατὴρ φάσ' ἐστὶ κατεσκάφη, αὐτὸς δὲ . . πίνει Eur. Hec. 22. Ἀνυμείνας, ὃν [i. e. ὑμεναίων] μ' ἰχρὴν τυχεῖν Ib. 416.

§ 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in apposition with its real subject (cf. § 455); as, Βισάνθην οἴκησιν δώσω, ὅπερ

[for ἦπερ] ἐμοὶ κάλλιστον χωρίον ἐστί, *I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. 'Εστίας, οὗ οὔτε ὁσιώτερον χωρίον Cyr. vii. 5. 56. Οὐδὲν ἄδικον διαγεγίνημαι ποιῶν· ἦνπερ [for ὅπερ, § 445] νομίζω μελέτην εἶναι καλλίστην ἀπολογίας Apol. 3. Θανεῖν· . . αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ Æsch. Pr. 754. 'Επὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα [for αὐταὶ] δύο τείχη i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλὸν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Pl. Leg. 937 d.—This construction may be commonly explained by ellipsis; thus, 'Εστίας, οὗ [χωρίου] οὔτε ὁσιώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation or repetition of its subject*, or is itself repeated; as, Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; *For what is happier than this, to mingle with the earth?* Cyr. viii. 7. 25. Τοῦτου τιμῶμαι, τῆς ἐν Πρυτανείῳ σιτήσεως Pl. Apol. 37 a. Κεῖνο κάλλιον, τέκνον, ἰσότητα τιμᾶν Eur. Ph. 535. 'Αγίας δὲ ὁ 'Αρκὰς καὶ Σωκράτης ὁ 'Αχαιοὺς, καὶ τούτω ἀπεθανέτην, *'these also died,'* ii. 6. 30. Βασιλεία . . , οὐκ οἶδα ὅ τι δεῖ αὐτὸν δμῶσαι ii. 4. 7. 'Αλκιβιάδης . . , οὕτω κάκεινος ἡμέλῃσεν αὐτοῦ Mem. i. 2. 24. Σκέψαι δὲ, οἷον ὄντι μοι περὶ σέ, οἷος ὢν περὶ ἐμὲ, ἔπειτά μοι μέμφῃ Cyr. iv. 5. 29. Οἶμαι δὲ σοι . . ἔχειν ἂν ἐπιδεῖξαι σοὶ Eccl. 3. 16. 'Εστί γὰρ τις οὐ πρὸςω Σπάρτης πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. οὗ, with its noun following; as, 'Ὦν ἄρα οἱ Θερσάπων ἔχε ποιμένι λαῶν N. 600. 'Ὡ μιν ἔγειρεν Ναυσικαάν εὐπεπλον ζ. 48. Cf. § 468. δ.

§ 500. 2. A change of PERSON sometimes takes place;—(a) From the union of *direct and indirect* modes of speaking, especially in *quotation*; as, "Ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν, ὃς . . κάκτανον, *take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἔφη "ἐβίλει πορεύεσθαι, προσλαβὼν ἑλκοντὰς ἐκ παντὸς τοῦ στρατεύματος. 'Εγὼ γὰρ," ἔφη, "οἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26.—(b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Λανθάνειν ὑμᾶς εἰς ὅσην ταραχὴν ἡ πόλις ἡμῶν καθίστησεν· οἷοίκατε γὰρ . . , οὔτινες τεθύναμεν Isocr. 141 d.

II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly supplied by αὐτός in the *oblique cases*; in the *stronger* form, it is supplied by ὁ and ὅς, which are simply *distinctive* and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both *distinctive* and *demonstrative*. Thus,

“Ἀπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα, *I gave you back every thing safe, when you also had shown to me the man*, v. 8. 7. Ἐγὼ μὲν, ὦ ἄνδρες, ἦδη ὑμᾶς ἐπαινώ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει, ἢ μηκέτι με Κύρον νομίζετε i. 4. 16. Οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης i. 3. 9. Οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκεῖναι σέ Mem. ii. 7. 9. Εἵχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος, καὶ οἱ ἐκείνου i. 2. 15. Κύρος δὲ καὶ ἰσπαεῖς τούτου i. 8. 6. Τούτῳ συγγενόμενος ὁ Κύρος, ἡγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ i. 1. 9. “Ἡδ’ οὖν θανεῖται Soph. Ant. 751. Κεῖνος τὰ κείνου στεργέτω, κάγῳ τὰδε Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the *stronger* form, the *Gen. subjective* (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the *possessive adjective* (cf. §§ 457, 458); in the *weaker* form, it is often omitted, especially with the article (§ 482). The *Gen. objective* (§ 392) sometimes follows the same analogy. Thus,

“Οἷς γὰρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν;” “Νῆ Δί’,” ἔφη ὁ Κύρος, “εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός” i. 7. 9. Τῶν σωματῶν στερεθῆναι. . . Περὶ τῶν ὑμετέρων ἀγαθῶν ii. 1. 12. Κεῖνον τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν Soph. Tr. 485. Τὸ σὸν λέχος, *the marriage you talk of*, Soph. Ant. 573. Τὸ σὸν γὰρ Ἄργος οὐ δίδωμι ἐγὼ Eur. Heracl. 284. Σὺν ἔριν, ὦ Ἐλένη, ‘*the dispute for you*,’ Eur. Hel. 1160. Εὐνοία καὶ φιλία τῇ ἐμῇ, *good-will and affection to me*, Cyr. iii. 1. 28. Φιλία τῇ σῇ, *love to you*, vii. 7. 29. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, *that you may not regret your present to me*, Cyr. viii. 3. 32. Θρήνος οὐμός Aesch. Pr. 388. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the *personal pronoun* of which it supplies the place; as, Τὸν γε σὸν [ὀφθαλμόν], τοῦ περσέως, *at least yours [your eye], the ambassador*, Ar. Ach. 93 (§ 332. 4). See § 454. So, since πότμος may be followed by the *Dat.*, as well as the *Gen.* (§§ 403, 411), Ἀμετέρου [= ἡμῖν] πότμου, κλεινοῖς Λαεδακίδαῖσιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφέτερος, *their*; and even this is used reflexively, and with no great frequency. Thus, Ὡς ἰώρων ποιοῦντας τοὺς σφετέρους, *when they saw their own men in distress*, Cyr. i. 4. 21. (c) The *Dat. for the Gen.* belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the *weaker* form is the same with that of the *common personal pronoun*; the *stronger* form is the so-called *reflexive* (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is *indirect* and *unemphatic*; the stronger, to those in which this reference is either *direct*, or, if indirect, is specially *emphatic* or *distinctive*. Thus,

Πράττετε ὅποιον ἂν τι ὑμῖν ὀñσθε μάλιστα συμφέρειν, *do whatever you think will be most advantageous to yourselves*, ii. 2. 2. Κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὲ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν ὕδρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ i. 9. 29. 'Ὡς εἶδον ὀρμάντας καθ' αὐτοὺς, σαφῶς νομίζοντες ἐπὶ σφῶς ἵσθαι v. 7. 25. Λίγυν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἤττον σφεῖς ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν vii. 5. 9. Εἰς τὴν ἑαυτοῦ σκηνήν . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σκηνήν i. 6. 4. 'Ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγρουν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγρουν i. 9. 27. Ποίαν δ' ἡλικίαν ἑμαυτῷ ἐλθεῖν ἀναμένω; . . 'Ἐὰν τήμερον προδῶ ἑμαυτόν iii. 1. 14. 'Ἐμαυτῷ γε δοκῶ συνειδῖναι vii. 6. 11. Πολλοῦ μοι δοκῶ δεῖν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκῖναι δὲ εἰ ὀρώσαι ἀχθόμενον εἰς ἑαυταῖς Mem. ii. 7. 9. 'Ἀμελεῖν ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾷτε iii. 2. 14 (§ 552).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. α, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, 'Ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος iv. 7. 12. "Ἦν δὲ τις αὐτῶν πρέψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . τὸ μὲν ἑαυτοῦ σῶμα i. 9. 23. 'Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμέτερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἐκείνου i. 3. 1. 'Ἀπέπεμψέ μου τὸν δεσπότην Ar. Plut. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun οὗ became simply a *retrospective pronoun*, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφέτερος). Thus, Βουλευοῖτε μετὰ σφίσιν [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν οἷσιν [= οἷς] ἀνάσσεις α. 402. Φρεσὶν ἥσιν [= ἑμαῖς] ἔχων δαδαῖγμένον ἦτορ ἡλώμην v. 320. Δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς [= ἡμᾶς αὐτοὺς], *we ought to ask ourselves*, Pl. Phædo, 78 b. Εὐλαβούμενοι, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἄμα ἑαυτόν [= ἑμαυτόν] τε καὶ ὑμᾶς ἐξαπατήσας Ib. 91 c. Κλαίω . . αὐτὴ πρὸς αὐτήν Soph. El. 283. Αἰσχύνεις πόλιν τὴν αὐτὸς αὐτοῦ, *you yourself disgrace your own city*, Id. CEd. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= σεαυτοῦ] σύ γε ψυχὴν ἐρέξς Mem. i. 4. 9. Μόρον τὸν αὐτῆς οἶσθα Æsch. Ag. 1397. Εἴπερ ὅπερ σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φροντίζετε Dem. 9. 13. Σφειτέρη [= ὑμειτέρη] ἀπὸ μητέρι τίνετ' ἀμοιβήν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of οὗ are used with great latitude of number and gender; thus, (α) μῖν and νῖν commonly sing., but also plur. (especially νῖν); as, νῖν, *him*, Æsch. Pr. 333, *her*, Eur. Hec. 515, *it*, Soph. Tr. 145, *them*, masc. Soph. CEd. T. 868, fem. Id. CEd. C. 43, neut. Æsch. Pr.

55; *μίν, them*, Ap. Rh. 2. 8: (*b*) *σφί* properly plur., but also (especially in the tragic poets) sing.; as, *σφί, them*, masc. A. 111, fem. Soph. Œd. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (*c*) *σφίν* rarely sing.; as, Hom. H. 19 19, Æsch. Pers. 759: (*d*) *ἑ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (*e*) So the derived *possessives*; as, *ἑός, their*, Hes. Op. 58; *σφίτερος, his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67; *σφωίτερος, his*, Ap. Rh. 1. 643.

6. The place of *οἷ* as a reflexive is commonly supplied in Att. prose by *ἑαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Ὁ γέ, ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἀλλοῖς ἀνθρώποις* Mem. iii. 5. 16. *Ἀντὶ ὑφορῶ μένων ἑαυτὰς, ἡδέως ἀλλήλας ἑώρων* Ib. ii. 7. 12. *Συννενικήκατε μετ' ἀλλήλων· τῶν δὲ πολεμίων οἱ πολλοὶ μὲν συνήττηνται μεθ' ἑαυτῶν* Cyr. vi. 3. 14.

B. ΑΥΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day, i. 5. 12. *Εἰς τὸ αὐτὸ σχῆμα* i. 10. 10. *Οὗτος δὲ ὁ αὐτός, and this same person*, vii. 3. 3. *Ἐκεῖνα τὰ αὐτὰ* Mem. iv. 4. 6. *Ταῦτὰ ἑπασχον* iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

Αὐτὸς Μένων ἐβούλετο, Meno himself wished it, ii. 1. 5. *Ὅστις . . αὐτὸς ἠμόσας ἡμῖν, αὐτὸς δεξιάς δαύς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς* iii. 2. 4. *Κῦρος παρελαύνων αὐτὸς σὺν Πίργητι* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses*, ii. 2. 16. *Καὶ Θεοσεβέστατον αὐτὸ ἔστι πάντων ζώων ἀνθρώπος, 'the very most religious,' Pl. Leg. 902 b.* *Οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλείᾳς τεταγμένοι ἦσαν, 'before the person of the king,'* i. 7. 11. *Πρὸς αὐτῷ τῷ στρατεύματι, [by the army itself] close to the army,* i. 8. 14. *Ἐπὶ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, 'directly above,'* iii. 4. 41. *Εἰ αὐτοὶ οἱ στρατιῶται . . οἴχονται, 'of their own accord,'* vii. 7. 33. *Εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι, 'with simply the men,'* ii. 3. 7. *Ἐάν τις ἄνευ τῷ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ, 'by itself,' or 'alone,'* Mem. iii. 14. 3. *Αὐτοὺς τοὺς στρατηγούς ἀποκαλίσας, having called the generals apart,* vii. 3. 55. See §§ 418. R., 472. α.

§ 510. REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker* forms. Hence it is often used in the *Nominative* with a pronoun which is *understood* (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ κτείνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοῦ τούτου ἕνεκεν, *on this very account*, iv. 1. 22. Αὐτῷ ἐμοὶ . . δόξει Pl. Phædo, 91 a. Αὐτῷ μοι ἔοικεν Ib. 60 c. 'Ὡς αὐτὸς σὺ ὁμολογεῖς i. 6. 7. 'Ὡς ἔφη αὐτός Ib. 6. Αὐτὸς σὺ ἐπαίδευσας Cœc. 7. 4. Αὐτὸς ἐπαίδευσας Ib. 7. Αὐτός εἰμι, ὃν ζητεῖς ii. 4. 16. Αὐτοὶ καλοῦσιν, *they themselves burn*, iii. 5. 5. 'Ἰᾶσθαι αὐτὸς σὺ τραυμὰ φησι, 'that he himself healed,' i. 8. 26. Χωρεῖ αὐτός, *he goes alone*, iv. 7. 11. Αὐτοὶ γὰρ ἐσμεν, *for we are by ourselves*, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the *oblique cases of the third person*; as, Δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, *bringing presents both for himself and for his wife*, vii. 3. 16. 'Ἐπεμψεν . . στρατιώτας οὓς Μένων εἶχε, καὶ αὐτὸν i. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἐπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον i. 10. 3.

NOTES. α. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique cases*, as the *common pronoun of the third person*. See § 502. In this unemphatic use, αὐτός must not begin a clause.

β. Sometimes (chiefly in the Epic), αὐτός occurs in the *oblique cases*, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπαλώμεθ' ἀφραδίῃσιν [sc. ἡμῶν] κ. 27. Αὐτὴν [sc. σέ] ζ. 27.

§ 511. 3. The emphatic αὐτός often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, 'Ἀποκτείναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, and he is said [himself] with his own hand to have slain Artagerse, i. 8. 24. Οἱ δὲ Ἕλληνες . . αὐτοὶ ἐφ' ἑαυτῶν ἰχώρουσιν, 'by themselves,' ii. 4. 10. Τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθλόντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Æsch. Ag. 836. Τοῖον παλαιστήν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as, 'Ἄλλ' αὐτὰ σιγῶ . . τὰν βροτοῖς δὲ πῆματα ἀκούσατε, 'those things I omit; but hear,' Æsch. Pr. 442. 'Ὅτι καὶ ἐπὶ τὰ ἡδία, ἐφ' ἅπερ μόνῃ δοκεῖ ἡ ἀκρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια Mem. iv. 5. 9. 'Ὅς, ὦ παῖ, σέ τ' οὐκ ἐκὼν ἀκτανον, σέ τ' αὐτάν, *who involuntarily have slain both you, my son, and you, too, my wife*, Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς ὢν ἑνὶ Ἀθηναίων δέκατος αὐτός, *Pericles being general of the Athenians [himself the tenth] with nine colleagues*, Th. ii. 13 (cf. Ἀρχεστράτου . . μετ' ἄλλων δέκα στρατηγούντων Id. i. 57). Ἐξέπεμψαν Λυσικλῆα πέμπτον αὐτὸν στρατηγόν Id. iii. 19. Ἡιρέθη πρεσβευτὴς δέκατος αὐτός H. Gr. ii. 2. 17. But, with the omission of αὐτός, Δαρεῖος . . λαβὼν αὐτὴν [i. e. τὴν ἀρχήν] ἑξέδομος, 'with six confederates,' Pl. Leg. 695 c.

C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

distant and *emphatic* is ἐκείνος · the *nearer* and *more familiar* is οὗτος or ὅδε (§ 150). Thus,

Ἐὰν ἐκείνοις δοκῇ, καὶ τούτους κακῶς ποιήσουσι, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐκείνος μὲν σκληρὸς, οὗτος δὲ προφερέης Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τοῦτ' [sc. ἐστὶ] ἐκείν' οὐγὰρ ἔλεγον, *this is that which I said*, Ar. Ach. 41. Τοῦτ' ἐκείνο. "Κτᾶσθ' ἱταίρους, μὴ τὸ συγγενὲς μόνον" Eur. Hec. 804. Τὸδ' ἐκείνο, *this is what I spoke of*, Id. Med. 98. "Ἢδ' ἐστ' ἐκείνη τοῦργον ἢ ἔξεργασμένη Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκείνος the *extraordinary*; as, Ἐχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, *having on the rich tunics which they are in the habit of wearing*, i. 5. 8 (see Cyr. i. 3. 2). Γεγόνᾶσι ῥήτορες ἰνδοῖοι καὶ μεγάλοι πρὸς ἡμῶν, Καλλίστρατος ἐκείνος, κ. ν. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστείδην ἐκείνον Id. 34. 20.

§ 513. II. The pronouns οὗτος and ὅδε have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τούτω φιλεῖν χρὴ, τῷδε χρὴ πάντας σιβεῖν Soph. Ant. 981. Yet they are not without distinction. Οὗτος, as formed by composition with αὐτός, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of ὁ αὐτός, the same, § 502); while ὅδε, arising from composition with δε, is strictly a *deictic* pronoun (δεικτικός, from δείκνυμι, to point out), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, οὗτος is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, ὅδε. Thus,

Τεκμήριον δὲ τούτου καὶ τόδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε, to this Xenophon replied as follows, ii. 5. 41. Τοῦτο, ὃ τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν iii. 2. 6. Τοῦτό γε ἐπίστασθε, ὅτι βορέας . . φέρει v. 7. 7. Τοῦτο πρῶτον ἡρώτα, πότερον λῆρον εἶη iii. 1. 7.

NOTE. To the *retrospective character* of οὗτος may be referred, — (a) Its use, preceded by καί, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a *substantive* in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*), of the *sentence itself* (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσήκει σοι πολλοὺς δέχεσθαι, καὶ τούτους [sc. δέχεσθαι] μεγαλοπρεπῶς, *it becomes you to entertain many guests, and these magnificently*, Ec. 2. 5. Συμμάχων δεισέσται, καὶ τούτων πλειόνων Mem. ii. 6. 27. Ἐβοήθησαν τῇ Λακεδαιμόνι, καὶ ταῦτα [sc. ἐποίησαν] εἰδότες, *they assisted Lacedæmon, and [they did] that knowing*, Ag. 1. 38. Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὦν, *but Meno he did not ask for, and that although he was from Ariæus*, ii. 4. 15. Διεφύλαξε τὴν πόλιν, καὶ

ταῦτα ἀτειχιστον οὔσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *assent*; as, “Ἄρ’ οὐ πλουσίαις ἀνδράσι μαχοῦνται αὐτοὶ ὄντες πολέμου ἀθληταί;” “Ναὶ τοῦτό γε [sc. ἔστι].” ἔφη, ‘Certainly it is so,’ Pl. Rep. 422 b. Π. Οὐκ οὐκ ἔτερόν γ’ ἐστὶν ἐκ Λακεδαιμόνος μέτει ἀνύσας τι; K. Ταῦτ’, ὃ δίσποτα Ar. Pax, 274. BΔ. Ἄλλ’ εἰσώμεν. Φ. Ταῦτά νυν, εἴπερ δοκεῖ Id. Vesp. 1008.

§ 514. 2.) Ὅδε surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἦ τόνδε φράζεις; ἈΓΓ. Τοῦτον, ὅνπερ εἰσορᾷς, CEd. Is *THIS* the man you speak of? Mess. The *VERY MAN*, whom you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λέγεις; ΟΙΔ. Τόνδ’, ὃς πάριστιν Ib. 1126. Σὺν τοῖσδε τοῖς παραῦσι νῦν ii. 3. 19. Καταλιπόντες τόνδε τὸν ἄνδρα . . ἐπεὶ οὗτος αὐτὸς ἰμολογεῖ vi. 6. 26. Ἡμεῖς τούσδε λαβόντες, *taking us who are here*, Th. i. 53.

NOTE. To the *deictic* power of ὃς (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb. of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὃς commonly denotes the *first person*, as the nearer object; and οὗτος, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ’ ὑπὲρ τοῦδ’ ἀνδρὸς [= ἐμοῦ], οὐδ’ ἐγὼ πρὸ σοῦ, *do not you die for this man [for me], nor yet I for you*, Eur. Alc. 690. Φονεὺς ὃν τοῦδε τάνδρῳς [= ἐμοῦ] ἐμφανῶς Soph. CEd. T. 534 (*but*, Ἀνὴρ ὃδ’ [= σὺ], ὡς ζοικειν, εἰς τριεὺς ἐλᾷ Ib. 1160). Τῆσδε γὰρ ζωῆς ἔτι, *at least, while I am yet alive*, Id. Tr. 305. Τάδε [= ἡμεῖς, § 450] . . πιστὰ καλεῖται, καὶ φύλακας Æsch. Pers. 1. Οὐτοσί ἀνὴρ [= σὺ] οὐ παύσεται φλυαῶν. Εἰπέ μοι, ὃ Σώκρατες, οὐκ αἰσχύνῃ Pl. Gorg. 489 b. Οὗτος σὺ, ὃ πρίστου, [This you, or You there, § 457. β], *Ho there! old man*, Soph. CEd. T. 1121. Οὗτος σὺ, πῶς δεῦρ’ ἦλθες; *Ho villain! how camest thou hither?* Ib. 532. Αὐτὴ σὺ, ποῖ στρέφεις; Ar. Thesm. 610. Οὗτος, τί σεμνὸν . . βλέπεις; *Fellow! why that solemn look?* Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὃς is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὗτος and ὃδε: thus,

Ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα, τοιάδε πρὸς αὐτὸν ἔλεξε Cyr. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως εἶπεν ii. 3. 23. Κλέαρχος μὲν οὖν τοιαῦτα εἶπε. Τισσαφέρνης δὲ ὃδε ἀπημείβετο ii. 5. 15. Οὔτως ἐστὶ δεινὸς λέγων, ὥστε σε πείσαι Ib. Ἐγένετο οὕτως, ὥσπερ σὺ ἔλεγες vii. 2. 27. Τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικάντων εἴη ii. 1. 9. Ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὀρεῖ Ib. 16. Ἡμεῖς τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ii. 4. 4 (§ 514). ὉΡ. Ὑποπτος οὔσα γινώσκει πόλει. ΠΡ. Τοιαῦτα . . μισεῖται γὰρ ἀνόσιος γυνή, ‘Even so,’ Eur. El. 644 (§ 513. b).

D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently follows the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρωπός τις ἠρώτησε*, a certain man asked, ii. 4. 15. *Παρὰ Χάρωνί τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπῳ τινί*, in some way, ii. 2. 17. *Εἰ τῷ ὑπόσχοιτό τι*, if he made any promise to any one, i. 9. 7. *Δεισπνῆν ὃ τις τις ἔχει*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὖ μὲν τις δόρυ θηξάσθω*, 'each one,' B. 382. *Μισεῖ τις ἐκείνον*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἡ τινα ἢ οὐδένα οἶδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅποιον τινῶν ἡμῶν ἔτυχον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἶη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δέ τις . . ἐν γέ τι, ὦν εἰλήφει, ἰδωρεῖτο*, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λέγει τις εἷς*, a certain one speaks, Soph. Ant. 269. *Ἡμέρας μὲν ἐβδομήκοντά τινας*, some [i. e. about] seventy days, Th. vii. 87. *Τέτταρ' ἄττα ρεύματα* Pl. Phædo, 112 e. *Τὴν ἔλαφον, καλόν τι χρεῖμα* Cyr. i. 4. 8. *Οὐ πολλῶ τινι ὑποδείστερον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δέ τινας ἐλιγμοὺς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρόν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξια*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινες ὄντες*, being [some few] but few, iv. 1. 10. *Ὡς δεινὴν τινα λέγεις δύναιμιν τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνω ἐπιλήσμων τις ὢν ἄνθρωπος* Pl. Prot. 234 c. *Εἰμί τις γελοῖος ἰατρός* Ib. 340 d. *Μᾶλλον τι ἀνιάσεται*, will suffer somewhat more, iv. 8. 26. *Ἡττόν τι ἀπέθανεν*; Did he die at all the less? v. 8. 11. *Σχεδόν τι πάσης ἡ στρατιά* vi. 4. 20. *Οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πῶς τι ὑπακούειν* Ec. 9. 1. *Διαφερόντως τι* Th. i. 138.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σεμνύνεσθαι ὡς τι ὄντε*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐέλπεις εἰμι εἶναι τὸ τοῖς τετελευτηκόσι*, I am confident that there is something for the dead, Id. Phædo, 63 c. *Ἐδοξέ τι εἶπεν*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τούτοις ὑφίξει ἑαυτόν*, if therefore one gives himself up to these [= if I give myself up], Cyr. vii. 5. 44. *Βουλευέσθαι, πῶς τις τοὺς ἄνδρας ἀπελᾶ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Κακὸν ἥκει τινί* [= σοι] Ar. Ran. 552. *Εἰ μὲν τις ἐξ ἡμῶς ἀπέναι*, if one permits [= you permit] us to depart, iii. 3. 3.

E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. I. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὅ*); thus, *ὅστις* or *ὅς ἄν*, *whoever*, *ὅποῖος*, *of what kind soever*, *ὅπόσος*, *how much soever*, *ὅπότε*, *whensoever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Οὗς ἐώρα ἐβίλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίησεν, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. Ἐκαίειν πάντα ὅσα καύσιμα ἰώρων vi. 3. 19 (cf. Καίειν ἅπαντα ὅτῳ ἐντυγχάνουσιν καυσίμῳ Ib. 15; and, Ἐθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κίρας vi. 5. 5). Ὁρᾶτε δὲ τὴν Τισσαφέρνην ἀπιστίαν, ὅστις λίγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . , iii. 2. 4. Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἳτινὲς ὁμόσαντες . . ἀπολωλέκατε ii. 5. 39. Τάσδε τύχας λεύσσω βασιλείῳς, ὅστις . . βιοτεύσει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοεῖς ἐκείνον, ὃν τιν' ἀρτίως μολεῖν ἐφίεμεσθα; Soph. Oed. T. 1054. Χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural πάντες, all, ὅστις and ὅς ἄν are used in the singular, but ὅσοι and ὁπόσοι in the plural. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with οὗτος should be ὅς · with τοιούτος, οἷος · with τοσοῦτος, ὅσος · &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἐπιθυμῶν τοιαύτης δόξης ἥς [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγεθος ἣν [= ἡλικην] μόνος ἄν σὺ τῶν νῦν ὄντων κτήσασθαι δυνηθεῖς · μηδ' ἀγαπᾶν λίαν τὰς τοιαύτας ἀρετὰς ὧν [= οἷων] καὶ τοῖς φαύλοις μέτεστιν, ἀλλ' ἐκείνας ὧν οὐδεὶς ἄν πονηρὸς κοινωνήσῃ, 'such glory as many obtain, &c.,' Isocr. 403 d. Πάντων, ὅσοι [for οἱ, or sc. τοσούτων] εἰς Καστωλοῦ πεδῖον ἀθροίζονται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2

(cf. Πᾶσιν, οἷς ἐτύγγαθεν, ἐβόα i. 8. 1). Πᾶν, ὅσον ἐγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ'," ἔφη, "χερὶ ποιεῖν, ὅσα ὁ Θεὸς ἐκέλευσεν" iii. 1. 7. 'Ἐπταὶ γὰρ ἡμίρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Ος is also used for οἷος with an ellipsis of the antecedent; as, "Ἐωσπερ ἄν ᾗς ὅς [= τοιοῦτος οἷος] εἴ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. "Ὡν γι ὅς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of *place*, *time*, and *manner*; as, Εἰς χωρίον, ὅθεν ὄψονταὶ θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. 'Ἐν τῷ ὄρει, ἔνθα περ ἐσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει, the same order [as] with that in which he first advanced to the battle, i. 10. 10. 'Ομοῖα γάρ μοι δοκοῦσι πάσχειν, ὥσπερ εἴ τις πολλὰ ἐσθίων μηδέποτε ἐμπίπλαιτο Symp. iv. 37. Καὶ σοὶ θεοὶ πόροιςιν, ὡς ἐγὼ θείω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly expressed in *but one* of the two clauses, more frequently the *former*, but often the *latter*; and may be omitted in *both*, if it is a word which will be readily supplied (§ 447). Thus,

Συνέπεμψεν αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μένων εἶχε, he sent with her the soldiers, which [soldiers] Meno had, i. 2. 20. 'Αποπέμψαι πρὸς αὐτὸν [sc. τὸ στρατεύμα,] ὃ εἶχεν στρατεύμα, to send back to him the force which he had [what force he had], Ib. 1. Κῦρος δὲ ἔχων οὓς εἶρηκα, and Cyrus having the men whom I have mentioned, Ib. 5. Εἰς δὲ ἣν ἀφίκεντο κώμην, [sc. αὕτη ἡ κώμη] μεγάλη τε ἦν iv. 4. 2. Κατασκευάζοντά τε ᾗς ἄρχοι χώρας i. 9. 19. Λαβόντες [sc. τοσοῦτους βοῦς,] ὅσοι ἦσαν βόες vii. 8. 16. 'Ἐτεροι γάρ εἰσιν, οἷσιν εὐχομαι θεοῖς Ar. Ran. 889. Οἷδ', ἣν ἔβρεψεν 'Ερμίστην μήτηρ ἡμή Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφέρνης ἐπεφάνη [sc. ἔχων], οὓς τε αὐτὸς ἰππέας-ἦλθεν ἔχων, Tissaphernes appeared, having both the cavalry which he had himself brought [had come having], iii. 4. 13. Οἷς τοσοῦτων περὶ σκέψις, ὅσων ἡμῖν, πρόκειται [= Οἷς πρόκειται σκέψις περὶ τοσοῦτων, περὶ ὅσων ἡμῖν σκέψις πρόκειται] Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an *adjective*. See § 526.

§ 523. 3. The ELLIPSIS of a *demonstrative pronoun* before the relative is very frequent; as, indeed, of the *whole antecedent*, when it can be supplied from the relative. When this ellipsis of the antecedent takes place, ἔστ often unites with the relative to form a species of *compound pronoun* or *adverb*, remaining itself *unchanged*, whatever may be the appropriate number, tense, or mode. Thus, Προῦβάλλοντο πρίσθει; πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητο· ἔστι δ' οἷ [= ἦσαν δ' ἐκεῖνοι, οἷ] καὶ Ξενοφῶντα, they proposed as ambassadors, first Chirisophus, because he had been chosen commander; and some also [there were also those who proposed] Xenophon, vi. 2. 6. Πλὴν Ἰώνων, καὶ

Ἀχαιῶν, καὶ ἔστιν ὧν ἄλλων ἰθὺν Th. iii. 92. Καὶ ἔστι μὲν οὖς αὐτῶν κατ' ἑαλον H. Gr. ii. 4. 6. "Ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ ; Mem. i. 4. 2. (Cf. Εἰσι δ' αὐτῶν οὖς οὐδ' ἂν παντάπασι διαβῶιηται ii. 5. 18 ; Ἦσαν δὲ οἱ καὶ πῦρ προσέφειρον v. 2. 14 ; and, with the singular for the plural in the Imperfect also, Ἦν δὲ τούτων τῶν σταθμῶν οὖς πάνυ μακροῦς ἤλαυνεν i. 5. 7. See § 364.) Ὡς καὶ αὐτῶ μεταμέλειν ἔσθ' ὅτε, so that [there were times when] sometimes he even regretted it, ii. 6. 9. Ἔστι δὲ ἔνθα, and there are places where, or in some places, Cyr. viii. 2. 5. Ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσῃ ; Is there any way in which one could deceive you ? or, Is it possible that one should deceive you ? v. 7. 6. Οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς Soph. Œd. T. 448.

NOTES. (a) From a similar union of ἔνι [= ἔνεστι] with the relative, have arisen the compounds ἐνιοί, some, and ἐνίοτε, sometimes. (b) The ellipsis sometimes extends even to the substantive verb itself ; thus, "Ὅπου [for Ἔστιν ὅπου], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected by a *relative pronoun*, or a *kindred particle*, often produces an *ATTRACTION*, sometimes simply affecting the position or form of particular words, and sometimes even uniting the two clauses in one. Not unfrequently a combination results, which may be regarded as a species of *compound* or *complex pronoun*. Thus,

§ 525. A.) A word or phrase is often made a part of the *relative*, instead of the *antecedent, clause* ; and sometimes the two clauses are *blended in their arrangement*. Thus,

Λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων, hear the sad tidings which I bring you, Eur. Or. 853. Εἰς Ἀρμενίαν ἤξουν, ἧς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα] iii. 5. 17. Εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χερὸς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις, εἰ ζῇ, 'tell me respecting my son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτουσαν, ὃν σὺ τὸν νεκρὸν ἀπείπας Soph. Ant. 404. Ἐπεὶρα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν Pl. Theæt. 167 b. Οἱδοί, ἐπεὶ εὐθέως ἤσθοντο τὸ πρῶγμα, ἀπεχώρησαν [for ἐπεὶ ἤσθοντο τὸ πρῶγμα, εὐθέως ἀπεχώρησαν], these, when they understood the matter, immediately withdrew, H. Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the superlative ; as, Πιερσόμεθα παρῆναι, ὅταν τάχιστα διαπραξώμεθα [for παρῆναι τάχιστα, ὅταν διαπραξώμεθα], we shall endeavour to be present [most quickly, when] as soon as we have accomplished, Cyr. iv. 5. 33. Ὡς τάχιστα ἕως ὑπέφαιεν, ἐβόοντο iv. 3. 9. Ἐπεὶ ἤλθε τάχιστα, . . ἀπέδοτο, as soon as he had come, he sold, vii. 2. 6. Ἦγαγον . . ὅπου ἔστιν ἐγὼ πλείστους ἰδυνάμην, I have brought [the most which] as many as I could, Cyr. iv. 5. 29. Ἐχων ἰσπίας ὥς ἂν δύνηται πλείστους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). Ὡς μάλιστα ἰδύνατο ἐπικρυπτόμενος i. 1. 6. Ἀπήγοντο . . ὅπου ἰδύνατο προσωτάτω vi. 6. 1. Ἐλαύνων ὥς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr. v. 4. 3. Πείσομαι ἢ δυνατὸν [sc. ἔσται] μάλιστα i. 3. 15. Δείξαινον . . ὥς οἶδ' ὅτι [sc. ἦν] μάλιστα πεφυλαγμένως ii. 4. 24. Ἐως ἂν ταῦτα ὥς ἐνι [= ἐνεστι] ἤδιστα γίνηται Mem. iv. 5. 9.

NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατὸν ἦν] πορεύεσθαι, to march as quickly as possible, i. 3. 14. Πῶς ἂν πορευοίμεθά τι ὡς ἀσφαλέστατα, καὶ . . ὡς κράτιστα μαχοίμεθα iii 2. 27. "Ἰνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν, ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ὅτι in this construction with the superlative is the *neuter* of ὅστις, used *adverbially*). "Ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλεία, that he might take the king as *unprepared as possible*, i. 1. 6. "Ὅτι πλείστους καὶ βελτίστους Ib "Ὅπως δ' ἄριστα Æsch. Ag. 600. "Ὅσον τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with ὅς (§ 519. 2), often seem to belong in force to the antecedent clause; thus, Ἐγμένονα αἰτεῖν Κῦρον, ὅστις . . ἀπάξει [= ἡγμένονα τινὰ, ὅς], to ask Cyrus for some guide, who would conduct them, i. 3. 14. "Ἔστιν ὃ τι [= τι, ὃ] σε ἠδίκησα; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ὄντινα ἂν δυνώμεθα v. 5. 12. Οὐ διατρέφων, ὅπου μὴ ἐπισιτισμοῦ ἔνεκα . . ἐκαθίζετο, '[anywhere, where he did not] except where,' i. 5. 9. See §§ 520, 523.

§ 526. B.) The RELATIVE takes the case of the antecedent. This is the common construction, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἔλθῃς, πείσομαι, I will obey the man, whom you may choose, i. 3. 15. "Ἀξιοι τῆς ἐλευθερίας, ἧς κέκτησθαι i. 7. 3. (Cf. Ἐν ταῖς σπονδαῖς, αἷς . . ἐποίησαν iv. 1. 1. Τοῖς κτήνεσιν, αἷ ἐκ τῶν τρώων ἔλαβον iv. 7. 17.) Τούτων, ὧν σὺ δεσποινῶν [= αὐτὴν σὺ δεσποίνης, § 434] καλεῖς Ec. ii. 1. Ἀρχοντας ἐποίει ἧς κατιστρέφετο χώρας i. 9. 14 (§ 522. 2). Ἐν ᾧ περ εἶχον οἰκετῶν πιστῶ μόνῳ Soph. CEd. C. 334. Μεταδίδως οὐ περ αὐτὸς ἔχεις σίτου Mem. ii. 7. 13. Χειμῶνός γε ὄντος οἶου λέγεις v. 8. 3.

REMARKS. α. If the ANTECEDENT is a demonstrative, it is commonly omitted; as, Σὺν [sc. ἐκείνοις] οἷς ἔχω, with those whom I have, vii. 3. 48. Ἀμφὶ ὧν εἶχον iv. 5. 17. Ἀνθ' ὧν εὐ ἔπαθον i. 3. 4. Ἡμίλιον πᾶσι δώσειν οὐ πρότερον ἔφερον Ib. 21. Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, Ὡν [= ἐκείνων, οἷς] ἡπίσται, πολλούς, many of those whom he distrusted, Cyr. v. 4. 39. Ἐξ ὧν [= ἐκείνων, αἷ] μεθ' ἐκατέρων γέγονεν, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτεισθαι ἀφ' ὧν [= ἐκείνων, αἷ] ἡμῖν παρεσκευάσται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν κω εἰδότες τῶν ἦν περὶ Σάρδεις Hdt. i. 78. — When the subject of a verb is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The relative followed by βούλει may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὄντινα] βούλει, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δέκα, ἧ ὅστις βούλει ἄλλος ἀριθμὸς; Id. Crat. 432 a. Οἷα τούτων ὅς βούλει εἰργασται Id. Gorg. 517 b. Compare, in Lat., *quibvis*.

δ. RELATIVE ADVERBS are likewise affected by attraction; thus, Διεκομίζοντο εὐθὺς ὅθεν [= ἐκείθεν ὅπου] ὑπέξέθεντο παῖδας, they immediately brought over their children [whence] from the places where they had put them for safety,

Th. i. 89. Ἐκ δὲ γῆς, ὅθεν [= οὗ] προῦκειτο Soph. Tr. 701. Χωρεῖν χρεῶν ὅποι [= ἐκείσε ὅπου] χθονὸς κρύψαντε λήσομεν δέμας Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀνεῖλεν αὐτῶν ὁ Ἀπόλλων θεοῖς. [= θεοῦς] οἷς ἴδει θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμενος οἷς ἀνεῖλεν ὁ θεός Ib. 8). Ὅτι Λακεδαιμόνιοι πάντων [= πάντα], ὧν δέονται, πεπραγότες εἶεν H. Gr. i. 4. 2. Ἀδάνουσα μὲν φυγῇ πολιτῶν [= πολίταις] ὧν ἀφίκετο χθόνα Id. Med. 11. Τάσδε [= Αἰῖδε] δ' ἄσπερ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον, χωροῦσι πρὸς σέ Soph. Tr. 283. Λόγος δ' ὃς ἐμπέπτωκεν ἀρετίῳ; ἐμοὶ στείχοντι δέυρο, συμβαλοῦ γνώμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, ὃν πάλας ζητεῖς, . . οὗτός ἐστιν ἐνθάδε Id. CEd. T. 449 (§ 499). Κοτυωρίτας δὲ, οὗς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτίοι εἰσιν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆναι κειθεν [= κείσε], ὅθεν περ ἦκει, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλα σε [= ἄλλαχού], ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε Pl. Crito, 45 b. Cf. §§ 526. δ, 531. β.

§ 528. D.) The two clauses are brought into one by the *ellipsis of a substantive verb* (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

1.) After a *demonstrative pronoun* or *article*, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in *questions and exclamations*, especially with the poets. Thus, Τί τὸδ' αὐδᾷς [= Τί ἐστι τόδε, ὃ αὐδᾷς]; *What is this, which you say?* Eur. Alc. 106. Τίν' ἄνδρα τόνδ' [= τίς ἄνθρωπος ἐστὶ τὸνδε, ὃν] ἐπὶ σκηναῖς ὄρω; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἀρχαῖον ἐνέπεις κακόν; Soph. CEd. T. 1033. Οἷαν ἔχιδναν τήνδ' ἐφῄσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις Pl. Prot. 318 h. Τίς ὁ πόθος [= Τίς ἐστι ὁ πόθος, ὃς] αὐτοὺς ἵκετο; Soph. Ph. 601 (see § 480. α). Καλὸν γέ μοι τοῦνιδος; ἐξωνείδισας, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an *exclamation without a verb*, and a *relative clause*; Τοὺς ἐμὸς ἴδε πατὴρ θανάτους αἰκεῖς [= ὦ ὦ θάνατοι αἰκεῖς, οὗς ἴδε πατὴρ ἐμὸς]! *The cruel death my father saw!* Soph. El. 205.—Expressions like the following are still more elliptical; Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ Τριπυργία] καλεῖται, *where there is a place, which is called Tripirgia*, H. Gr. v. 1. 10. Ἐν ᾧ καλοῦμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

2.) Οὐδεὶς with ὅστις οὐ (or sometimes ὃς οὐ) forms a species of *compound pronoun* (§ 524); as, Οὐδεὶς ὅστις οὐκ ἀφίξειται, *there is no one, who will not refrain*, Ven. 12. 14 (cf. Οὐδεὶς ἦν, ὅστις οὐκ ᾤετο H. Gr. vii. 5. 26). Καταγελᾷ ἅν ἡμῶν οὐδεὶς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οὐδεὶς ὃς οὐχὶ τῶνδ' ἐνειδεῖ Soph. CEd. T. 373. Οὐδένος [= οὐδεὶς

ἔστι,] ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην Pl. Prot. 317 c. Οὐδὲν ὅτῳ οὐκ ἀποκρινόμενος Id. Meno, 70 c. Περὶ ὧν οὐδένα κινδύνον [= οὐδεὶς κινδύνος ἦν,] ὄντιν' οὐχ ὑπέμειναν αἱ πρόγονοι Dem. 295. 7. — So, with an interrogative for οὐδεὶς, Τίνα ὅσθε ὄντινα οὐ βραχίᾳ προφάσει ἀποστήσεται Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἷος, ὅσος, ἡλικός, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενον οἷῳ σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἰοί περ ὑμεῖς ἄνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Πρὸς ἄνδρας τολμηροῦς οἷους καὶ Ἀθηναίους Th. vii. 21. Ὅντος τοῦ πάγου οἷον δεινοτάτου [= τοιούτου, οἷός ἐστι δεινότατος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2 ; vii. 1. 24). Μαχαιρίον ὅσον ξυήλην Λακωνικὴν [= τοσοῦτον, ὅση ἐστὶ ξυήλη Λακωνικῇ], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰκὸς ἄνδρα κυφόν, ἡλικόν Θουκυδίδην [= τηλικούτον, ἡλικὸς Θουκυδίδης ἐστὶ], ἔξολέσθαι Ar. Ach. 703. Δεινὸν τοῖσιν ἡλίκοις νῦν Id. Eccl. 465. — In like manner, Τοῦ περιττοῦ ὄντος οὐχ οὐτρε τῆς τριάδος Pl. Phædo, 104 a.

REMARKS. α. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίας δ' οἷους [= τοιούτους, οἷός] σύ, but young men such as you. Τῶν οἷων περ αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ὅσος is commonly used in the *neuter form* ὅσον, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, b); thus, Οἱ ἰππεῖς τούτου ὅσον ἑξακῆσιοι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ὅσον τριχόινικον ἄρτον vii. 3. 23. Ἀπέχει ὅσον παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ὅσον θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ὅσον στίλβην Ar. Vesp. 213. See § 450. δ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἱπικίᾳ τοῖον [= τοῖον, οἷός ἐστι ἱπικίᾳς] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a *demonstrative pronoun and a connective particle*.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, Ἐφ' ᾧ [= ἐπὶ τούτῳ, ὥστε] μὴ καίειν τὰς κώμας, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. Ἐπὶ τοῖσδε, ὥστε Th. iii. 114). Ἐφ' ᾧ τε [= ἐπὶ τούτῳ, ὥστε] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μέχρι οὗ [= τοῦ χρόνου, ὅτε] εἶδον, until [the time when] they saw, v. 4. 16 (cf. Μέχρι τοσοῦτου, ἕως Th. i. 90). Μέχρι οὗ [= τοῦ χρόνου, ἕως] διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, 'to the region where,' i. 7. 6

Διώξας ἄχρι οὗ [= τοῦ τόπου, ὅ] ἀσφαλὲς ἦετο εἶναι, 'as far as,' Cyr. v. 4. 16. Ἐπεὶ προπέμψειαν τοὺς Ἀκυκλαιεῖς μέχρι ὁπίσσω αὐτοὶ κελεύοιεν H. Gr. iv. 5. 12. Ἐξ ὅτου ἀπεδήμησε, *since he had been abroad*, vii. 8. 4. Ἐν ᾧ δὲ ὠπλιζοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μοι φίλος μέγιστος, οὐνεκ' [οὗ ἕνεκα = τοῦτου ἕνεκα, ὅτι] Ἀτρεΐδας στυγεί, 'because,' Soph. Ph. 585. Ἀνθ' ὧν [= Ἀντὶ τούτου, ὅτι], *because*, Id. Ant. 1068. Οὐ δοκεῖ σοι . . διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἥ [= ταύτη, ὅτι] ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν, ὁπότε βούλοιτο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μέχρι οὗ or ὅτου as a compound adverb governing the Gen. (§ 394); as, Μέχρι οὗ ἐκτὼ πύργων i. 181. Μέχρι ὅτου πληθώρας ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαίνεται, ὅστις [= ὥστε ἐκείνος] οὐ βούλεται σοι φίλος εἶναι; *Who is so mad, that he does not wish [or as not to wish] to be your friend?* ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). Ἀπόρων ἐστὶ . . αἵτινες ἐθέλωσι, *it is the part of those without resource, that they should wish, or to wish*, ii. 5. 21. Οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ Soph. Ant. 220. Τοσοῦτον ἄλγος, οὗ [= ὥστε αὐτοῦ] ποτ' οὐ λελήσεται, *such grief, that he will never forget it*, Eur. Alc. 198. Κατοικτερίζων τήν τε γυναῖκα, οἷον ἄνδρὸς [= ὅτι τοιοῦτον ἄνδρὸς] στέρειτο, καὶ τὸν ἄνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα καταλιπὼν οὐκέτ' ὅφειτο, *commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more*, Cyr. vii. 3. 13. Οἱ δὲ δεσπότην στένωσιν, οἷαν ἐκ δόμων ἀπώλειαν Eur. Alc. 948 (§ 425. 4).

NOTES. α. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν ποιεῖς, ὅς . . δίδως, *you conduct strangely, [who give] that you give, or in giving*, Mem. ii. 7. 13. Ὅπλα κτάνται, οἷς ἀμυνοῦνται τοὺς ἀδικούντας, *they prepare arms, that with these they may repel assailants*, Ib. 1. 14. Καὶ πόλει πέμψον τιν', ὅστις σημανεῖ, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. δ, 527. R.); as, Εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο, . . ὥς [= ὅτι οὕτως] ἀδελῶς καὶ γενναίως ἰτελεύτα, *for the man appeared to me happy, that he died so fearlessly and nobly*, Pl. Phædo, 58 e. Σοφὴν σ' ἔθρεψεν Ἑλλάς, ὥς ἤθεου καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι τε ὄντες ὅμοια ἔπραττον, ἅπερ [= ἐκείνοις, ἅπερ] ἂν μετ' ἄλλων ὄντες, [like things, which] *things like to those which*, v. 4. 34. Ἐὰν μὲν ἡ περᾶξις ἢ παραπλησία, οἷαπερ καὶ πρόσθεν ἐχεῖτο τοῖς ξένοις i. 3. 18. Οὕτε γὰρ πυρὸς ὡτ' ἄστρων ὑπέρτερον βίλος, οἷον [= τοιοῦτον, οἷον] τὸ τᾶς Ἀφροδίτας ἦσιν ἐκ νερῶν Eur. Hipp. 530. Τοσοῦτον δὲ διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον ἢ μὲν δούλοι ἀκοντες τοῖς δεσπότηταις ὑπηρετοῦσιν, ἡμᾶς δὲ . . ἐκόντας δεῖ παθεῖν, *insomuch as this, that slaves*, Cyr. viii. 1. 4. Τοσοῦτον μόνον σε ἐγίγνωσκον, ἥσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον, ὅτι [= ὅσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Δεινότερος γεγενῆσθαι τὴν τέχνην τασούτω, ὅσῳ ὁ μὲν τὰ αὐτοῦ μόνον ἰποίει Pl. Euthyphr. 11 d. Ἐπεὶ νιν τῶνδε πλεῖστον ᾤκτισα βλῆπυσ', ὅσῳπερ καὶ φρονεῖν οἶδεν μόνῃ, 'inasmuch as,' Soph. Tr. 312. Προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι, 'until,' vi. 3. 14.

NOTE. "Ὅσον οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written ὅσονοῦ); thus, Τὸν μίλλοντα καὶ ὅσον οὐ πάροντα πόλεμον Th. i. 36. "Ὅσον οὐ παρείη ἥδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν εἰπεῖν ἔχουσιν Ὀλύμπιοι νῦν, εἰ τότε ἐὶ προείδοντο, οὐκ ἂν ἀπώλοντο, *the Olynthians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ὅς ἐπειδὴ κατέμαθεν . . , κείνος . . ἠνάγκασε, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Οἷς ἐξόν [= οἷ, ἐξόν αὐτοῖς] πάντα ἔχουν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν Pl. Rep. 466 a. Cf. § 539. 2.

β. Τοιαῦτα φῆμαι μαντικαὶ διώρισαν· ὧν ἐντρέπου σὺ μηδὲν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. Œd. T. 723. ὍΠ. Ψῆφον ἀμφ' ἡμῶν πόλιτας ἐπὶ φόνῳ θίσθαι χρεῖων. ΠΥΛ. Ὅ κρινεῖ τί χρῆμα; '[Which will decide what?] *And what will this decide?*' Eur. Or. 756.

γ. Ἐξετάσαι . . Ὀδυσσεά, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κῦρον δὲ μεταπίμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε i. I. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The repetition of the relative is commonly avoided, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*; as,

Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ [sc. ὃ] ἰδῶκαμεν καὶ [sc. παρ' οὗ] ἐλάβομεν πιστὰ μὴ προδώσθαι ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. Ἐκεῖνοι, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. Ἡμεῖς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἰστρατεύσαμεν δὲ ἐπ' αὐτόν iii. 1. 17. Ποῦ δὲ κεινός ἐστιν ὁ ἄνθρωπος, ὃς συνέθρεξε ἡμῖν, καὶ σὺ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iii. 1. 38. Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζοντο οἱ λίγοντες, οὐδ' ἐφίλοντο αὐτούς Dem. 35. 3. Καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς ἐχθαίρεται, μισεῖ δὲ μ' Ἑλλήνων στρατός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάρβαρον, ἣν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥόας, '*whom you ought to drive [her],*' Eur. Andr. 649.

F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Περὶν δῆλον εἶναι, ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται, *before it is evident, what the other Greeks will answer*, i. 4. 14. Περὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες Ib. 13. Ὡς δηλοῖη, οὕς τιμᾷ i. 9. 28. Ἦρετο, τίς ὁ θόρυβος εἶη. . . Καὶ ἤρετο, ὅ τι εἶη τὸ σύνθημα i. 8. 16. Διάγνωσιν φρενῶν, ὅσσις π' ἀληθὴς ἐστίν, ὅς τε μὴ φίλος Eur. Hipp. 924. Ὅ ποίοις μὲν λόγοις ἔπεισε Κύρον, ἄλλη γέγραπται ii. 6. 4. Ὁρῶν, ἐν αἷοις ἐσμέν iii. 1. 15. Οὐκ ἴδω, οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφεύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραῖν, οὐθ' ὅπως ἂν εἰς ἰχθυρὸν χωρὶον ἀποσταίῃ ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, οἷ προσήσεται Eur. Alc. 785. Συνεβουλεύεσθό τε πῶς ἂν τὴν μάχην ποιοῖτο i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατεύμα, ὅπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον iv. 4. 17. Ἠρώτα αὐτὸν, πόσον χρυσίον ἔχει vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Λέξαιτε οὖν πρὸς με, τί ἐν νῷ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῷ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, Οἶμοι, πάτερ, τι εἶπας! ἰά μ' ἐλεγασαι! *O my father, what have you said! how you treat me!* Soph. Tr. 1203. Οἱ' ἔργ' ἀκούσιθ', οἶα δ' εἰσόψιθ', ὅσον δ' ἀρεῖσθε σίνθος! Id. Ced. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΛΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτᾷς] Ὅσσις; Πολίτης χρηστός.

Lam. For who are you? Dic. [Do you ask] *Who?* A good citizen, Ar. Ach. 594. XAP. Οὗτος, τί ποιεῖς; ΔΙΟΝ. Ὁ τι ποιῶ; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν σε γέγραπται; ΣΩΚΡ. Ἦν τινα; Οὐκ ἀγεννή, ἔμοιγε δοκεῖ Pl. Euthyphr. 2 h. ΚΑ. Πῶς ἂν ταῦτά γ' ἔτι ζυγχαροῖμιν; ΑΘ. Ὅπως; Εἰ θεὸς ἡμῖν . . δόη τις συμφωνίαν Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δόθ', ἥτις ἐστὶ, give it, whoever she may be, Soph. El. 1123. Τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς Id. CEd. T. 236. Δουλεύομεν θεοῖς, ὅ τι ποτ' εἰσὶν οἱ θεοί Eur. Or. 418. Καὶ ἱκανοὺς κρίνει συνηγούς εἶναι, ὅ τι τυγχάνοι βουλόμενος κατεργάζεσθαι i. 9. 20 (cf. Συνηγός . . εἶναι τούτου, ὅτου Ib. 21). Ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν [= ὄνομα τούτου, ὅστις], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is], ii. 5. 15. Ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνωνες ᾧσιν iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes brought into one by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly ὅσος or ὥς) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ὄσῃ [= Θαυμαστὸν ἐστίν, ὄσῃ] περὶ σὲ προθυμίαν ἔχει, it is wonderful how much regard he has for you, Pl. Alc. 151 a. Μετὰ ἰδρωτός θαυμαστοῦ ὅσου Id. Rep. 350 d. Θαυμαστὸν τινα χρόνον ὅσον Id. Epin. 982 c. Θαυμαστῶς ὥς [= Θαυμαστὸν ἐστίν, ὥς] ἐπίσθην Id. Phædo, 92 a. Θαυμαστῶς μοι εἶπες ὥς παρὰ δόξαν Ib. 95 a. Ἀμήχανον ὅσον χρόνον, an inconceivably long time, Ib. 80 c. Ἀνέβλεψέ τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον Id. Charm. 155 c. Ὑπερφυῶς ὥς χαίρω Id. Conv. 173 c. Ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος Ar. Plut. 750. Ἀφθονοὶ ὅσοι Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with οὐν or δὴ), as a *mere indefinite*; thus, Μηδ' ὅτιναοῦν μισθὸν [= μισθὸν τινα, ὅστις οὐν εἴη] ἀρροαιτήσας, not demanding any pay whatever [it might be], vii. 6. 27. Ἡ ἄλλ' ὅτιοῦν, or any thing else whatever, Cyr. i. 6. 22. Οἶδ' ὅτιοῦν περὶ τούτου ἐπεμνήσθη, he made not the least mention of this, Ib. 12. Ὅπωςοῦν, in any way whatever, Ib. ii. 1. 27. Ὅτου δὴ παρηγγυήσαντος, some one [whosoever it might have been] having suggested it, iv. 7. 25. Ἔστι γὰρ ὅτιοῦν πρᾶγμα ὅτῳ δὴ ὅπωςοῦν ἔχοντι ἀμεινον ἀγοσιῶν ἢ γινώσκειν; Pl. Alc. 143 c. Μῆτε διακονίαν μηδ' ἥν τινα κεκτημένους Pl. Leg. 919 d. Εἴ τις ἀδικοῖη ὅποτιρους Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536

For the use of the *article* with interrogatives, see § 480. For examples of *condensed interrogative sentences*, see § 528. 1.

REMARKS. 1. The *neuter* τί unites with several *particles* to form *elliptical expressions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, Τί γάρ [sc. ἐστίν, or λέγεται]; ἄρχοντας αἰρουμένων ὑμῶν, ἐγὼ τι ἰμποδῶν εἰμι; 'What then?' v. 7. 10. Τί οὖν; v. 8. 11. Τί δέ; Mem. ii. 1. 3. Τί δῆτα; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) Τί . . ἰδὼν ποιοῦντα, ταῦτα κατέγνωκας αὐτοῦ; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. "Ὅταν τί ποιήσῃς, νομεῖς αὐτοῦς σοῦ φροντίζειν; Ib. 4. 14. 'Εγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; iii. 1. 14. Εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες Pl. Prot. 312 c. "Ἦνα τί [sc. γένηται] ταῦτα λέγεις; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. "Ὡς τί δὴ τῶδε; 'ΟΡ. "Ὡς νῦν ἰκε-
τίσω με σῶσαι Eur. Or. 796. "Ὅτι δὴ τί γε [sc. ἐστίν]; [Because there is what?] *Why so?* Pl. Charm. 161 c. Εἴτ' ἐλαυνομένων, καὶ ὑβριζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) Τίς τίνος αἰτίας ἐστι, γενήσεται φανερόν, *it will become evident who is guilty [and] of what,* Dem. 249. 8. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὐροίμεν ἂν μείζονα εὐεργετημένους, ἢ παῖδας ὑπὸ γονέων; Mem. ii. 2. 3. Πότερον ἄρα πότερον αἰμάζει; Eur. Phœn. 1288. Τίς ἂν πᾶ πόρος κακῶν γένοιτο; Id. Alc. 213. Λεύσσετε, . . οἷα πρὸς οἷων ἀνδρῶν πάσχω Soph. Ant. 940. Οὐδ' ἔχω, ὅπα πρὸς πότερον ἴδω Id. 1342.

H. "ΑΛΛΟΣ.

§ 540. The pronoun ἄλλος is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When ἄλλος is *prospective*, and is followed by another ἄλλος or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another ἄλλος, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that, &c.*, the sentence being resolved into two. Examples are subjoined of ἄλλος and its derivatives, as used,

α.) RETROSPECTIVELY. "Ὅπου δὲ ἱκανὸν ἔργον ἐνὶ ἔψιν κρία, ἄλλω ὀπτᾶν, ἄλλω δὲ ἰχθὺν ἔψιν, ἄλλω ὀπτᾶν, ἄλλω ἄρτους ποιεῖν, 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἰπορεύοντο, 'on the next,' iii. 4. 1. See § 457. e.

§ 541. β.) PROSPECTIVELY. Τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεϊκούς, *both honored me in every other respect, and gave me ten thousand darics,* i. 3. 3 (§§ 432, 488. 5). Οὐδὲν ἄλλο πράξαντες ἢ δηώσαντες, *having done nothing else than ravage,* H. Gr. vii. 4. 17.

NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδέν, and μηδέν, with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι; thus, Τί ἄλλο οὗτοι [sc. ἐποίησαν] ἢ ἐπεβούλευσαν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἂν ἢ . . . ἀγωνιζοίμεθα; ii. 5. 10. 'Ἐκεῖνος οὐδέν ἄλλο ἢ τοὺς πεπτωκότας περιλαύων ἐβῆτο, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . . μηδέν ἄλλο ἢ μετενέγκοις Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοσι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείστου ποιῇ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἢ οὐδὲν κωλύει; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὖν οἱ γὰρ φιλοκερδεῖς φιλοῦσι τὰ κέρδεα; *Do not then the covetous love gain?* Pl. Hipparch. 226 e.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλον εἶλε, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . . ἔθραυε, *they were dashing, one against another*, Soph. El. 728 (cf. § 145). Τότ' ἄλλος, ἄλλοθ' ἄτερος, *now one, and then the other*, Ib. 739. "Ἄλλοτε καὶ ἄλλοτε, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἕτερος τὸν ἕτερον παῖσι, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὔτοι μὲν, ὦ Κλεάρχε, ἄλλος ἄλλα λέγει, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πολέμιοι . . . ἄλλος ἄλλη ἐντρέπτο iv. 8. 19. Οὐ μὲν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Ἐπικαζόν δὲ ἄλλοι ἄλλως i. 6. 11. "Ἄλλοτε ἄλλη ἀποβαίνων H. Gr. i. 5. 20.

CHAPTER V.

SYNTAX OF THE VERB.

I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in number and person; as,

'Εγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ὀρεῖς ii. 1. 12. 'Ἡσθίνει Δαρεῖος i. 1. 1. 'Υμεῖς δόξετε i. 4. 15. Διεῖχέτην τὰ φάλαγγες i. 8. 17.

NOTE. AGREEMENT, whether in the appositive, the adjective, the pronoun, or the verb, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

An APPOSITIVE	} agrees with its subject in	{	CASE.	
An ADJECTIVE			GENDER, NUMBER, and CASE.	
A PRONOUN			GENDER, NUMBER, and PERSON.	
A VERB			NUMBER, and PERSON.	

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

Ἀπολειοίπασιν ἡμᾶς Ξενίας καὶ Πασίων i. 4. 8. Κύρου ἀποστέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει i. 10. 1. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρτάζουσι Ib. 2. Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο i. 7. 16. Ἐγὼ καὶ σφῶν βαρεῖα συμφορὰ πιπλῆγμυθα Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακάριός θ' ὁ σὸς ποῖσις ἤκειτον Eur. Or. 86. Δοκεῖς σύ τε καὶ Σιμμίας Pl. Phædo, 77 d. Cf. §§ 446, 497.

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, Ὅσῃ ἰδύναντο ἕκαστος, *where they each could*, iv. 2. 12. Ἀνεπαύοντο δὲ, ὅπου ἐτύγγαγεν ἕκαστος iii. 1. 3. Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἵκαστο i. 8. 9. Ἄλλος πρὸς ἄλλον διέκαλλον H. Gr. ii. 3. 23. Οὗτοι . . ἄλλος ἄλλα λέγει ii. 1. 15. See §§ 360, 497. 1, 542. δ.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχημα Ἀλκμανικόν); Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε κ. 513. Εἰ δὲ κ' Ἀρης ἀρχῶσι μάχης ἢ Φοῖβος Υ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, Ἐπεὶ δὲ ἡσθίνει Δαρεῖος . . , ἐβούλετο, *and when Darius was sick, he wished*, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

Ἐπεὶ συνεσκότασε, *when it grew dark*, Cyr. iv. 5. 5. Ἔσεισε, *there was an earthquake*, Th. iv. 52. Κατίνιψε χιόνι τὴν Θεράκην ὄλην, καὶ τοὺς ποταμοὺς ἔπηξεν Ar. Ach. 138. Ὅψι ἦν, *it was late*, ii. 2. 16. Ἦν ἀμφὶ ἀγορὰν πλήθυσαν i. 8. 1. Ὡς ἔοικεν, *as it seems*, vi. 1. 30. Οἶστω δὲ ἔχει, [and it has itself thus] *and thus the matter stands*, v. 6. 12. Ἐν τούτῳ ἴσχετο vi. 3. 9. Καλῶς ἔσται vii. 3. 43. Ἐδήλωσε δὲ Mem. i. 2. 32. Ὡς δὲ αὐτῷ οὐ προὔχῳρει, *but when [it did not succeed to him] he met with no success*, Th. i. 109. Κάτω διεχώρει αὐτοῖς iv. 8. 20. Μάχης δὲ, *there is need of a battle, or there must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). Ἐμοὶ μελήσει περὶ τροφῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv. 5. 17 (see § 376. δ.). Τοῖς μὲν πειθεμένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθεμένοις μετέμιλε Mem. i. 1. 4. Λίγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μέντοι οὐδὲ ταῦτον παθεῖν ἔφασαν (cf. Τόξευθῆναί τις ἐλέγιστο) i. 8. 20. Ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι Th. vii. 69. Οὔτε ἄρα ἀνταδικεῖν δεῖ, . . ὅτι οὐκ ἔστιν ἵνα ἀνταδικῇ, *it is not right then to return an injury, whatever one may suffer*, Pl. Crito, 49 c. Ἡ τοῦ αἰεσθαι εἰδέναι [ἀμαθία], & οὐκ αἶδεν, *the folly of one's supposing that he knows what he does not know*, Pl. Apol. 29 b. Ἐπεὶ ἐσάλπιγγεν [sc. ὁ σάλπιγκτής], *when [he blew the trumpet] the trumpeter*

blew, or at the sound of the trumpet, i. 2. 17. 'Εσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι iii. 4. 4 (cf. 'Εν τούτῳ σημαίνει ὁ σαλπικγκτής iv. 3. 32). Ἐκήρυξε τοῖς Ἕλλησι [sc. ὁ κήρυξ], proclamation was made to the Greeks, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται Dem. 465. 14. Οἰνοχοοῖς [sc. ὁ οἰνοχόος] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, persona, person). A verb thus employed is a compendious form of expression for the kindred noun with a substantive (or other appropriate) verb; thus, *It rains* = *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (§ 451).

β. A verb is, often introduced as impersonal, of which the subject is afterwards expressed in an Inf. or distinct clause; as, 'Ἐπεὶ δ' ἰδόκει αὐτῷ ἡδὴ πορεύεσθαι, and when now it seemed best to him to march, i. 2. 1. Οἷς καθέκει εἰς Κασσωλοῦ πεδίον ἀθροίζεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them, i. 5. 2. Ἔστι λαμβάνειν Ih. 3. Ἐξεστὶν ὑμῖν πιστὰ λαβεῖν, it is permitted you to take pledges, ii. 3. 26. Ἐξεστὶν ὁρᾶν, you can see, iii. 4. 39. Ἐγίνετο . . πορεύεσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δει αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is there that he should ask?* ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

§ 547. 3. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as *ἀνάγκη*, *χρεών*, *εἰκός*, *θέμις*, *καιρός*, *ώρα*, *δῆλος*, *εἰσιμος*, *φροῦδος*, *δυνατός*, *οἶός τε*, *ἑάδιος*, *χαλεπός*. Thus,

Τοῦτο οὐ ποιητέον [sc. ἐστί], this must not be done, i. 3. 15. Ἐν τῷ ἄντρῳ εἶναι αἱ πηγαί, in the cave, whence the springs, i. 2. 8. Ποταμὸν, οὗ τὸ εὖρος στάδιον (cf. Οὗ ἦν τὸ εὖρος) i. 4. 1. Δυσχερῆστους εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. Ἀνάγκη γάρ ἐστιν) iii. 4. 19. Ὡς τὸ εἰκός iii. 1. 21. Ὡρα λῆγειν i. 3. 12. Δῆλον γάρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

I.) A *plural verb* may be joined with a *singular Nom.*, if more than one are referred to; as,

Τὸ πλῆθος ἐψηφίσαντο, the majority voted, Th. i. 125. Ὁ ἄλλος στρατὸς ἀπέβαινον Id. iv. 32. Δημοσθένης μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων σπένδονται Id. iii. 109. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . ἡγοῦμεθα Pl. Leg. 657 d. See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

SPECIAL RULE. The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, *Τὰ ἐπιστήδεια ἐπέλιπε*, provisions failed, iv. 7. 1. *Πλοῖα δ' ὑμῖν πάρεστιν* v. 6. 20. *Ταῦτα ἰδοὶς ἀφέλιμα εἶναι*, these things [or this] seemed to be useful, i. 6. 2 (cf. § 451). *Ἐνταῦθα Κῶρος βασιλεία ἦν* i. 2. 7 (cf. Ih. 8). *Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία* Ib. 23 (§ 336). *Τὰ τέλη τῶν Λακεδαιμονίων ὁμόσαντα αὐτὸν ἐξέπεμψαν*, 'the rulers,' Th. iv. 88 (cf. § 453. γ). *Ὑποζύγια νέμονται* ii. 2. 15 (cf. iv. 5. 25). *Τὰ ὑποζύγια ἐλαύνετο* iv. 7. 24 (cf. i. 5. 5). *Ἦσαν δὲ ταῦτα δύο τεῖχῃ* i. 4. 4. *Φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά* i. 7. 17. *Τὰ δ' ἄρματα ἐφέροντο* i. 8. 20. *Ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν*, ἃ ἡμῖν τὰς ἄρας τῆς νυκτὸς ἐμφανίζει *Mem.* iv. 3. 4. *Ἔργα γίνονται* Λ. 310. For such examples as *Ὅσσι δαίεται* ζ. 131, see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; *Καὶ γὰρ πάχναι καὶ χάλαζαι καὶ ἐρυσθαὶ ἐκ πλειονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν* Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to *ἔστι* and *ἦν* (compare, in French, the use of *il est*, and *il y a*). Thus,

Ἔστι γὰρ ἔμοιγε καὶ βωμοὶ καὶ ἱερὰ, for [there is to me] *I have both altars and sacred rites*, Pl. Euthyd. 302 c. *Ἦν δ' ἀμφίπλεκτοι κλίμακες* Soph. Tr. 520. *Ἔστι τούτῳ διττῷ τῷ βίῳ* Pl. Gorg. 500 d. *Γίγνηται . . ἀρχαί τε καὶ γάμοι* Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, *Κόμαι κατεννόησεν* Hom. Cer. 280. *Ὕμνοι . . τέλλεται* Pind. Ol. 11. 4. This construction was termed by the old grammarians *Σχημὰ Πινδαρικόν* or *Βοιώτιον*.

§ 550. 5. **ATTRACTION.** The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming *between* the subject and the verb; as,

Τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα Ὅδοι ἐκαλοῦντο, this place, which was before called *The Nine Ways*, Th. iv. 102. *Ἔστων δὲ δύο λόφω ἡ Ὀρμένη ὑψηλῷ* Id. iii. 112. *Ἄπαν δὲ τὰ μέσον τῶν τευχῶν ἦσαν σταδίοι* εἰς i. 4. 4.

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of that *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, *Apollo is said to have flayed Marsyas*, = Λέγεται, Ἀπόλλωνα ἐκδεῖραι Μαρσύαν, *it is said, that Apollo flayed Marsyas*, i. 2. 8 (cf. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας . . διακινδυνεύειν i. 8. 7). Ἐλέγοντό τινες, ὡς γινώσκουσιν Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται Cyr. v. 3. 30. Ὡς ἀγγέλλαιτο ὁ μὲν Πείσανδρος τετελευτηκώς, *that, [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι i. 9. 20 (cf. Ὁμολογεῖται . . τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγενῆσιν Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε [= Τὸν πρεσβύτερον παρῆναι ἐτύγχανε], *the elder, therefore, happened to be present*, i. e. it happened, *that the elder was present*, i. 1. 2. Ὅτι πονηρότατοί γέ εἰσιν, οὐδὲ σὲ λανθάνουσιν [= λανθάνει] CEC. i. 19. Ἀρκέσω θνήσκουσ' ἐγώ [= Ἀρκέσει ἐμὲ θνήσκειν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλεις [sc. εἰμί] νοσοῦσ' ἐγώ Id. CEd. T. 1061. Τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον, *'it is enough that I communicate,'* Æsch. Pr. 621. Οὐ προσήκοιμεν κολάζειν τοῖσδε, *it does not belong to these to punish us*, Eur. Or. 771. Κρίσσων γὰρ Ἄϊδα κεύθων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τε ἦν πᾶσιν, ὅτι ὑπερεφοβεῖτο, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφόδρα ἠνιάθησαν, πᾶσι δὴλον ἐγένετο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνιώμενος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαῖν φίλος εἶναι, τοῦτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων ii. 6. 23. Σὺ οὖν ἡμῖν δίκαιος εἰ ἀντιχαρίζεσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τοὺς σοφοὺς . . πολλοὺ δέω [= πολλοὺ δέω ἐμὲ] βατράχους λέγειν, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τοσούτου δέουσι μιμῆσθαι τὴν προφύτητα τὴν ὑμέτεραν Isocr. 300 a. In like manner, Αὐτοῦ ὀλίγου δέησαντος καταλευσθῆναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὴ λέγεται πᾶν γε τεθεραπεῦσθαι ὁ Ἀπόλλων, καὶ σε πάντα ἐκείνῳ πιθόμενον πράττειν Cyr. vii. 2. 15. Ἐγγέλται . . ἥ τε μάχη πᾶν ἰσχυρὰ γεγενῆσθαι, καὶ ἐν αὐτῇ πολλοὺς . . τεθνήσκειν Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πρὸς εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν iii. 1. 11.

§ 552. 7. The verb *ἔφη* is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Ἐδ' λέγεις," ἔφη, "ὦ Σιμμία," ὁ Κίβης, "*You speak well, Simmias,*" said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἔφη, "ὄνομα δέ σοι τί ἐστιν;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χειρίσοφος . "Βλέψον," ἔφη, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

a.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, 'Εξ ἐμοῦ τιμήσεται, *he shall be honored by me*, Soph. Ant. 210. Ψήφος καθ' ἡμῶν ὀσέται τῇδ' ἡμέρᾳ Eur. Or. 440. Μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, 'Ηγάσθη τε αὐτόν, *admired him*, i. 1. 9. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Συναλλαγέντι i. 2. 1. Διεθῆναι Ib. 14. 'Ησθη Ib. 18. 'Εδυνήθησαν iii. 1. 35. 'Επιμεληθείητε Ib. 38. Φεβηθέντες ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, 'Επιμεληθήσόμεναι Mem. ii. 7. 8. Κατίσχιτο ἔρωτι δεινῇ Eur. Hipp. 27.

A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

'Ο δὲ βασιλεὺς ταύτη μὲν οὐκ ἦγεν [sc. τὸ στράτευμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. "Αγε δὴ, *come now*, ii. 2. 10. Φίει δὴ τοῖσιν Rep. Ath. 3. 5. Βάλλ' [sc. σιαυτόν] ἐς κόρακας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. 'Ηδονῇ δούς [sc. ἑαυτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. 'Ανακάλυστ', ᾧ κασίγνητον κῆρα Id. Or. 294. 'Εντεῦθεν ἐξελάνει i. 2. 7 (cf. § 427). Οὕτω δὲ ἔχει, *and thus [it has itself] the matter stands*, v. 6. 12. Εἴχον δεινῶς, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Προσέχειν [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ὑποδίσκνυσιν [sc. ἑαυτοί] v. 7. 12. Παῦς τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (a) Ἔχω used reflexively with an *adverb* is commonly equivalent to εἶμι with an *adjective*; thus, Εὐνοικῶς ἔχοισιν = Εὐνοικοὶ εἶσαν i. 1. 5.

'Αθύμως ἔχοντες = "Αθῦμοι ὄντες iii. 1. 3. The poets even join ἔχω with an adjective; as, "Ἐχ' ἡσυχος, [hold still] *be quiet*, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

§ 556. II. The active voice, through a *transition of meaning*, sometimes supplies the place of the *passive*; as,

Ἐῦ ἀκούω, *to hear agreeably*, and hence, from the bewitching sweetness of praise, *to be commended or spoken well of*; as, Μίγα δὲ εὖ ἀκούειν ὑπὸ ἱξakis-χιλίῳ ἀνθρώπων vii. 7. 23. "Ἴνα μὴ αὐτοὶ ἀκούωσι κακῶς, *that they themselves may not be spoken ill of*, Rep. Ath. 2. 18. Κλύειν ἀναλκις, *to be called a coward*, Æsch. Pr. 868. (Cf., in Lat., *bene audire, male audire*.) 'Απέθανεν ὑπὸ Νικάνδρου, *he [died] was killed by Nicander*, v. 1. 15 (see § 295, κτείνω). Ἐδύνατο . . εἰλεῖν. . . Οὔτως ἐάλω. *He was able to take it. . . It was thus taken*, iii. 4. 12 (see § 301. 1). Οἱ ἐκπεπτωκότες 'Ροδίων ὑπὸ τοῦ δήμου, *those of the Rhodians who had [fallen out of the city] been banished by the people*, H. Gr. iv. 8. 20. "Οτι φεύγοιεν οἴκοθεν ὑπὸ τοῦ δήμου, *that they were [fleeing] banished from home by the people*, H. Gr. i. 1. 27. 'Ασεβείας φεύγοντα ὑπὸ Μελίτου, *accused of impiety by Melitus*, Pl. Apol. 35 d (§ 374). Καταστάς ὑφ' ὑμῶν, *appointed by you*, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of pass., see § 621. β.

B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of the reflexive pronoun; as, Λούται [= Λοῦσι ἑαυτόν], *he is washing himself, or bathing*, Cyr. i. 3. 11. Πάντες μὲν ἡλείφοντο, *they all anointed themselves*, H. Gr. iv. 5. 4. Στεφανοῦσθαι πάντας Ag. 2. 15. "Οταν δ' ἐγὼ ἐγκαλύψωμαι Cyr. viii. 7. 26. Ἐπιφερομένην, *bearing herself on*, i. c. *rushing on*, i. 9. 6. Τῶν ἀδίκων ἀπεχόμενος, *refraining [holding himself] from injustice*, Mem. iv. 8. 4. "Ο δ' ἄλλος στρατὸς . . ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι . . ὠπλιζον δὲ καὶ ἴππους προμετωπίδιοις Cyr. vi. 4. 1. Φυγῇ ἄλλος ἄλλῃ ἐτράπετο iv. 8. 19 (cf. Εἰς φυγὴν ἔτρεψε τοὺς ἱξakisχιλίους i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of the reflexive pronoun; as, Στρατηγούς μὲν ἐλίσθαι [= ἐλῶν ἑαυτοῖς] ἄλλους, τὰ δ' ἐπιτήδεια ἀγοράζεσθαι [= ἀγοράζειν ἑαυτοῖς], *to [take for themselves] choose other generals, and to supply themselves with necessaries*, i. 3. 14. Παῖδα . . σὲ ποιοῦμαι, *I make you a son to myself, or I make you my son*, Cyr. iv. 6. 2. Ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι Ec. 6. 11. "Οτι περὶ πλείστου ποιοῖτο, *that he [made it to himself] esteemed it of the utmost consequence*, i. 9. 7. Καταστρεφάμενός μὲν πάντας Σύρους, *'having subjected to himself,'* Cyr. i. 5. 2. Κύρον δὲ μεταπέμπεται, *but he sends for Cyrus (to come to himself)*, i. 1. 2. Τοῦτον φυλάττεσθαι, *to watch him for your own safety, to be on your guard against him*, i. 6. 9. Φέρονται δὲ οἴκοθεν . . κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι Cyr. i. 2. 8. Σπασάμενον τὸν ἀκινάκην, *drawing his scymitar*, i. 8. 29. Θίσθαι τὰ ὕπλα i. 6. 4. Κρεῖα θίμενος ἐπὶ τὰ γόνατα, *'upon his own knees,'* vii. 3. 23. Ἀπόφηναι γνώμην, *express your opinion*, i. 6. 9. Παιδά μ' ὠνομάζετο, *he called me his son*, Soph. Œd. T. 1021. — Ἀποδίδομαι, *to give up for one's own profit*, hence

to sell; as, Ταῦτα ἀποδόμενος, οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, having sold these things, he has neither paid over the proceeds to Seuthes nor to us, vii. 6. 41. Λύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἴ τινας ἐκ τῶν πολέμιων ἱλυσάμην Dem. 316. 3. Τίθηναι or γράφω νόμον, to make a law for another, τίθεμαι or γράφομαι νόμον, to make a law for one's self; as, Θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι, I think that the gods have instituted these laws for men. Οἱ ἄνθρωποι αὐτοὺς ἔθεντο, men have instituted them for themselves, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, these men (the Thirty) enacted a law, H. Gr. ii. 3. 52. Ἦν νόμους καλοὺς γράψανται, if they (the citizens) should enact good laws, Œc. 9. 14. Βουλευάω, to give counsel to another, βουλεύομαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρέω, to take vengeance for another, to avenge, τιμωρέομαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἄμφ' αὐτούς, 'fighting with each other,' i. 8. 27. Ἀμφὶ ὃν εἶχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Δηλλάζαντο [τοὺς ἴσους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθεμαι, to agree, διαλύομαι, to become reconciled, σπίνδομαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἵπομαι, to attend upon, to follow, διαλέγομαι, to converse, ἀνίομαι, to buy, πυνθάνομαι, to inquire, ἀποκρίνομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person *procures to be done* for himself; as, Θάρακα ἐποίησατο, she had a corselet made, Cyr. vi. 1. 51. Ἄ οὐ πάσπος . . ἐπέποιήτο Ib. i. 4. 18. Ἀπόλλωνος ἀνάθημα ποιησάμενος v. 3. 5. Ἐγὼ γάρ σε ταῦτα ἐπίτηδες ἰδιδάξαμην, for I had you taught these things on purpose, Cyr. i. 6. 2. Τράπεζάν τε Περσικὴν παρετίθετο Th. i. 130. Ἐκέλευον ἀπογράφειν πάντας, they commanded all to [have their names registered] give in their names, H. Gr. ii. 4. 8. — Γράφομαί τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γραψάμενοι Σακράτην Mem. i. 1. 1. Πρεσβεύω, to go as an ambassador, πρεσβεύομαι, to send an ambassador; as, Ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε vii. 2. 23; Οἱ πολέμοι ἐπρεσβέοντο Ag. 2. 21. Μισθόω, to let upon hire, μισθόομαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γεύω, to make another taste, γεύομαι, to taste for one's self (see §§ 375, 430). Παύω, to make to cease, παύομαι, to cease; as, Ἐπαυσε μὲν τούτων πολλούς Mem. i. 2. 2; Ταῦτα εἰπὼν ἐπαύσατο i. 3. 12. Φοβέω, to cause to fear, to terrify, φοβέομαι, to fear; as, Τοὺς ἐπομένους πολέμιους φοβῆσαι iv. 5. 17; Ἐφοβέοντο αὐτόν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰσστημι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κοιμάω, to put to sleep, κοιμάομαι, to sleep. Ὄρέγω, to stretch out, ὀρέγομαι, to reach after,

hence to desire. Πείθω, to persuade, πείθομαι, to believe, to obey. Περαιῶ, to carry across, περαιόμαι, to go across. Στέλλω, to fit out, to send, στέλλομαι, to set out, to go. Φαίνω, to show, φαίνομαι, to appear. — (2.) 'Ορίζω, to bound, ὀρίζομαι, to determine; as, Ποταμόν, . . ὅς ὀρίζει τὴν Ἀρμενίαν iv. 3. 1; Οἱ πλεῖστοι ὀρίζονται τοὺς εὐεργέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπέω, to view, to observe, σκοπέομαι, to consider; as, Οἱ λοχαγοὶ ἐσκόπουν, εἰ οἶόν τις εἴη τὴν ἄκραν λαβεῖν . . σκοπούμενοι δὲ αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον v. 2. 20. Ἀγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φράζω, to tell, φράζομαι, to tell one's self, to reflect. — (3.) Πολιτεύω (from πολίτης, citizen), to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φυγάδα ἐξ Ἀθηνῶν, . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θυριεῦσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτεύόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is *direct* or *prominent*, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐκείνος ἀπέσφαξεν ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλεία κελυεῦσαι τινα ἐπισφάζει αὐτὸν Κέρω, οἱ δὲ ἑαυτὸν ἐπισφάζασθαι i. 8. 29. Ἐπισφαστήσαν αὐτὴν . . κατεσκέυαεν ἑαυτῷ Dem. 22. 13. Ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι v. 6. 17. Διελέγοντό τε ἑαυτοῖς, they talked with themselves, v. 4. 34 (cf. § 559). Μετεπίμπετο τὸν Σύνευσιν πρὸς ἑαυτόν i. 2. 26 (cf. § 558). Συνεγένοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, to smite, κόπτομαι, to smite one's self through grief, hence to bewail; as, Κόπτεσθ' Ἀδανιν Ar. Lys. 396. See §§ 558–560. — (b) Ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος, 'were destroyed by,' v. 3. 3. Ἀκούσομαι κακός, I shall be called a villain, Soph. Œd. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, they shall not [want] be deprived of these, i. 4. 8.

3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτεῖ αὐτόν i. 1. 10. Ἱστούμην βασιλεία ii. 3. 19. Πολὺ φέροιν. . . Μικρὸν φερομένων Mem. iii. 14. 1. Πολὺν γε μισθὸν . . φέριστο Œd. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγῶνας ξυμμάχους ποιήσεσθε . . φίλον ποιήσομεν τὸν Παφλαγῶνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἠγόραζον τὰ ἐπιστήδεια i. 5. 10 (cf. i. 3. 14, § 558). Εἶπεν ὅτι θῦσαι τι βούλοιο. Καὶ ἀπελθὼν ἐθύετο vii. 2. 14. Ἐστράτευσαν ἐπὶ βασιλεία ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρησιν ἐστρατεύετο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an *indirect* case than the active; thus, Οἱ δὲ φύλακες προσελάσαντες ἑλοιδόρουν αὐτόν Cyr. i. 4. 8. Ὁ θεὸς αὐτῷ ἑλοιδόρειτο Ib. 9.

C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an *object* of the active, commonly (α.) a *direct*, but sometimes (β.) an *indirect* object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly ὑπό, but sometimes ἀπό, ἐξ, παρά, or πρὸς), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially Ep.), by the *Dat. with ὑπό*. Thus,

α. Περιέρρετο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιέρρει δ' αὐτὴν ὁ Μάσκας, and the Mascas surrounded it], i. 5. 4. Οὐδένα κρινῶ ὑπὸ πλείωνων πεφιλησθαι, I judge that no one has been loved by more [= Κρίνω πλείους πεφιλημένους οὐδένα, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἐξεργαστο, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἱππέων ὁ λόφος ἐνεπλήσθη i. 10. 12 (§ 357). Ἐξίου . . δοθῆναι οἱ ταύτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεῖς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐγὼ ἐπέισθην τε ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Συληθεῖς γὰρ Ἡρακλῆς τὰς βοῦς . . ὑπὸ Νηλέως, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί δῆτα . . οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (§ 435). Τοιοῦτον τρῆμα τέμνεται τὸ τετμημένον, οἷον τὸ τέμνον τέμνει, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μέγιστα [sc. μυστήρια] μεμύησαι, πρὶν τὰ μικρά, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἀλλὰι τε γινώμαι ἄφ' ἐκάστων ἐλέγοντο Th. iii. 36. Ἐκ βασιλείας δεδομένοι i. 1. 6. Παρὰ πάντων ὁμολογεῖται i. 9. 1. Ὁμολογεῖται πρὸς πάντων Ib. 20. Ὑπὸ πόλει τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι ii. 6. 13. Τὸς ὑπὸ τῷ πατρὶ τεθραμμένοις, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατεφρονήθη ὑπ' αὐτοῖν, I was despised by them [= Κατεφρονήσατόν μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὸ κρατεῖν ἡδονῶν. . . Κρατοῦντ' ἂν ὑπὸ τοῦ Ἐρωτος Id. Conv. 196 c (§ 350). Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πελοποννήσιοι ἅπαντες ἀπιστοῦσιν αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἷς ἡ φυλακὴ ἐπιτέτραπτο, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) *The passive prefers, as its subject, a direct to an indirect object of the active.* — (b) *The passive prefers, as its subject, the name of a person to that of a thing.* — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποτμηθέντες τὰς κεφαλὰς, cut off as to their heads [= Ἀποτμηθεῖσάν τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτέμνεται ἡ κεφαλὴ i. 10. 1). Διςφθεαρμένοι . . τοὺς ὀφθαλμούς [= Ἐχόντες τοὺς ὀφθαλμούς διςφθεαρμένους] iv. 5. 12. Τὰ δῶτα τετρυπημένον, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the middle rather than of the active; and hence *deponents* may have a passive. Thus, Μισθωθῆναι δὲ οὐκ ἐπὶ ταύτῃ ἔφασαν, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θώρακας εὖ ἐργασμένας, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδριάντας καλῶς ἐργασμένον, 'having made,' Ib. ii. 6. 6). Ἐργασθήσεται, it shall be

performed, Soph. Tr. 1218. Ἐωνήθη δὲ ἔρις, and wool was bought, Mem. ii. 7. 12 (§ 301. 8). Τὸ θείν Th. iii. 38. Ὡς βιάζομαι τὰδε Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has *no object* is changed to a passive, it becomes, *of course*, IMPERSONAL (§ 546. *a*); and it *may* become so, with an *indirect object*. Thus, Ἐπῆρκετο, a beginning had been made [= Ἐπῆρξαν, they had begun], Th. i. 93. Ἐπειδὴ αὐτοῖς παρεσκευάστο, when preparation had been made by them [= Ἐπειδὴ παρεσκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς ἄν σοι ἀπεκρίναιτο [= ἄν ἀπεκρίναιτο]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, *out of the Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the *RELATION OR STATE* of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a *single tense-form* out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, *χρονίς*, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	<div> <div>Present,</div> <div>Past,</div> <div>Future *</div> <div>(see § 581).</div> </div>	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
Indefinite.	<div> <div>Present *</div> <div>(see § 575),</div> <div>Past,</div> <div>Future,</div> </div>	<div> <div>Achronic,</div> <div>*</div> </div>	<div> <div>Achronic,</div> <div>Future,</div> </div>	<div> <div>Achronic,</div> <div>*</div> </div>	<div> <div>Achronic,</div> <div>Future,</div> </div>	<div> <div>Achronic.</div> <div>Future.</div> </div>
Complete.	<div> <div>Present,</div> <div>Past,</div> <div>Future,</div> </div>	<div> <div>Achronic,</div> <div>*</div> </div>	<div> <div>Achronic,</div> <div>Future,</div> </div>	<div> <div>Achronic,</div> <div>*</div> </div>	<div> <div>Achronic,</div> <div>Future,</div> </div>	<div> <div>Achronic.</div> <div>Future.</div> </div>

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. *α.* The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the *Impf.* The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses.* The PERF., as a generic tense, includes the *Plup.*

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 585.

REMARKS. *α.* The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the HISTORIC PRESENT. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεικεν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν · ὁ γὰρ κρατῶν ἅμα πάντα συνήρπασκε Cyp. iv. 2. 26. Ἡ δὲ ψυχὴ, . . ἀπαλλασσόμενη τοῦ σώματος, εὐθὺς διαπυφύσεται καὶ ἀπόλωνται Pl. Phædo, 80 c. Κρατὶ δὲ μηχαναῖς ἀγραύλου θηρὸς ὀρεσσιβάτα, λασιαύχενά 9' ἵππον ὑπάξειται Soph. Ant. 348. Ἀπαρὸς ἐπ' οὐδὲν ἔρχεται τὸ μέλλον · Αἶδα μόνον φεῦξιν οὐκ ἐπάξειται Ib. 360. Ἐν πολλοῖς μὲν, ᾧ Δημόνικε, πολὺ διστάσας εὐρήσομεν τάς τε τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας · πολὺ δὲ μεγίστην διαφορὰν ἐιληφᾶσιν ἐν ταῖς πρὸς ἀλλήλους συνηθείαις. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι · καὶ τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν Isocr. 2 a. See §§ 575–578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἥριπε δ', ὥς ὅτε τις δρῦς ἤριπεν Il. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation; thus, Κῦπρις οὐκ ἄρ' ἦν θεός, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; Pl. Phædr. 230 a. Διαφθεροῦμεν ἐκείνο καὶ λωβησόμεθα, ὃ τῷ μὲν δίκαιῳ βέλτερον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall corrupt and injure that, which* (as we said) *is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. 'Ιέναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον Ar. Ach. 1073. *Ὡφείλει μὲν Κύρος ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχρην μέντοι σκοπεῖν; *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

Ὑπὸσχίτο ἀνδρὶ ἐκάστω δώσειν, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. Ἐχων ὀπλίτας ἀνέβη τριακοσίων, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. Ἀνίσταντο . . . λίζοντες ἃ ἐγίγνωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστευθεὶς ἀληθεύειν, ἃ ἔλεγες, ἐπῆρας vii. 7. 25. Εἶπε . . . στρατηγούς μὲν ἐλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν . . . ἡγεμόνα αἰτεῖν Κύρον, ὅστις . . . ἀπάξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back*, i. 3. 14. Τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλίαν, *and they had indeed a suspicion, that he was leading them against the king*, i. 3. 21. Ἐθαύμασε, τίς παραγγέλλει i. 8. 16. Ἐπιμελεῖτο, ὅ τι ποιήσει βασιλεύς Ib. 21.

REMARK. AN INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξειν ὑποσχενίτο· ἰδεῖτο δὲ τὰς κόμας μὴ καίειν vii. 7. 19. Ὑποσχῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι Ib. 31. Μεμνήσθαι ὑποσχενίθε vii. 6. 38. Ὑπὸσχέτό μοι βουλεύεσθαι, ἐρεῖσθαι δὲ με ὑμᾶς ἐκέλευεν ii. 3. 20. See § 583.

A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses may

be said to present a *side view* of this line, so that it is seen in its full length; but the indefinite tenses to present only an *end view* of it, so that it appears as a mere point. Thus,

Definite View.

Indefinite View.

(—————)

(.)

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν πελταστὰς ἐδίξαντο οἱ βάρεσθαι καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτρέποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώκοντες. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. Ἴνα ἢ . . ἡσυχίαν ἔχῃ, ἢ . . ἀφύλακτος ληφθῇ Dem. 45. 2. Διαλέγου, καὶ μάθε πρῶτον τίνες εἰσίν, converse with them, and learn first who they are, iv. 8. 5. Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε Dem. 44. 2. Δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἀρχεῖν αὐτῶν i. 1. 8. Λαβών, having taken (momentary). Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the agent, mode, or circumstances of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀπεκρίναντο (Κλέαρχος δ' ἔλεγεν), they answered (and Clearchus was the speaker), ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλεξέτο Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος v. 4. 4. See § 576.

2. In the IMPERATIVE, the momentary character of the Aor. is peculiarly favorable to *vivacity*, *energy*, and *earnestness* of expression; thus, Σὺ οὖν πρὸς Θεῶν συμβούλεισον ἡμῖν ii. 1. 17. Ἀκούσατε οὖν μου πρὸς Θεῶν v. 7. 5 "Βλέψον," ἔφη, "πρὸς τὰ ὄρη, καὶ ἴδε ὡς ἄεστα πάντα ἐστί" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, and when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then, i. 6. 10. Διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν iii. 3. 5. Ὅστις δ' ἀφικνεῖτο . . πρὸς αὐτὸν, πάντας οὕτω διατιθεῖς ἀπεπέμπετο i. 1. 5. Πολλὰκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε i. 2. 11. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τὴν ἰσπείαν ταχὺ ἐπαύοντο i. 5. 3.—Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of*, or *until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας. Ἠνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι. In this way, they made four day's-marches. And while they were making the fifth, they saw a palace. iii. 4. 23. Ἀτίκτειναν συ-

χνοὺς, . . καὶ ἰδίωνον μέχει οὗ εἶδον, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τοῦτον ἐκέλευσε διαφυλάττειν αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν Cyr. v. 1. 2. Ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ἵνα ἀν' αὐτὸς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵναι· ἡ δὲ αὐτὸν τε ἔβαλλον. . . Τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετραβεῖναι, ὕστερον δ' ἐπεὶ ἔγνω, ὅτι οὐ δύνησεται βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt).* i. 3. 1. Ὅπως γὰρ ἔγενεν ὕδ' αὐτοῖς, . . περὶ τοῦνόματος δὴ ντιῦθεν ἐλοιδορούμεθα. Ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα, . . ἐγὼ δὲ τοῦ πάππου τιθήμεν Φειδωνίδην. . . Τῷ χρόνῳ κοινῇ ξυνέβημεν, κἀμέμεθα Φειδιππίδην. *When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἵππος to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phidippides.* Ar. Nub. 60. Ὅτ' ἐξέβαλλον τοὺς θεοὺς, *when I was for expelling the gods*, Ib. 1477. Ἐκαινόμην ξίφει· ἀλλ' ἐξέκλειψεν. . . Ἀρεμῖς Eur. Iph. T. 26. Ὀνειρομένοισι ἔδωκε δωτιήν Hdt. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny the attempt* as well as the *accomplishment* of an action; thus, Κλέαρχος οὐκ ἐβιάζειν ἐπὶ τὸν λόφον, *Clearchus did not undertake to march upon the hill*, i. 10. 14. Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν iii. 4. 39. Ἐπεὶ δὲ οὐδεὶς ἀντίελεγεν, εἶπεν iii. 2. 38. Ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρῶντος τοῦ ἱππάρχου κατεφάγγη. Ὁ δὲ λοιπὸς ἔλεξεν. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said.* iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ τὸνδ' εὐτυχεῖν κτείναντά με; TEYC. Κτείναντα; Δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών. MEN. Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἶχομαι. Men. *For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more.* Soph. Aj. 1126 (§ 410). Σὰν ψυχὰν ἀπέβαλον, τέκνον· ἐκτενέα δ' ἄκουσα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἡρώτων Κύρον. . . ὁ δ' ἀπεκρίνατο, *who asked Cyrus; and he answered*, i. 3. 20 (cf. Ἀξιοῦν. . . ἀναγγεῖλαι Ib. 19). Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν i. 4. 16. Οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of *asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding*, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δ' αὖτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; *Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)?* ii. 1. 10. Συλλέξας στρατεύματα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἐπειρᾶτο κατάργειν τοὺς ἐκπαιτωκότας i. 1. 7. Καὶ πολλοὺς κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor.* or *Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply* or *singly*, or with a certain expression of *instantaneousness*, *energy*, *decisiveness*, or *completeness*. Ἀνὴρ δ' ὅταν τοῖς ἔνδον ἀχθῆται ξυνὸν, ἔξω μολὼν ἔπαυσε καρδίαν ἄσσης, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἔβαλεν, ἔστη δ' αὖθις, ἦν χαλᾷ πῶδα Id. Or. 706. "Ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος, ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ εἶπεν Pl. Rep. 406 d. Ἐπ' ἡνείσ' ἔργον, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνεσα Id. Phil. 1433. Σὲ . . εἶπεν τῆσδε γῆς ἔξω περᾶν, 'I bid you peremptorily,' Eur. Med. 271. Ὡμῶσα δ' οἷον ἔργον ἔστ' ἐργαστίην Ib. 791. Ἀπίπτουσα τοιάδε συγγένειαν ἀλλήλων πικράν Id. Iph. A. 509. Ἡσθην ἀπειλαῖς, ἐγέλασα ψολοκομπταῖς, ἀπεισυνδάρσις μόθωνα, περιεκόκκυσα, I enjoy your threats, I laugh at your boastings of smoke, &c., Ar. Eq. 696. Ἐδεξάμην τὸ ῥηθὲν, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουνσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς · οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν · ἐψιλαῦτο δ' ὁ λόφος τῶν ἱππέων · τέλος δὲ καὶ πάντες ἀπεχώρησαν. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβασεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστιν, ἀπαγγεῖλαι. Καὶ ὁ Λύκιος ἤλασέ τε, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἔδυτο. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμεινοι τὰ ὅπλα ἀνεπαύοντο · καὶ ἄμα μὲν ἰθαῦμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνεται, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρεῖη i. 10. 13–16. See iii. 4. 25–27, 38, 39; i. 8. 23–27; iv. 7. 10–14; v. 4. 16, 17; vi. 1. 5–13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἔφην (§ 53, 55, § 301. 7), which are more frequently used as Aor.

B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Τοιαῦτα μὲν πεποίηκε, *such things has he done* (and is now upon trial for), i. 6. 9. Ἐπειτ' ἀναγκάζω πάλιν ἱξεμεῖν ἅττ' ἂν κεκλόφωσί μου, 'whatever they may have stolen from me (and may have in their possession),' Ar. Eq. 1147. Ἦλθον οἱ Ἰνδοὶ ἐκ τῶν πολεμίων, οὓς ἐπεπόμφει Κῆρος ἐπὶ κατασκοπῇ, καὶ ἔλεγον, ὅτι Κροῖσος μὲν ἡγεμὼν . . . ἡρημένος εἶη τῶν πολεμίων· διδογμένον δ' εἶη πᾶσι τοῖς συμμαχοῖς . . . παρεῖναι . . . πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαιμόνα περὶ ζυμμάχιας Cyt. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προεῖρησθω· περὶ δὲ τῶν κοινῶν . . ., 'let these things have been premised,' Isocr. 43 d. Ὁρίσθω ὑμῶν ἡ βραδύτης· νῦν δὲ . . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν οὖν, ὧς Εὐθύδημέ τε καὶ Διονυσόδωρε, πεπαίσθω τε ὑμῖν, καὶ ἴσως ἱκανῶς ἔχει· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδείξατον Pl. Euthyd. 278 d. Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη . . . ἡ πολιτεία Id. Rep. 552 e. Πειπειράσθω, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. Ἐξίόντες δὲ εἶπον τὴν θύραν κεκλεισθαι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τέθνασιν οἱ Θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).

δ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βεβήκει, *went*, A. 221. Βεβλήκει E. 66.

§ 579. ε. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἤκω, *to come*, and ὄρχομαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in ἀκούω and κλύω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἦκετε, *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὐπω ἦκεν, and *Cyrus had not yet come*, i. 5. 12. Οὔτε ἀποδεδράκασιν, ὅδα γὰρ ὅπῃ ὄχονται, ‘*whither they have gone*,’ i. 4. 8. ‘Ὡς ἡμεῖς ἀκούομεν, *as we [hear] have heard*, v. 5. 8. “Ἄρτι μανθάνω Eur. Bac. 1297. Νικῶμιν τε βασιλεία ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The Aor. often occurs in immediate connection with the Perf. or Plup. Thus,

‘Εφ’ ἧ [κρήνη] λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἶνω κεράσας αὐτήν, *at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἰνοικοῦντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θεσσαλοῖς . . ἐβοήθησε, and *now it has aided the Thes-salians*, Dem. 22. 7. Τοιαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες vi. 4. 8. Πενιστέρους πιστοίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἑλληνας διαβέβηκε Isocr. 163 a. Οὐχ ὁ ἐσκεμμένος οὐδ’ ὁ μεριμνήσας τὰ δίκαια λίσγειν Dem. 576. 22. ΣΤΡ. Ἴνα μὲς διδάξης, ὦντιε οὔνεκ’ ἐλήλυθα. ΣΩ. Ἥλθες δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the Aor. for the Perf. is especially common in the *Part.*

C. FUTURE.

§ 581. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete Futures*, if they require

to be distinguished from this, to be expressed by a *Participle and substantive verb*; as,

Σκῦρος ἔξαρκούσά μοι ἔσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Τοῖσδ' ἔσται μίλον Id. CEd. C. 653. Ἄνδρα κατακτανόντες ἔσεσθε, *you will have slain a man*, vii. 6. 36. Τὰ δέοντα ἰσόμεθα ἔγνωκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

*Ὦν δὲ μὴ γένηται, μάτην ἐμοὶ κεκλαύσεται, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδεῖς . . μετεγγραφήσεται, ἀλλ', ὅσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράζει καὶ πεπράξεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὴ μὴ σθίνω, πιστεύσομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ τε κατακεικόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον, 'shall be immediately cut down,' i. 5. 16. Ἐὰν γὰρ ἄρα ἐμοὶ δοῇ τινα . . αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Κατεργάζεσθαι, Διεσχισμένον ἔσται Ib.). Μνημόσμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθύς Ἀριαῖος ἀφιστῆζει· ὥστε φίλος ἡμῖν οὐδεὶς λείψεται, *Arius will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as *on the point of accomplishment*, or as *connected with destiny, necessity, will, purpose, &c.*, by the verbs μέλλω, θέλω or θέλω, βούλομαι, δεῖ, χρεῖ, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν παῖδα . . μέλλοντα ἀποθνήσκειν, *seeing a boy about to die*, vii. 4. 7. Ὁ σταθμός ἐνθάδε μελλεῖ καταλύειν i. 8. 1. Μελλήσαντά τι παθεῖν Cyr. vi. 1. 40. Εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἐθέλω ἰλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θέλω, ὦ ἄνδρες, διεκρίσασαι ὑμᾶς iii. 5. 8. Βουλευέσθαι, ὃ τε χρεὶ ποιεῖν i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν τέχνην παιδεύόμενοι . . τί διαφείσουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῶσιν καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ὀρθῶς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κῦρον ὥς ἀποκτενῶν, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐπεμψέ

τινα ἔρουντα, *he sent one to say*, ii. 5. 2. Περμφεῖς παρὰ βασιλῆως κελεύσων ii. 1. 17. Μαχοῦμενος συνήσι i. 10. 10. See § 531. α. — (b) Instead of the Fnt. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as now doing, or even as already done (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἥκει τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δάσει τις δίκην Ib. 554). Ἀπωλόμεισθ' ἄρ', εἰ κακὸν προσοίσσμεν νῦν παλαιῶ, πρὶν τὸδ' ἐξηντληκέναι Eur. Med. 78. Εἴ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, καὶ σὲ προσδιαφθερῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτενεῖτέ με, ὁ νόμος ἀνείτται Eur. Or. 940. Οὐκ εἴ ξυνέρξων, ἥνικ' ἢ σεσώσμεθα κείνου βίον σώσαντες, ἢ οἰχόμεσθ' ἅμα; Soph. Tr. 83. Ἀπίσταλκά σοι τόνδε τὸν λόγον δῶρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a present or past tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τοῦμὸν δ' ἐγὼ . . σπέρμ' ἰδεῖν βουλήσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. CEd. T. 1076. XOP. Παιδὲς τιθναῖσι χειρὶ μητρὶ σίθιν. ἸΑΣ. Οἴμοι, τί λίξεις; Ὡς μ' ἀπώλεσας, γύναι Eur. Med. 1309. Πῶς φῆς; τί λίξεις; Ὡς μ' ἀπώλεσας, γύναι Id. Hel. 780. This exclamatory use of τί λίξεις for τί λέγεις or τί ἔλεξας, as though the communication were not yet finished, belongs particularly to Euripides.

IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

A. INTELLECTIVE.

§ 587. Intellective sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέν, Dor. κά). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellective sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things ; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual ; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency ; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *ἄν*, may commonly be distinguished from the conjunction *ἄν* for *ἰάν* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied ; with the Subj. after various connectives ; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *ἄν* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *ἄν* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past ; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by *the Subj.*, or by *the primary tenses of the Ind.* ; and PAST CONTINGENCY, either by *the Opt.*, or by *the secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses ; and the rule above may be thus given in a more condensed form :—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES ; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present ; for that which *will be* contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation*, or *contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

A. PRESENT CONTINGENCY.

*I will go, if I can have leave (and I intend to ask for it).
I think, that I may go, if I can have leave.
I wish, that you may go.*

B. PAST CONTINGENCY.

(1.) Past supposition.

*I thought, that I might go, if I could have leave.
I wished, that you might go.*

(2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave (but I have no thought of asking for it).
I could go with perfect ease.
I should like to go.*

(3.) Present supposition in despite of a prior decision.

α. In regard to the present.

I would go, if I had leave (but I have none, and therefore I shall not go).

β. In regard to the past.

I would have gone, if I had had leave (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive becomes the Definite Present (or the Present) Conjunctive.

Present Optative “ “ Definite Past (or the Imperfect) Conjunctive.

Aorist Subjunctive “ “ Aorist Present (or Primary) Conjunctive.

Aorist Optative “ “ Aorist Past (or Secondary) Conjunctive.

Perfect Subjunctive “ “ Perfect Present (or the Perfect) Conjunctive.

Perfect Optative “ “ Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. α. In the expression of contingency, the *Impf.* ind. has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf.* ind. and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf.* ind. commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. δ, 603. δ.

β. We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. α); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἔλθοι . . αἰψά κε . . ἀποτίσεται* ρ. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάκις γὰρ ἔφη μὲν άν τινος ἔρᾶν*, for he would often say, that he was in love with some one, Mem. iv. 1. 2. *Εἰ δὲ τίνα ὁρώη δεινὸν ὄντα οἰκονόμον . . οὐδὲνα άν πάποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσέειδον* i. 9. 19. *Εἴ τις αὐτῷ δοκοίη . . βλακεύειν, . . ἔπαισεν άν, καὶ ἅμα αὐτὸς προσελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ άν . . τὸ δέον εἴη. Ὡππὸν γὰρ ἀναλώσουσι*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ Θηρώντες μὲν οὐκ άν ἀριστήσαιν, ἣν δὲ τι δέσῃ . . Θηρώσι μέχρι δειπνου* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἐστιν ἡ ποιητική.* ΚΑΛ. *Φημί.* ΣΩΚ. *Οὐκοῦν ῥητορικὴ δημηγορία άν εἴη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ άν ἀρνηθῆην, I confess, and [would not] will not deny it*, Dem. 576. 17. *Ἄλλ' οὐκέντ' άν κρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ άν μθεῖμην.* ΠΡ. *Οὐδ' ἔγωγ' ἀφήσομαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Πῶ βῶ; πᾶ στῶ; τί λέγω; Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν;* Id. Ion, 758. *Εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω;* Soph. Ant. 315. *Κἀμπλάκω τοῦ σοῦ μόρου;* Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γάρ σε μὴ . . γνώσ' οὐδ' ὑποπτεύουσιν*, for they [cannot] will not know nor suspect you, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης* vii. 3. 26. *Ὅ πλεῖστον βοηθήσει . . ἦν τε . . οὐδεὶς μηκέτι μείνη* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double

negative, οὐ μή. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, Οὐ δίδωκα μὴ γινῶσι, *I have no fear that they would know*. Compare such passages as, Οὐ φόβος, μὴ σε ἀγάγω Mem. ii. 1. 25; Οὐχὶ δέος, μὴ σε φιλήσῃ Ar. Eccl. 650. (2.) The similar use of οὐ μή with the Fut. ind. is to be explained in the same manner; as, Οὐ σοι μὴ μεθέψομαί ποτε; *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from desidero, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

(1.) *Desiderative.*

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj.* mode. In this use, both the Ind. Fut. and the Subj. may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with εἰ γάρ and εἴθε· but, (δ.) otherwise, the *Opt.* mode. (See §§ 590, 593.) Hence the Opt. becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.), Ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. Μηδὲν τῶνδ' ἐρεῖς Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the Imperat.; as, Οὐκ ἄξεθ' ὥς τάχιστα; καὶ . . ἄφιστε μόνην, [*Will you not carry? Carry her away instantly, and leave her alone*, Soph. Ant. 885. Ἀξεῖσις ἐλθὼν δεῦρο τὸν βοτῆρᾶ μοι; Ταύτην δ' ἔατε Id. CEd. T. 1069. Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; [*Won't you not talk? Don't talk, but follow me*, Ar. Nub. 505. (2.) For the Fut. with ὅπως in the place of the Imperat., see § 602. 3. (3.) The Aor. and Pres. are also used with τί οὖν οὐ, or τί οὐ, in the earnest expression of a wish; as, Τί οὖν, ἔφη ὁ Κύρος, οὐ . . ἐξεξάς μοι; *Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. Τί οὖν, ἦ δ' ὅς, οὐκ ἐρωτᾷς; Pl. Lys. 211 d.

§ 598. (β.) Μὴ ἀναμένωμεν, *let us not wait*, iii. 1. 24. Μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπαιθρόντες ἤδη αἰρεῖσθε Ib. 46. Δύο τῶν περιστυτάων στρατηγῶν ἐπιμελείσθων· ὀπισθοφυλακῶμεν δ' ἡμεῖς iii. 2. 37. Ἀλλά μ' ἐκ γε τῆςδε γῆς πᾶρθευσσον ὥς τάχιστα, μηδ' αὐτοῦ θάναω Soph. Tr. 801. Φίε', ἐκπύθωμαι Eur. Herc. 529. Μὴ ποιήσῃς ταῦτα, *do not do this*, vii. 1. 8. Μηδὲν ἀθυμήσητε ἔνεκα τῶν γεγεννημένων· ἴστε γάρ v. 4. 19.

NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with *μή*. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with *μή* and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, *Μὴ ἐκδῶτί με . . μήτε πολεμεῖτε* vi. 6. 18. *Μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος* Soph. Œd. C. 731. *Μηδ' ἐπίκειυθε* π. 168. *Μηδ' ἐπικεύσῃς* ο. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, *Μὴ θαυμάζειτε*, *be not wondering*, i. 3. 3 (see *Οἱ δὲ ὁρώντες ἰθαύμαζον* lb. 2); but *Μηδὲ . . δόξῃτε*, *nor should you think*, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis; thus, *Ὁρᾶτε μὴ ἀναμένωμεν*, *see that we do not wait*. *Σκόπει μὴ ποιήσῃς ταῦτα*. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) *Εἴθε σοι . . τότε συνεγενόμην*, *Would that I had then been with you!* Mem. i. 2. 46. *Εἴθ' εἶχες . . βελτίους φρένας*, *Would that you had a better spirit*, Eur. El. 1061. *Εἰ γὰρ τοσαύτην δύναμιν εἶχον* Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, *Εἴθ' εἶχες βελτίους φρένας, καλῶς ἂν εἶχες*, or *ἡδόμην ἂν*, *if you had a better spirit, it would be well, or I should be glad*. See § 600. 2, 603. δ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. *ᾤφελον* (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, *Ὡφελε μὲν Κύρος ζῆν*, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. *Ὀλίεσθαι δ' ᾤφελον*, *Would that I had perished!* Soph. Œd. T. 1157. *Εἴθ' ᾤφελ' Ἀργεῦς μὴ διαπτάσθαι σκάφος* Eur. Med. 1. *Εἰ γὰρ ᾤφελον* Pl. Crito, 44 d. So the Impf. *ᾤφριλον*, Eur. Iph. A. 1291. In later writers, *ᾤφριλον* and *ᾤφριλε* are sometimes used as particles.

§ 600. (δ.) *Οἱ θεοὶ ἀποτίσαιντο*, *May the gods requite!* iii. 2. 6. *Πολλὰ μοι κάγαθὰ γένοιτο* v. 6. 4. *Μήτε πολεμεῖτε Λακεδαιμονίοις, σώζισθέ τε* vi. 6. 18. *Πράξας δ' ὃ μὴ τύχοιμι, νοστήσαιμι γάρ* Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, *Ἀγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν . . , ἢ τις . . Ἀχιλλῆϊ παραταῖν, δοῖν δὲ κράτος μέγα, μηδὲ τι θυμῷ δευέσθω* T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles *εἰ*, *εἴθε*, *εἰ γάρ* (Ep. and Dor. *αἴθε*, *αἰ γάρ*), *ὥς*, and in interrogation by *πῶς ἂν*. *Εἴ μοι γένοιτο φθόγγος*, *O, that I had a voice!* Eur. Hec. 836. *Εἴθε μήποτε γνούς* Soph. Œd. T. 1068. *Εἰ γὰρ γένοιτο* Cyr. vi. 1. 38. *Ὡς ὅλοιτο παγκάκως* Eur. Hipp. 407. *Πῶς ἂν ὀλοίμην*; [How might I die?] *Would that I might die!* Id. Alc. 865. — These expressions, except the last, are elliptical; thus, *Εἴ μοι γένοιτο φθόγγος, ἡδοίμην ἂν*, *If there were a voice to me, I should be glad*; *Βουλοίμην ἂν ὥς ὅλοιτο παγκάκως*. See §§ 599, 603. γ. — Very rarely, *εἴθε* is joined with the Subj. in the expression of wish; as, *Εἴθ' . . ἔλωσι* Soph. Ph. 1092.

3. Except in interrogation, *ἂν* is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, *Ὡ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος . . καὶ γένοι' ἂν οὐ κακός*, *My son,*

may you be more fortunate than your father, but in other respects like him; and then you would not be bud, Soph. Aj. 550.

(II.) Final.

§ 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή· ὅφρα poet.), a *present purpose* is expressed by (α.) the *Subj.*, or (β.) in the *Fut.*, by the *Ind.*; but a *past purpose* by (γ.) the *Opt.*, or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) Ἵνα εἰδῇτε, so that you may know, i. 3. 15. Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλεύω ἰγὼ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιῆσθαι ὡς τά-χιστα· ὡς μὲν κέτι δὴ i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, Ἀξίεις ἡμᾶς, ὅπως ἂν εἰδῶμεν Cyr. iii. 2. 21. Θυμῷ βάλ', ὡς ἂν τέρματ' ἐκ-μάθῃς Æsch. Pr. 706.

(β.) Ἀλλ' ὅπως τοι μὴ ἐσ' ἐκείνῳ γενησόμεθα, πάντα ποιήτεον, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. δ.

(γ.) Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βαρεῶρων ἐπεμελεῖτο, ὡς πολεμῶν τε ἱκανοὶ εἴησαν i. 1. 5. Ἐδόκει αὐτοῖς ἀπίναι . . , μὴ τις ἐπιθείσιν γένοιτο iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δόμους, ἵν' ἄλλος μὴ τις εἰδέῃ Eur. Hec. 1148.

(δ.) Τί μ' οὐ . . ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε ἑμαυτὸν; Why did you not instantly slay me, so that I might never have shown myself? Soph. Œd. T. 1391. Ἴν' ἡ τυφλὴ Ib. 1389. Οὐκοῦν ἔχρην σε Πηγάσου ζευῆα πτερὸν, ὅπως ἐφαίνου Ar. Pax, 135. Ἵνα μηδεὶς αὐτοὺς διέφθειρῃ, ἀλλ' ἐπειδὴ ἀφίκοντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοντο Pl. Meno, 89 b. Ἐδεῖ τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδ', εἰ ἐβούλετο, ἰδύνατο ἂν ταῦτα ἐξαπαταῖν vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, Ἐπίτηδες σε οὐκ ἔγειρον, ἵνα ὡς ἥδιστα διάγῃς Pl. Crito, 43 b. Ἐξῆλλον δόμων, μὴ μοί τι μέμψῃσθε Eur. Med. 214. Ὀλιγοτο πρέσβεις ἄγρουσα, οἵτερ τὰ σφέτερα φράσωσιν Th. vii. 25. Προσελθεῖν ἐκέλευον, εἴ τις εἴη . . , ἵνα ἀπαγγεῖλωσι ii. 5. 36. Compare ἐπιθῶντο and ἐπιθῶνται iii. 4. 1, 34. Ἵσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτεχιζέει, ὡς ἄπορος εἴη ἡ ὁδός ii. 4. 4. Στῆσόν με καὶ ἰδρῶσον, ὡς πυθόμεθα Soph. Œd. C. 11. Αἰτεῖν πλοῖα, ὡς ἀποπλοῖεν . . . σίμψαι δὲ καὶ προκαταληφμένους τὰ ἄκρα, ὅπως μὴ φθάσωσι i. 3. 14. Ὡς ὕβριν δείξωμεν Αἰγίσθου θεοῖς, γόους τ' ἀφείην Eur. El. 58.

2. After words of fear, the final conjunction μὴ, lest, is commonly used, but sometimes also the fuller ὅπως μὴ, or some other connective; thus, Ἐφοβῶντο

μὴ ἐπιβοῦντο αὐτοῖς . . οἱ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Δεδιώς, μὴ λαβὼν με δίκην ἐπιβῇ i. 3. 10. Φοβοῦμαι δὲ, μὴ τινὰς ἡδονὰς ἡδοναῖς εὐρέσσομεν ἐναντίας Pl. Phil. 13 a. Ἐφοβεῖτο . . μὴ οὐ δύναίτο iii. 1. 12. Κίνδυνος μὴ λάβωσι vii. 7. 31. Δίδοιχ' ὅπως μὴ τεύξομαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. Ὅπως λάβω, δέδοικα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρέσῃς, ὅπως σέ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δέισῃς ποθ', ὡς . . ὀψεται Soph. El. 1309. Ἐφοβεῖτο, ὅτι ὀφθήσεσθαι ἔμελλε Cyr. iii. 1. 1. Φοβούμενοι δὲ, πῶς χρεὴ ἀπειλοῦντι ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φόβος, εἰ πείσω δέσποιναν Eur. Med. 184.

3. A verb of *attention*, *care*, or *fear*, is sometimes to be supplied before ὅπως or μὴ . as, Ὅπως οὖν ἴσσεσθε ἄνδρες [sc. ὁρᾶτε, σκοπεῖτε, or ἐπιμελεῖσθε], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπεῖν] σ', ὅπως πατὴρ δειξίῃς ἐν ἐχθροῖς, οἷος ἐξ οἷου τράφης Soph. Aj. 556. Ἀλλ' ὅπως μὴ οὐχ οἷος τ' ἴσομαι [sc. δέδοικα] Pl. Meno, 77 a. Μὴ . . διαφθείρῃ Eur. Alc. 315. Cf. §§ 595. δ, 598. 2.

(III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The *CONDITION* may be assumed, either (α.) as *a fact*, or (β.) as *that which may become a fact*, or (γ.) as *a mere supposition without regard to fact*, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the *Ind.* and *Opt.* are usually connected by εἰ, and the *Subj.* by εἰάν (= εἰ and ἄν the contingent particle) or its shortened forms, ἦν and ἄν . exceptions (ε.), however, occur, though rare in the *Att.* writers, and some of them doubtful. — The form of the *CONCLUSION* is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with ἄν* . and in the fourth (δ.), by a *past tense of the Ind. with ἄν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὑμεῖς ἐθέλετε ἐξορᾶν ἐπὶ ταῦτα, ἔπεισθαι ὑμῖν βούλομαι . εἰ δ' ὑμεῖς τάττετέ μες ἡγεῖσθαι, οὐδὲν προφασίζομαι iii. 1. 25. Εἴπερ ἐμοὶ ἐτίλει τι Σείβης, οὐκ οὕτως ἐτίλει vii. 6. 16.

REMARK. - Supposition is sometimes made in the Greek, as in other lan-

guages, by the Ind. without a conjunction; as, *Kai dh parēkein* · *ēta pōs* · *σωθησόμεθα* Eur. Hel. 1059.

(β.) "Ἦν γὰρ τοῦτο λάθωμεν, οὐ δυνήσονται μένειν, *for if we take this, they will not be able to remain*, iii. 4. 41. "Ἦν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα i. 3. 20. 'Εάν μοι πεισθῇτε, . . προτιμήσεσθε i. 4. 14. See Ib. 15. — (α. and β.) Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις · ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι [= δάσω] i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, 'Εάν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι v. 1. 9 (§ 595. β). "Ἦν γὰρ εὗρεθῇ λέγων σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφηνούην πάθος Soph. Œd. T. 839. "Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ . . ποιῆσαι i. 7. 7 (§ 583). Κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται i. 8. 12 (§ 584).

(γ.) Οὐκ ἂν οὖν θαναμάζοιμι, εἰ οἱ πολέμοι . . ἐπακαλουθοῖεν, *I should not, then, wonder if the enemy should pursue*, iii. 2. 35. Εἰ οὖν ὁρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς iii. 3. 2.

(δ.) Εἰ μὲν ἑώρων ἀπορῶντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν . . 'Επεὶ δὲ ὄρω, κ. τ. λ., *If I saw you in want, I should be considering this . . But since I see, &c.*, v. 6. 30. Οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, *Agasias would not have done this if I had not commanded him*, vi. 6. 15. Εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἅπαντες ἂν ἀπαλώμεθα v. 8. 13. Εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ii. 1. 4. — (γ. and δ.) Εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι · καὶ νῦν ἄπειμι. Οὐδὲ γὰρ ἂν Μήδοκος με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. *Hud I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors*. vii. 7. 11.

(ε.) Εἴ σου στερηθῶ Soph. Œd. C. 1443. — The use of εἰ with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) Εἰ μὲν ἐπαινώ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε vii. 6. 15. Εἰ δὲ καὶ δυνηεῖτε τά τε ὅρη κλέψαι . . ἥξετε ἐπὶ τοὺς ποταμούς (cf. 'Εφ' ὃν ἔλθοιτε ἂν, εἰ τὸν "Αλυν διαβαῖντε) v. 6. 9. Εἰ ἔχοιμι, ὥς τάχιστα θπλα ἐποιούμην Cyr. ii. 1. 9. Οὐκ ἂν προβαίην τὸν πῶδα τὸν ἕτερον, εἰ μὴ ταῦτ' ἀκριβοῦσται Ar. Eccl. 161. Εἰ γὰρ γυναῖκες ἐς τὸδ' ἥξουσιν θράσους, . . παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις Eur. Or. 566.

(η.) Εἰ οὖν εἰδῇεν τοῦτο . . ἴεντο ἂν ἐπὶ τοὺς πόνους . . καὶ κατεργάζοιντο ἂν αὐτὴν Ven. 12. 22. Δεινὸν ἂν εἴη, εἰ νῦν μὲν . . συγγνώμην . . ἔχοιτε, ἐν δὲ τῇ τέως χρόνῳ . . θανάτῳ ἐκολάζετε Lys. 179. 32. Εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἱκανά . . ἡμεῖς ἂν πλείοιμεν · εἰ δὲ μέλλοιμεν v. 6. 12. Οὐκ ἂν . . ἀγόρευες, οὐδέ κε . . ἀνείης β. 184.

(θ.) 'Επορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφειλοῖν αὐτόν i. 3. 4 (§ 601). 'Επιβουλεύουσιν, ὥς, ἣν δύνωνται, ἀπολέσωσιν iii. 1. 35. Εἶπεν, εἰ αὐτῷ δοίη ἰσπτίας χιλίους, ὅτι . . κατακάνοι ἂν i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) "Ἐτι οὖν ἂν γένοιτο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμὸς δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with ἂν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ ἂν δύναιτο, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τοῦτ' ἂν τις εἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν ἂν ἐπορεύθησαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. 'Ημᾶς δ' ἂν ἔφην ἔγωγος χρεῖναι, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀποκτείνειν ἂν ἐβίλοιμεν, *nor should we wish to slay him* (if we could), ii. 3. 23. 'Ηδιστ' ἂν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἐλευθερίαν ἐλοίμην ἂν i. 7. 3. 'Οκνοῖν μὲν ἂν i. 3. 17. 'Εβουλόμην γ' ἂν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with ἂν just noticed, may be referred its employment to express *permission*, or *command in the softened or indifferent language of permission*; as, Σὺ μὲν κομίζεις ἂν σεαυτόν, *you may now betake yourself* [might if you wished], Soph. Ant. 444. 'Αγοῖτ' ἂν μάταιον ἄνδρ' ἐκποδὼν Ib. 1339. Χωρεῖς ἂν εἶσω σὺν τάχει Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, 'Αλλ' εἴποιτε ἂν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίητε ἂν Ib. 23. See also § 600.

(β.) Βουλόμην δ' ἂν, ἀκοντος ἀπίων [= εἰ ἀπίοιμι] Κύρου, λαβεῖν αὐτόν i. 3. 17. Οὔτε γὰρ, βοὸς ἂν ἔχων σῶμα [= εἰ βοὸς εἶχε σῶμα], ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν πράττειν ἂ ἐβούλετο Mem. i. 4. 14. 'Ανευ τοῦ τὰ τοιαῦτα ἔχιν [= εἰ μὴ τὰ τοιαῦτα εἶχεν], . . οὐκ ἂν ὅς τ' ἦν Pl. Phædr. 99 a. Νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖν iii. 1. 2. "Ωσπερ ἂν δράμοι τις περὶ νίκης i. 5. 8. "Απερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσαιεν, ἄλλως δὲ οὐκ ἂν τολμῶεν v. 4. 34.

(γ.) "Οστις δὲ τούτων σύνοιδεν [= εἴ τις συνιδέη] αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὐπότ' ἂν εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as *possibility*, *propriety*, *necessity*, *habit*, or *unfinished action*, commonly without ἂν - as, Οὐκ ἦν λαβεῖν, *εἰ μὴ* . . Θηρῶεν i. 5. 2. Θυδὲ γὰρ, εἰ πάντῃ προθυμῶτο, ῥᾶδιον ἦν iii. 4. 15. Εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδέικνυσθαι βουλόμενος, περὶ πάντος ἵπποιετο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. "Ωικτερον, εἰ ἀλώσοιντο i. 4. 7. Δισχρόν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, 'Εὰν δ' ἐμὲ ἔλθῃς, οὐκ ἂν θανατάσαιμι, εἴ τινα εὖροιτε vi. 1. 29. "Ηκουον . . ὅτι, εἰ διέλοιεν . . , ἦν μὲν βούλονται, διαθήσονται iv. 1. 3.

4. The particle ἂν is sometimes omitted where it would regularly be insert-

ed; as, *Ἡσυχυρόμην μίντοι, εἰ . . ἐξηπατήθην*, *I certainly should be ashamed, if I had been deceived*, vii. 6. 21. *Εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχῆς εἴην ἰγῶ* Eur. Ph. 1200. *Εἰ δὲ μὴ . . ᾔσμεν . . φόβον παρέσχεν* Id. Hec. 1111. *Δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι;* Soph. Ant. 604. *Οὔτε δρῶσ' ἑλάνθανεν*, nor could she have done it unobserved, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, *Τόδε ἰθαύμασα, εἰ [= ὅτι] . . τίθης*, *this I wonder at, that you place*, Pl. Rep. 348 e.

(iv.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives *ἄν* is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

Εὐθὺς εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυμαινόμεθα τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ [indefinite] ἄν Κύρος διδῷ, 'the guide whom Cyrus may give us,' i. 3. 16. *Ἐγὼ γὰρ ὀκνοῖν μὲν ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ᾧ ἡμῖν δοίη, . . φοβοίμην δ' ἄν τῷ ἡγεμόνι, ᾧ δοίη, ἔπισθαι,* 'the vessels which he might give us,' Ib. 17. *Ὁ τι ἄν δέη, πείσομαι* Ib. 5. *Ὅτω δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐρίγγετο ἐπιβουλεύων* ii. 6. 23. *Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος, ὅπου ἄν ᾧ* i. 3. 6. *Ὅπου μὲν στρατηγὸς σῶς εἶη, τὸν στρατηγὸν παρεκάλουν . . ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστρατηγόν* iii. 1. 32. *Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς ὡς ἄν δυνάμεθα μακροτάτους* ii. 2. 12. *Σιτοῦνται . . , ὅταν [= ὅτι ἄν] οἱ ἄρχοντες σημήνωσι* Cyr. i. 2. 8. *Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, . . ἀπείλειπον* ii. 6. 12. *Ἐγὼ δὲ, ὁπόταν [= ὁπότε ἄν] καιρὸς ᾖ, ἥξω* vii. 3. 36. *Ἐθέρειεν ἀπὸ ἴππου, ὁπότε γυμνάσαι βούλοιτο* i. 2. 7. *Τί οἶν, ἔφη, ποιῶσιν, ἐπὴν [= ἐπεὶ ἄν] αἰσθωνται;* Cyr. iii. 2. 1. *Ἐπὰν [= ἐπεὶ ἄν] δὲ πάλιν ἀλίσθῃ* ii. 4. 3. *Ἐπεὶ τις δώκοι, προδραμόντες ἕστασαν* i. 5. 2. *Ἐως μὲν ἄν παρῇ τις, χρεῶμαι . . ἐπειδὰν [= ἐπειδὴ ἄν] δὲ ἀπείναι βούληται, . . κακῶς ποῶ* i. 4. 8. *Ἐως Κύρῳ συμμίζειαν* ii. 1. 2. *Ἐπειδὴ δὲ τι ἐμφάγοιεν, αἰσταντο* iv. 5. 8. *Δεῖται αὐτοῦ, μὴ πρόσθεν καταλῦσαι . . , πρὶν ἄν αὐτῷ συμβουλεύσῃται* i. 1. 10. *Πρὶν αὐτοὺς καταγάργοι* i. 2. 2. *Μέχρι ἄν καταστήσῃ* i. 4. 13.

NOTES. (a) The omission of *ἄν* with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, *Ὡς τὲ λῆς ἡϋγένειος, ὃν ῥα κύνας . . διωνται* P. 109. *Ὡς δ' ὅτε πορφύρεν πέλαγος* Ξ. 16.

(v.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

The optative is the mode appropriate to the oratio obliqua in past time.

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦκεν ἄγγελος λέγων, ὅτι λειοπῶς εἶη Συέννηςις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐται ἡρώτων αὐτοὺς, τίνας εἶεν. Ὁ δὲ ἱερμηνεύς εἶπε Περσιστὶ, ὅτι παρὰ βασιλείας πορεύοντο πρὸς τὸν σατραπῆν. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἔνταῦθα εἶη, ἀλλ' ἀπείχοι ὅσον παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμῶξοιτο, εἰ μὴ σιωπήσειεν, ἐπήρετο. "Ἄν δὲ σιωπῶ, οὐκ ἄρ'," εἶφη, "οἰμῶξομαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσοι, οὐ δισημήνη ii. 1. 23. Ἦισθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς . . ἐν τοῖς σκίυο

φόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρους, ὅτι οἱ Ἕλληνες νικῶν i. 10. 5. Ἐγινώσκειτο, ὅτι ὑπόπεμπτos εἶη iii. 3. 4. Σαφές πᾶσιν ἤδη ἔδοκει εἶναι, ὅτι ὁ στόλος εἶη iii. 1. 10. Ἦγνόει, ὅτι τὸ πάθος εἶη iv. 5. 7. Ἐρωτώμενος δὲ, ποδαπὸς εἶη iv. 4. 17. Ἐπυνθάνετο περὶ τοῦ Σέυθου, πότιρα πολέμιος εἶη ἢ φίλος vii. 1. 14. Ἐκάλει . . μνήμην παλαιῶν σπερμάτων ἔχουσα, ὕψ' ὧν θάνοι μὲν αὐτός Soph. Œd. T. 1245. Σκοπῶν, εἰ διαβαίνουσιν ii. 4. 24. Ὁ δ' ἐχαλῆσαι. νεν, ὅτι . . πρῶτος λέγει i. 5. 14. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνεται i. 10. 16. Τισσαφέρους διαβάλλει (Hist. Pres., § 567. α) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἔφη. Thus, — (α.) Προξένος εἶπεν, ὅτι “Αὐτός εἰμι, ὃν ζητεῖς,” *Proxenus said, “I am the very person you inquire for,”* ii. 4. 16. Οἱ δὲ εἶπον, ὅτι “ἱκανοὶ ἔσμεν” v. 4. 10. Ἴσως ἂν εἴποιεν, ὅτι “ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα” Pl. Crito, 50 c. — (β.) Ἐπιδεικνὺς δὲ, “ὡς εἴθε εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν” i. 3. 16. “Λόγον” ἔφασαν “χερῶν διδόναι, μεμνημένους ὅσας τε ναυμαχίας αὐτοὶ καθ' αὐτοὺς νενικήκατε καὶ ναῦς εἰλήφατε” H. Gr. i. 1. 28. Ἐλεγεν, ὅτι “ὁρθῶς ἡτιῶντο . . Ἄλλ' ἐγὼ,” ἔφη, “ἡναγκάσθην.” Ἀπεκρίνατο, ὅτι “οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαντες,” ἔφη, “εἰ βούλεισθε, λέγετε” v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, *When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army* (here the regular forms of indirect quotation would be ἤκοισιν and ἀποδίδοιεν, while those of direct quotation would be ἤκομεν and ἀποδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐγὼ, ὅτι οὐ δυνήσεται i. 3. 2. Ὑποψία μὲν ἦν, ὅτι ἄγει (cf. Ὅτι δὲ ἐπὶ βασιλείᾳ ἄγει) Ib. 21. Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη ii. 1. 3. Ἦκον λέγοντες . . ὅτι οὐχ ἰσπεῖς εἰσιν, ἀλλὰ ὑποζύγιοι νέμονται ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐπιψηφίζῃ vi. 1. 25; Ἐλεγον, ὅτι περὶ σπονδῶν ἤκοισιν, ἄνδρες, οἵτινες ἱκανοὶ ἔσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. α); as, Ἐλεγον, ὅτι . . εἶη . . , δι' ἧσπερ ἤκοισιν, ‘through which they had come,’ iii. 5. 15. Ἐλεγον . . , ὅτι παντὸς ἄξια λέγοι Σέυθης· χειμῶν γὰρ εἶη, ‘for it was winter,’ vii. 3. 13. Even though an infinitive precedes; as, Ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη, ‘because there was the king,’ i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st Pers. The connective is sometimes omitted, and even the leading verb itself. Thus, *Ὀὐκ οἶδ', εἰ Χερσάντα τούτῳ δῶ* Cyr. viii. 4. 16. *Βούλει* {sc. *ὤς*} *λάβωμαι*; *Will thou I take?* Soph. Ph. 761. *Θέλεις μίνωμεν*; Id. El. 80. *Εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς* Pl. Phædo, 95 d. ΔΙ. *Παραίνῳ σοι σιωπᾶν*. . . ΑἶσΧ. [Sc. *Παραίνεις ὤς*] *Ἐγὼ σιωπῶ*; Bacch. *I advise you to be silent*. Æsch. *I be silent?* Ar. Ran. 1132 (cf. § 537).—The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597 – 600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the Imperat. is sometimes found in *dependent* sentences; thus, *Θνητὸς δ' Ὀρέσσης · ὥστε, μὴ λῖαν στένεις*, and *Orestes was mortal; so that* [do not grieve] *you should not grieve to excess*, Soph. El. 1172. *Γράψω δὲ, ὥστε, ἂν βούλησθε, χειροτονήσατε*, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. *Διῆξαι, ὅτι, ὧν μὲν ἐφίενται, . . κατάρθωσαν*, to show them, that, what they desire [let them gain] they must gain, Th. iv. 92. *Ἐπανερωτῶ πάλιν, τῶν ἐκμαγαίων ταῖς ᾠδαῖς εἰ προῶτον ἐν τοῦθ' ἡμῖν ἀρίσκον κίεσθω* Pl. Leg. 800 c. *Οἶσθ' οὖν ὃ δρᾶσον*; Do you know then, what [do] you should do? Eur. Hec. 225 (cf. *Οἶσθ' οὖν ὃ δρᾶσεις*; Id. Cycl. 131). *Οἶσθ' ὥς ποίησον; ἀντὶ τῶν εἰρημίων ἴσ' ἀντάκουσον, πάντα κρὶν' αὐτὸς μαθὼν* Soph. Œd. T. 543. *Ἄλλ' οἶσθ' ὃ μοι σύμπραξον*; Eur. Heracl. 451. *Οἶσθά νυν ἃ μοι γινέσθω*; Do you know then, what [let be done] must be done for me? Id. Iph. T. 1203. *Φυλάκους, οἳ λεγόντων* Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d Pers. of the Imperat. is sometimes used with *πᾶς*, or *τις*, or both, instead of the 3d Pers.; as, *Χώρει δειῦρο πᾶς ὑπηρέτης · τόξους, παῖς · σφενδόνην τίς μοι δότω*, Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling, Ar. Av. 1186. *Φύλαττε πᾶς τις* Ib. 1191. *Ἴτω τις, εἰσάγγελλε* Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as *ἄγε*, *εἰπέ*, *ιδέ*, and *φίξε*, may be used in the singular, as interjections, though more than one are addressed; thus, *Ἄγε δὴ, ἀκούσατε* Apol. 14. *Εἰπέ μοι, τί πάσχειτ', ἄνδρες*; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imperat. may be used to express supposition or condition; thus, *Ὅμως δὲ εἰρήσθω μοι, but yet* [let it have been said by me] *suppose me to have said*, Mem. iv. 2. 19. *Πλουτεῖτε τε γὰρ . . , καὶ ζῆ* Soph. Ant. 1168.

C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject* or most prominent substantive may be *incorporated* in

the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders the *subject of the Inf. or Part.* the same with the *subject or an adjunct of the principal verb*. This attraction has three forms; in the first (ε.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. "Ἦσθετο, ὅτι τὸ Μένωνος στράτευμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται Cyr. i. 2. 6. Παρισκεύαζοντο, ὅπως κατὰ κορυφὴν ἰσβαλοῦσιν Th. ii. 99.

β. "Ἦσθετο τό τε Μένωνος στράτευμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. Ἐλέγοντό τινες, ὡς γιγνώσκουσιν Vect. i. 1. See §§ 425. 4, 551. — α and β. For examples, see § 551. N.

γ. Αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρεῖϊ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παρισκευάζετο βοηθεῖν Th. iii. 110. Πιστοὺς πέμπει ἐπισκοπεῖν Ec. 4. 6. Ἦλθεν . . βοηθεῖν τῇ πατρὶδι Ages. i. 36.

δ. Οὐ δύναμαι . . σὲ αἰσθῆσθαι πειρώμενον, *I cannot perceive you attempting*, ii. 5. 4. Παρισκευάζετο γὰρ πορευόμενος H. Gr. iv. 2. 41 (§ 583. α). Ἐπεμψέ τινα ἱεροῦντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσοντες τούτοις vii. 7. 17. — γ and δ. Ἐδοξεν αὐτοῖς παριστητῆα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἰγκλημάτων περὶ μὴδὲν ἀπολογησόμενους, . . δηλῶσαι δὲ Th. i. 72.

.. For examples, see § 551.

ζ. Ἐνομίζομεν ἄξιοι εἶναι [= ἡμᾶς ἀξίους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζομι γὰρ ἑμαυτὸν εἰκέναι Ib. v. 1. 21). Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων [= σιαντὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μὲν, ἦν δ' ἐγὼ, ληρεῖν με Pl. Charm. 173 a). Ὅρῳ μὲν ἱξαρμαρτάνων Eur. Med. 350 (cf. Ὅρῳ δέ μ' ἔργον δεινὸν ἱξερμαρμένην Soph. Tr. 706). Οὐκ ἄ κρείττων ἦδει ὦν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπειρ' εὖ ἦδει ἑαυτὸν ἥττονα ὄντα, ταῦτα ἐξηρχε Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλοῦτον Ar. Plut. 587 (cf. Ἀποφῆναι μόνην ἀγαθῶν ἐπάντων οὖσαν αἰτίαν ἐμέ Ib. 468). Σαφῆ σημεία φαίνει ἐσθλὸς εἰς ἡμᾶς γεγώς Soph. El. 23. See §§ 627, 633. — ζ and δ. Ἐώρων οὐ κατορθοῦντες, καὶ τοὺς στρατιώτας ἀχθομένους, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

η. Ἐδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ὅπλισαμένοις προῖεναι, *it therefore seemed best to them, that having packed up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). Εὖ γὰρ φρονούντος ὁμμα σοῦ κατηγορεῖ, *for your eye proves that you feel kindly*, Æsch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as *σύνοιδα, συγγινώσκω, ἔοικα, ὁμοίος εἰμι*. Ἐγὼ σοι σύνοιδα [sc. σε] . . πρῶτ' ἀνιστάμενον (v. l. ἀνισταμένην), I [know with you your rising] *remember your rising early*, CEC. 3. 7. Σύνιτασι γὰρ τοῖς μὲν . . γεγεννημένοις (v. l. τοὺς . . γεγεννημένους), τοὺς δὲ . . εἰληφότας Isoer. 319 e. *Σύνοιδα ἱμαυτῶ σοφὸς ἂν* Pl. Apol. 21 b. Ἐμαυτῶ γὰρ ξυνήδειν οὐδὲν ἐπισταμίην lb. 22 d. Ἐμαυτῶ ξύνοιδα, ὅτι . . λίγω Ib. Ion, 533 c. Ἐοικας βασιλεὺς εἶναι, *you seem to be king*, Cyr. i. 4. 9. Ἐοίκατε τυραννίσι μάλλον ἢ πολιτείαις ἠδόμεναι, 'you seem more pleased,' H. Gr. vi. 3. 8. Ἐοικας ἀληθῆ εἰρηκότι, *you seem like one who has spoken the truth*, i. e. *you seem to have spoken the truth*, Pl. Alc. 124 b. Ἐοικε γὰρ ὥσπερ αἶνιγμα ξυντιθέντι Pl. Apol. 26 e. Ὅμοιοί ἐσμεν οὐκ ὁρθῶς ὁμολογηκόσθ Id. Meno, 97 a. Ὅμοιοι ἦσαν θαυμάζουσιν (v. l. θαυμάζοντες), *they seemed to be wondering*, iii. 5. 13.

2. The contingent particle *ἄν* may be joined with the Inf. and Part., whenever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, Εἰ δὲ τις ἐξαπατηθῆναι ἂν οἶεται, *if any one thinks that he could be deceived*, v. 7. 11 (§ 604. a). Ὅσπερ καὶ ἰδιώτην ἄν γινώσκειν vi. 1. 31. Τί ἂν οἰόμεθα παθεῖν (cf. τί οἰόμεθα πείσεσθαι); iii. 1. 17. See vi. 1. 20, and § 595. β. Ὡς οὕτω περιγινόμενος ἄν τῶν ἀντιστασιωτῶν, *as though he would thus prevail over his opponents*, i. 1. 10. Ὡς ἀλόγως ἄν τοῦ χωρίου v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα, αὐτίκα, εὐθύς, ἑξάφνης*, and *μεταξὺ*, joined with the Part. instead of the principal verb; as, Ἀμα ταῦτ' εἰπὼν ἀνέστη [saying this, he at the same time rose up], *as soon as he had said this, he rose up*, iii. 1. 47. Ὅπως μὲν, ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκεδάννυται ἡ ψυχὴ Pl. Phædo, 77 b. Εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετο, *immediately, therefore, upon seeing me, Cephalus saluted me*, Pl. Rep. 328 c. Ἦν αὐτοῖς ἐπιχωρίον, τὸ μεταξὺ πορευόμενος μήτε ἐσθίειν μήτε πίνειν, *it was their custom, while marching [in the mean time], neither to eat nor drink*, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἄν*, and *οὐκ* with *φημί*. as, Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος, *with you, I think that I should be honored*, i. 3. 6. Χρήσιμοι ἄν ἰδοῦναι εἶναι v. 6. 1. Οὐκ ἔφασαν εἶναι, *they said they would not go*, i. 3. 1. Ἐπήρετο αὐτὸν, εἰ ὅπλιτεύει. Οὐκ ἔφη [sc. ὅπλιτεύειν], 'He said *No*,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, Ἀγγελλε δ' ὅρκον προστιθείς [uniting ἀγγελλε δ' ὅρκον and ἀγγελλε δ', ὅρκον προστιθείς], and announce [with an oath, adding it], *adding an oath*, Soph. El. 47. Ὅτι βάλλειν δεῖσαι ἀναιρουμένους ταῖς βάλλουσ Cyr. ii. 3. 17. Τί ἡμῶν δεήσεσθε χρήσασθαι [uniting τί ἡμῶν δεήσεσθε and τί δεήσεσθε ἡμῖν χρήσασθαι]; [What shall you want of us to do with us?] *In what shall you wish to employ us?* v. 4. 9. Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νῆσου κομίσασθαι Th. v. 15.

§ 617. 5. The Inf. and Part. may be used *impersonally*, as well as the finite modes (§ 546); thus, Ὅσπερ καὶ αὐτῶν μεταμέλειν ii. 6. 9. Μεταμέλον αὐτοῖς Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, Ὑμᾶς προσήκει

καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι iii. 2. 15 (cf. Ἀγαθοῖς τε ὑμῖν προσήκει εἶναι iii. 2. 11). Παραγγέλλας τὴν πρῶτην χιλιοστὴν ἔπαισαι Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθετο αὐτῶν πολέμουόντων, *he was not at all displeased with their being at war*, i. 1. 8 (cf. Σεύθης δὲ ἤχθετο αὐτῷ vii. 5. 7. See §§ 372. α., 406). Ὡς ἔρποντος εἰσορᾷς ἐμοῦ Soph. Tr. 394 (§§ 375, 377. 2). Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὺ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω Soph. Aj. 136. Ἥσθην . . ἐλλογῶντα σε Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct* or *indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος ᾔετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Περωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίονας, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . , ἐν ᾧ . . δὲ εἶναι χάσματι Pl. Rep. 614 b.

β. Ἀγγέλλει Δερκυλλίδας, ὅτι νικῶέν τε αὖ Λακιδαιμόνιοι, καὶ αὐτῶν μὲν τεθνάναι ὀκτώ H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσοντα ἐμὲ . . μηδὲς ὑμῶν λέγεται . . ὥς δὲ πείσομαι i. 3. 15 (§ 640). Ἀπὸ γὰρ ἑλπομένης Κῆρας, ὅτι τσαυτὰ εἶη ἔξω ἀγαθὰ, ὅσα . . μὴ ἀν' ἐπιλείπειν Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὥς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἶπε δὲ, ὅτι, “ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν” iii. 1. 9. Ἐνόμισεν ὅτι, εἴ τι οὗτος πάθοι, αὐτὸς ἀν' λαβεῖν Cyr. v. 4. 1. Ἐγὼ γὰρ, εὖ ἴσθ' ὅτι, ὥς ἑμαυτὸν πείθω, . . ἐμὲ εἶναι τούτων ἕνα Pl. Gorg. 453 b. Αἰσθάνομαι οὖν σου . . , ὅτι, ὁπῶς ἂν φῇ . . , οὐ δύναμειν Ib. 481 d. Γινούς, δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδῶσαι, διαφθαρσημένους αὐτούς Th. iv. 37.

γ. Ἐφη “ἐθέλειν πορεύεσθαι . . Ἐγὼ γὰρ,” ἔφη, “οἶδα” iv. 1. 27. Κλέανδρος, “Μάλα μάλιν,” ἔφη, “διαπραξάμενος ἤκω· λίγειν γὰρ Ἀναξίλειον ὅτι οὐκ ἐπιστήμιον εἶη. . . Ὅμως δὲ εἰσέναι,” ἔφη, “ἐκίλειεν” vii. 1. 39.

β and γ. Ἀπεκρίνατο, ὅτι “ἀκούει Ἀεροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι . . . καὶ μὲν ἡ ἱκεῖ, τὴν δίκην” ἔφη “χεῖρ ζεῖν ἐπιθεῖναι αὐτῷ· ἦν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα” i. 3. 20.

(1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the *SUBJECT* of any word which would agree with a noun; whether *appositive*, *adjective*, *article*, *pronoun*, or *verb*. (b) The Inf. may *DEPEND* upon any word which would govern a noun; whether *substantive*, *adjective*, *verb*, *adverb*, or *preposition*. (c) The Inf. may be used, like a noun, to express a *CIRCUMSTANCE*; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. Ὡς οὐκ ἀκόλουθα εἶη τό τε ἐπιθήσασθαι καὶ λύσειν τὴν γέφυραν ii. 4. 19. Δεῦρ' ἐνίκησεν μολεῖν σοί Soph. Ant. 233. Οὐδὲν οἶόν ἐστ' [= τοιοῦτόν ἐστιν, οἶον] ἀκούσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν Pl. Gorg. 447 c. Ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασις . . τοῦ ἀθροίζειν στρατεύμα, *pretext for assembling an army*, i. 1. 7. Πρόφασιν στρατεύειν ἐπὶ τοὺς Θηβαίους H. Gr. iii. 5. 5. Ἀντιπάσχειν δὲ οὐδεὶς κινδύνος ii. 5. 17. Ἀρξάντες τοῦ διαβαίνειν i. 4. 15. Τύχη τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία, σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία Soph. Œd. T. 776. Καλύσει τοῦ καίειν ἐπιόντας i. 6. 2 (§ 347). Οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν i. 7. 19. Ἀπειγνώκεναι τοῦ μάχασθαι Ib. Διὰ τοῦ ἐπιστοχεῖν ii. 6. 22. Ἠγάλλετο τῷ ἔξαπαταῖν δύνασθαι, τῷ πλάσασθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἤκομεν Soph. Œd. C. 12. Φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχειν ὑπηρετάς καὶ διὰ τὴν ἐπιμέλειαν i. 9. 27. Ὡς πολεμεῖν τε ἱκανοὶ εἶησαν i. 1. 5. Ἀμήχανος εἰσελθεῖν στρατεύματι i. 2. 21. Φαγεῖν δεινός, *a terrible fellow to eat*, vii. 3. 23. Δεινὸς λέγειν ii. 5. 15. Ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρέπει γὰρ ὡς τύραννος εἰσορᾶν Soph. El. 664. Ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύνεσθαι Th. iv. 10. Ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πύσει δὲ χάσμα μετίζον ἐλπίδος κλύειν Æsch. Ag. 266. Πλέω λέγειν Ib. 868. Μῦθος κυριώτερος λέγειν Eur. Iph. A. 318. Ὡ, πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, τᾶλλ' οὐδὲν, ὃ κάκιστε τιμωρεῖν φίλοις Eur. Or. 718. Οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ὀνομάσαι, ‘*in nothing except name*,’ Eur. Ph. 501.

§ 621. NOTES. α. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύπτειν παρέχοντα, *giving himself up* [for beating] *to be beaten*,

Pl. Gorg. 480 d (cf. Παράσχη . . . Ψεραπειυθῆναι Id. Charm. 157 b). Παρι-
χοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν ii. 3. 22. Δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος Eur.
Ph. 25. Τοῖς ῥαστοῖς ἐντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9.
'Ακουσαι μὲν ἴσως τισὶν ἀπὸδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δρᾶν οὐκ ἠθέλησαν, [willed not the doing it] *were not willing to do it*, Soph. Œd. C. 442. Πείθομαι τὸ δρᾶν Id. Ph. 1252. Ὅς σε καλῶσει τὸ δρᾶν Ib. 1241. Ἐλπίδος . . τὸ μὴ παθεῖν Soph. Ant. 235. Τεύξεται τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξίσταμαι τὸ δρᾶν Ib. 1105. Ἐγὼ αἴτιος . . τὸ εἰ ἀποκρίνασθαι Pl. Lach. 190 e. Τὸ τε μὴ βλέπειν ἐτοίμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαιπωρεῖν . . πρόθυμος Th. ii. 53. Τὸ σιγᾶν οὐ σθένω Eur. Iph. A. 655. Ἐγὰρ γὰρ ἐκθαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αὖθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the *Gen. of motive* (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ τινας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the *Acc. of specification*, and the *adverbial Acc.* When thus employed, it may be termed the *INFINITIVE OF SPECIFICATION*, and the *ADVERBIAL INFINITIVE*. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

Ἐκ-δείματός του νυκτέρου, δοκεῖν ἐμοί, *from some night vision*, [according to the seeming] *as it seems to me, or methinks*, Soph. El. 410. Ἄλλ' εἰκάσαι μὲν, ἡδύς, *but to guess, joyous*, Id. Œd. T. 82. Ἐν δ' ἄρα ἦν μοι πάντα, γιγνώσκειν καλῶς Eur. Med. 228. Ἐς τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β] εἰπεῖν, *to speak correctly*, Th. vi. 82. Ὀλίγου δεῖν πλείους ἀπεικονῶσιν, *have slain [to want little] almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ δεῖν Isocr. 70 e. Ὀλίγου [sc. δεῖν] πᾶται, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ [sc. δεῖν] πᾶκείνον ἐξετραχίλισεν Cyt. i. 4. 8. Ἐς δέον πάρεσθ' ὅδε Κρίων, τὸ πράσσειν καὶ τὸ βουλευεῖν Soph. Œd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the *Inf. of specification*, or the *adverbial Inf.*, will be particularly remarked, (α.) with ἐκὼν, chiefly in negative sentences; (β.) with some *adverbs and prepositions, followed by their cases*, chiefly preceded by τό. Thus, Οὐτε συνθήκας ἂν ψευδοίμην ἐκὼν εἶναι, *nor would I prove false to my engagements, [as to the being willing] so far as depends upon my own will,*

Cyr. v. 2. 10. Οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρέχεις, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἐπὶ σφᾶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἔχειν, in return gives [to have] pleasure, Soph. Œd. C. 232. Αἰτήσομαι δι' σ' οὐ μακρὸν γίρας λαχεῖν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. expletive* (ἐπιξηγητικός). — (β.) Εἰς τὸ βαλανεῖον βούλομαι [sc. εἶναι] Ar. Ran. 1279. Ἐκέλευσε . . τοὺς ἔνδεκα ἐπὶ τὸν Θηραμένην H. Gr. ii. 3. 54. Ἔφη δ' Ὀρόντης [sc. οὕτω ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἐκέλευον . οὐ γὰρ ἂν δύνασθαι πορευθῆναι [sc. ἔφασαν], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical command, request, counsel, salutation, exclamation, or question; as,

Σὺ μοι φράζειν [sc. ἔθελε], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἐμὲ αἰτιάσθαι τούτων, do not blame me for these, Ib. 218 a. Οἱ μὴ πιλάζειν Æsch. Pr. 712. Θεοὶ πολῖται, μὴ με δουλείας τυχεῖν [sc. δότε]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. ὦ Ζεῦ, δός με τίσασθαι μέρος πατρός Id. Cho. 18). Νίκη, ξυγγενοῦ, . . θίσθαι τροπαῖον ἡμᾶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστῆναι παντί [sc. ἱάτε, παραιῶ, or δεῖ], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ τίδε Ib. 68). KHP. Ἀκούετε, λεῷ . τοὺς ὀπλίτας . . ἀπίνειν [sc. κελύεται, δεῖ, or χρεῖ], Herald. *Heur, ye people; it is ordered that the hoplites depart, or the hoplites must depart*, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταθύειν v. 3. 13. Τὸν Ἴωνα χαίρειν [sc. κελεύω], I bid Ion hail, Pl. Ion, 530 a. Ἐμὲ παθεῖν τὰδε [sc. δεινὸν ἐστὶ], φεῦ! That I should suffer such things [is horrible], alas! Æsch. Eum. 837. ὦ βασιλεῦ, πότερον λέγειν . . ἢ σιγαῖν [sc. χρεῖ, or κελεύεις]; Hdt. i. 88. Ἄ δειλοί, πόσ' ἔμειν; κ. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φεῦ, τὸ καὶ λαβεῖν πρόσφθιγμα τοιοῦδ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἐμὲ νῦν κληθῆντα δεῦρο τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἐμὲ κορώνῃ πειθόμενον, τὸν ἄθλιον! ὁδοῦ περιελθεῖν σταδία πλεῖν ἢ χίλια! ET. Τὸ δ' ἐμὲ κολοιᾷ πειθόμενον, τὸν δύσμορον! ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αἰ γάρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αἰ γὰρ . . ἐχίμεν η. 311. See ω. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the direct object of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πίπεικε τὸν μάντιν λέγειν, *had persuaded the prophet* [to the saying] *to say*, vi. 4. 14. Τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, *he invited the exiles* [to the serving] *to serve with him*, i. 2. 2.

RULE XXXI. The **SUBJECT OF THE INFINITIVE** is put in the *Accusative*; as,

Ἡξίου . . δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἄρχειν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνεύειν οὐκ ἐβούλοντο, ὑπὸ λιμοῦ τι παθεῖν αὐτούς, *did not wish to incur the risk* [that they should suffer any thing] *of their suffering from hunger*, Th. iv. 15. Νεῶν ποίησιν ἐπέμενον τελεσθῆναι Id. iii. 2. Φασὶ δ' οἱ σοφοί, . . θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν Pl. Gorg. 507 e.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (α.) the subject of an *Inf.* has a prior grammatical relation, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθον ἐπὶ τινὰ τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδενὶ ἐπιτρέψοντας κακῶ εἶναι, *who will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξεστιν, ᾧ Ξενοφῶν, ἀνδρὶ γενέσθαι vii. 1. 21. Ὁμολογῆς οὖν περὶ ἐμὲ ἀδίκος [= ἀδικόν σε] γεγενῆσθαι; *Do you confess then* [to have been unjust] *that you have been unjust to me?* i. 6. 8. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεποῦ; εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἐκείνους καίειν τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὴν ἀνέξεσθαι σου, αὐτὸς δὲ τυπτήσῃς; καὶ ἡμᾶς μὴν ἀποψηφιεῖσθαι σου, σὺ δὲ οὐδὲ οὕτω παύσεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δέομαι ὑμῶν, ᾧ ἄνδρες δικασταὶ, τὰ δίκαια [sc. ὑμᾶς] ψηφίσασθαι, ἐνθυμουμένους, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὲν γάρ ἐστι, κριθέιντ' ἀποθανεῖν. στρατηγῷ δὲ, μαχόμενον τοῖς πολεμίοις Dem. 54. 1. Οὐ γὰρ ἔν περὶ τοῦ Κύρου τρόπου, ἔχοντα μὴ δίδοναι i. 2. 11. Συμβουλευέτω τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφούς [sc. ἐκεῖνον] ἀνακοινῶσαι τῷ θεῷ, *he advises Xenophon [that going to D. he should consult] to go to Delphi and consult the god*, iii. 1. 5. Ἐδοξεν αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν iii. 2. 1. Τοῖς πελάστασι πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, . . καὶ τοὺς τοξότας ἐπιβελλῆσθαι v. 2. 12. Οἱς ἔξ ἀρχῆς ὑπῆρξεν, ἢ βασιλείων υἱέσιν εἶναι, ἢ αὐτοῦς τῇ φύσει ἰκανοὺς Pl. Gorg. 492 b. Ἢι πάρεστι μὲν στένιν πλούτου πατρώου

κτῆσιν ἐστρεφμίνῃ, πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου ἄλεκτρα γηράσ
κουσαν Soph. El. 959. 'Εννέπω σοὶ [for which σοὶ might have been used; if
allowed by the metre] τῷ κρηγύμασι, ὅπερ προείπας, ἰμμένειν, . . ὡς ὄντι γῆς
τῆσδ' ἀνοσίῳ μιάστορι Id. CEd. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ελπίζων . . οὐδ' ἄν αὐτὸς, οὐδὲ οἱ [for τοὺς] ἐξ αὐτοῦ, παύ-
σεσθαι Hdt. i. 56. Τοὺς δὲ ἀποκρίνασθαι, . . αὐτοὶ δώσειν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted sub-
ject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἔρα διτ' ἀδικεῖν. ΚΡ. Οὐ δῆτα.
ΣΩΚ. Οὐδὲ ἀδικούμενον ἔρα ἀνταδικεῖν. Soc. One ought then by no means to
injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl.
Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective, (commonly ὡς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατῴβαινον ὡς ἐπὶ τὸν ἴτερον ἀναβαίνειν, and were descending, so as to as-
cend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of
Dindorf and Krüger], iii. 4. 25. 'Υπελάσας ὡς συναντῆσαι, riding up to meet
him, i. 8. 15. Ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπὲρῆχεν iii. 5. 7.
'Ὡς μὲν συνελόντι [sc. λόγῳ] εἰπεῖν, [so as to speak with a discourse bringing
all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ὡς δ'
ἐν βραχεὶ εἰπεῖν, but to speak in brief, Ag. 7. 1. 'Ὡς ἔπος εἰπεῖν, so to speak,
Pl. Gorg. 450 d. 'Ὡς γὰρ οὐτως δόξαι Id. Rep. 432 h. 'Ὡς μικρὸν μεγάλῳ
εἰκάσαι Th. iv. 36. 'Ὡς γ' ἰμοὶ χρῆσθαι κριτῇ Eur. Alc. 801. 'Ιὸλην ἔλεξας,
ὡς γ' ἔπεικάξιν ἰμέ, you speak of Iole, [at least for me to conjecture] methinks,
Soph. Tr. 1220. 'Ὡς παλαιὰ εἶναι, considering [that they are ancient] their
antiquity, Th. i. 21. Βούλεται ποιεῖν, ὥστε πολεμεῖν, chooses toil, so as to be [or
that he may be] at war, ii. 6. 6. 'Εχω γὰρ τρεῖς, ὥστε ἔλιν τὸ ἱκίαναι πλοῖ-
ον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Εποίησα, ὥστε δόξαι αὐ-
τῷ i. 6. 6. Κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολε-
μίους ἀκούειν. ὥστε οἱ μὲν ἰγγύτατα τῶν πολεμίων καὶ ἔφυγον ii. 2. 17. 'Εφ'
ᾧ μὴ καίειν iv. 2. 19 (see § 530). 'Εφ' ᾧ τε πλοία συλλέγειν vi. 6. 22. 'Ὅπως
τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφί-
εσθαι, 'such as to desire' [= τοιοῦτοι οἷοι ἂν ἐφίοντο, such as would desire],
Cyr. i. 2. 3. Τοιοῦτους ἀνθρώπους, οἷους μεθυσθέντας δεχεῖσθαι Dem. 23. 16.
'Ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπὼν [= τοσοῦτον μόνον ὅσον ἂν γεύσαιτο],
leaving for himself so much only as [he could taste] to taste, i. e. merely enough
for a taste, vii. 3. 22. Νεμόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, 'merely
enough for subsistence,' Th. i. 2. 'Ελείπετο τῆς νυκτὸς ὅσον σκοταίους διελεῖν
τὸ πιδίον iv. 1. 5. 'Ὅσα μὲντοι ἦδη δοκεῖν αὐτῷ, but so far as [seemed to him]
he could judge at present, Th. vi. 25. 'Ὅσον γέ μ' εἰδέναι Ar. Nub. 1252. 'Ὅ
τι καμ' εἰδέναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the ex-
amples above, there is an ellipsis before the connective, and that in some the
connective itself suffers attraction. From the frequent use of οἷος as above,
with an ellipsis of its corresponding demonstrative (§ 523), it seems to have
been at length regarded, especially in connection with τε, as a simple adjective
of quality, and to have been construed accordingly ; thus, "Ὅσοι τε ἔρισθαι

ἡμῖν συμπράξαι περὶ τῆς διόδου ;” Οἱ δὲ εἶπον, ὅτι “ἵκανοί ἐσμεν εἰς τὴν χώραν εἰσβάλλειν.” “*Shall you be [such as to] able to coöperate with us respecting the passage?*” And they replied, “*We are able to make an irruption into the country.*” v. 4. 9. ‘Ὁ γὰρ οἶός τε ὧν γινώσκεις τε τοὺς ὠφελίμους αὐτοῖς, καὶ τούτους δυνάμενος ποιεῖν ἐπιθυμῶν ἀλλήλων Symp. 4. 64 (9 507. 7). Οὐχ οἶόν τε ἦν . . διώκειν, [there was not such a state of things that one could pursue] *it was not possible to pursue*, iii. 3. 9. Οὐχ οἶόν τέ σοι λανθάνειν, *it is not possible for you to conceal it*, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν, *for it was not a time [such as to irrigate] suitable for irrigating the plain*, ii. 3. 13. Τὸ πρᾶγμα μέγα εἶναι, καὶ μὴ οἷον νεωτέρῳ βουλευσάσθαι, ‘not suitable for a young man to direct,’ Th. vi. 12. Ξυγγράφεισθαι λόγους οἷους εἰς τὰ δικαστήρια, *to compose discourses adapted to courts of justice*, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, πρὶν ἢ, πρότερον ἢ, ὕστερον ἢ, are sometimes followed by the Inf. instead of another mode; as, Ὑστερον . . ἢ αὐτοὺς οἰκίσαι [for ὕστερον ἢ ᾤκισαν or ὕστερον τοῦ οἰκίσαι] Th. vi. 4.

(II.) The Participle.

§ 630. I. The Participle, in its common uses, is either *preliminary, circumstantial, complementary, prospective, or definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the *Pres. Part.*; as,

Κῦρος ὑπολαβὼν τοὺς φύγοντας, συλλέξας στρατεύμα, ἐπολιόρκει Μίλητον, *Cyrus received the exiles, and raising an army besieged Miletus*, i. 1. 7. Μάνθαν' ἐλθὼν, *Go and learn*, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of μαθὼν and παθὼν with τί or ὅ τι, to form an intensive (and often severe or sarcastic) ‘*why*’ or ‘*because*’; thus, Τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετῃν; *For having learned what new wisdom did you insult the gods?* i. e. *Why did you insult them?* or, *What possessed you to insult them?* Ar. Nub. 1506. Τί παθοῦσαι . . εἴῃσι γυναιξίν; *Having experienced what change do they resemble women?* i. e. *How is it that they resemble?* Ib. 340. Δικαιότερον τὸν ὑμῖτερον πατέρα τύπτωμι, ὅ τι μαθὼν σοφοὺς οὕτως ἐφῄσεν, ‘*because he begat,*’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the *Pres.* It may sometimes be translated by an adverb or a circumstantial adjunct; as,

Δύναμιν ἥθροιζεν ὥς μάλιστα ἰδύνατο ἐπικρυπτόμενος, ‘*as secretly as possible,*’ i. 1. 6. Ἀπὲρ καὶ ἀρχόμενος εἶπον, ‘*in the beginning,*’ Th. iv. 64. Τοὺς πολλοὺς . . ἀπὸ Θρασυμάχου ἀρχαμένους, *the most [beginning with] and particularly Thrasymachus*, Pl. Rep. 498 c. Τελευτῶν ἐχαλῖπαιεν iv. 5. 16 (§ 457. a).

'Ανύσας τρέιχε Ar. Plut. 229 (§ 457. γ). Ἦκε Μένων ὁ Θετταλὸς, ὀπλίτας ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistence* (cf. § 637. a) ; as, Ποῖα ὑποδήματα φλυαρεῖς ἔχων ; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυαρεῖς, [you trifle, holding on upon it] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a ; Ar. Ran. 512. Τί κυπτάζεαι ἔχων περὶ τὴν θύραν ; Ar. Nub. 509. Τί δῆτα ἔχων στρέφῃ ; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part*. is particularly frequent with verbs of *sensation*, of *mental state* and *action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

Ἦκουσε Κύρον ἐν Κιλικίᾳ ὄντα, *he heard [of Cyrus being in C.] that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείονος ἰνδίων, *he saw that there was need of more*, vi. 1. 31. Ἴσθι μέντοι ἀνόητος ᾖν, *but know that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατίμαθον ἀναστὰς μόλις v. 8. 14. Εἰδέναι συνοῖσον, *to know that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὸς ἥσθαι ἡδίκημένη Eur. Med. 26. Σύν-οῖδα ἱμαντῇ πάντα ἰψυσμένους i. 3. 10 (§ 615. 1). Φρόνει βεβῶς Soph. Ant. 996. Ἐμείνητο γὰρ εἰπὼν Cyr. iii. 1. 31. Τιμώμενοι χαίρουσιν, *they delight in being honored*, Eur. Hipp. 8. Ἀπολείποντες αὐτὸν ἄχθονται. . . Ἦδονται πρᾶττοντες Mem. ii. 1. 33. Μετεμίλοντο ἀποδεδωκότες Th. v. 35. Δεδρακυῖαν γελᾶν Soph. Ant. 483. Ἐπαισχύνεσθαι . . κινῶντες Id. Cæd. T. 635. Δεῖξω πρῶτα μὲν σαφὲς γέγως, ἔπειτα σάφρων Eur. Med. 548. Κύρον τε ἱπποστρατεύοντα πρῶτος ἤγγειλα ii. 3. 19. Ἐρμένομεν οἷς ὡμολογήσαμεν δικαίοις οὖσιν ; Pl. Crito, 50 a. Οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἴφαινετο i. 9. 19. Εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἐξεγ-χθῶσι διαβάλλοντες ii. 5. 27. Τρεφόμενον ἑλάνθανεν, [was secret being maintained] *was secretly maintained*, i. 1. 9. Λαθεῖν αὐτὸν ἀπελθών, *to conceal from him our departure, or, to depart without his knowledge*, i. 3. 17. "Ὅπως μὴ λάθῃ σεαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. "Ἔστ' ἂν λάθωμεν [sc. ἡμᾶς αὐτοὺς] ὑδροσῶνται γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐτύγχανε, *happened [being] to be present*, i. 1. 2. "Ὅστις ἰχθρὸς ᾖν κυρεῖ Eur. Alc. 954. Ἀδικεῖτε . . πολέμου ἄρχοντες, *you do wrong in beginning war*, Th. i. 53. Ἐλλείπεσθαι εὖ ποιῶν Mem. ii. 6. 5. Εἴπερ εὐτυχῆσομεν . . ἐλόντες Eur. Or. 1212. Ἦ πόλις αὐτοῦς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον Isocr. 268 e. Νικαμένη γὰρ Παλλὰς οὐκ ἀνέξεται Eur. Heracl. 352. Ὑπέρξαμεν κακῶς ποιοῦντες v. 5. 9. Διόγουσι μαθητόντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρέβουσι μελετᾶσαι Ib. 12. Διαγωνιζόμενοι . . διατελοῦσιν Ib. Μὴ κάμῃ φίλον ἄνδρα εὐεργετῶν Pl. Gorg. 470 c. Ἐπαύσαντο πολεμοῦντες vi. 1. 28. "Α οἶμαι ἂν παῦσαι ἐνοχλοῦντα ii. 5. 13. "Ὅπως μὴ φθάσῃ μήτε ὁ Κύρος μήτε οἱ Κίλικες καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them*, i. 3. 14. Φθάνουσιν ἐπὶ τῇ ἄκρῳ γινόμενοι τοὺς πολεμίους iii. 4. 49. Οὐκ ἔφθσαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ . . ἦγον, *they no sooner heard of the war around At-*

tica than they came, Isocr. 58 b. Φυτεύων παιδας οὐκ' ἐν φθάνοις, *you cannot now be too soon in begetting children*, Eur. Alc. 662. Οὐκ ἐν φθάνοις . . λέγων, *you cannot tell me too soon*, i. e. *tell me at once*, Mem. ii. 3. 11. "Ἄλλα γὰρ δὴ μερία ἐπιλείπω λέγων Pl. Phil. 26 h.

§ 634. NOTES. α. With these verbs, the Part. ὦν is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. ὦν], *know that you are safe*, Soph. Œd. C. 1210. Εἰ γέρων κυρῶ Ib. 726. Σὲ δηλώσω κακόν [sc. ὄντα] Ib. 783. Δηλοῖ τὸ γέννημα ὦμόν Id. Ant. 471. Νῦν δ' ἀγροῖσι τυγχάνει Id. El. 313.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, Ἄν ἄπαξ μάθωμεν ἀργοὶ ζῆν, *if we should once have learned to live in idleness*, iii. 2. 25. Ἦνα μάθῃ σοφιστὴς ὦν, *that he may learn that he is a schemer*, Æsch. Pr. 61. Γινῶ τρέφειν τὴν γλῶσσαν ἡσυχαστέραν, *'learn to keep,'* Soph. Ant. 1089. Ἐπειδὴν γνῶσιν ἀπιστοῦμενοι, *when they perceive that they are distrusted*, Cyr. vii. 3. 17. Μιμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *let him remember to be a brave man*, iii. 2. 39. Μίμνημαι . . ἀκούσας ποτὶ, *I remember to have once heard*, Cyr. i. 6. 3. Τούτο μὲν οὐκ αἰσχύνομαι λέγων . . τὸ δὲ . . αἰσχυνόμην ἂν λέγειν, *I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said)*, Cyr. v. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμοὶ πρέποι ἂν μάλιστα ἐπιμυλομένῳ, *it would become me most of all to attend*, Œc. 4. 1. Οἷς οὐδὲ ἄπαξ ἐλυσιτέλησε πειθομένοις Isocr. 174. 14. Εἰ πολεμοῦσιν ἄμεινον ἔσται, *whether it would be better for them to go to war*, Th. i. 118. Μιστὸς ἦν θυμούμενος, *I was sated with passion*, Soph. Œd. C. 768. Δῆλος ἦν ἀνυόμενος i. 2. 11. Κατάδηλοι γίγνονται προσποιούμενοι μὲν εἰδέναί, εἰδότες δὲ οὐδέν Pl. Apol. 23 d. See §§ 551, 614. ε.

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting *purpose*, commonly translated by the Inf. (§§ 583. α, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αὐτοὶ δὲ ὁ ἡγησόμενος οὐδὲς ἔσται, *and again there will be no one who will guide us*, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλήφθησαν) i. 7. 13. Τοὺς ἐκπεπτωκότας, *those who had been banished, or the exiles*, i. 1. 7 (§ 556). Τοῖς γενομένοις (cf. Τοῖς γονεῦσι) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, *'and of the rest [him that wished] any one that wished,'* i. 3. 9. Ἡ Διομήδεια λεγομένη ἀνάγκη, *the so-called necessity of Diomed*, Pl. Rep. 493 d. Ἴν', ὥσπερ ἐκείνος ἔχει δύναμιν τὴν ἀδικήσουσαν καὶ καταδουλοῦσάμενην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἱτοίμην ἔχετε Dem. 101. 10. Ἄπαντα γὰρ τολμῶσι δεινὰ φαίνεσθαι, *for every thing appears fearful to those who are venturing*, Eur. Ph. 270. Πειπονθέναι . . εἰς βλάβην φέρον, *to have suffered [what tends to harm]*

any injury, Soph. Œd. T. 516. Διαφέρει δὲ πάμπολυ μαθὼν μὴ μαθόντος, καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἶμι, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πεποιηκώς εἶη iv. 8. 26. Τεταγμένοι ἦσαν i. 7. 11. Ἦσαν ἐκπεπτωκότες ii. 3. 10. Ἦν δὲ οὐδὲν πεπονθώς vi. 1. 6. Εἶη ἔχων iv. 4. 18. Ταῦτα οὕτως ἔχοντά ἐστιν Pl. Leg. 860 e. Πῶς . . ἦτε πάσχοντες τὰδε; Eur. Cycl. 381. Εἶη στρυγθεῖς Id. Alc. 464. Ἀντιδούς ἔσει Soph. Ant. 1067. Μισούντες τε γίγνονται, Pl. Leg. 908 b. Μὴ προδούς ἡμᾶς γένη Soph. Aj. 588. Πέλει δικαιοθείς Æsch. Ag. 392. Πολλὰ χεῖματα ἔχομεν ἀνθρωπότης, [having plundered many things we have them] we have plundered many things, i. 3. 14. "Α νῦν καταστρεψάμενος ἔχεις vii. 7. 27. Τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι iv. 7. 1. Τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν Ib. 17. Τὸν λόγον δὲ σοῦ πάλαι θαυμάσας ἔχω Pl. Phædr. 257 c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει Soph. Ant. 22. Κηρύξαντ' ἔχιν Ib. 32. Ἀτιμάσας ἔχε Ib. 77. Βεβουλευκώς ἔχει Id. Œd. T. 701. Οὐ τοῦτο λέξων ἔρχομαι, I am not going [or come] to say this, Ages. 2. 7. Ἐρχομαι ἀποθανούμενος νυνί Pl. Theag. 129 a. "Ωλιχέτο ἀπὼν νυκτός, he [departed going off] went off in the night, iii. 3. 5. "Ωλιχέτο ἀπελαύνων, rode off, ii. 4. 24. Οἶχεται θανάων Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with εἶμι is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. α, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχω occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession, continuance, or persistency* (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate Fut. The Part. of a *verb of motion* with οἶχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Δεδογμέν' [sc. ἐστίν], ὡς ἔοικε, τήνδε κατθανεῖν Soph. Ant. 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc.* absolute may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις, and [he saying this] upon his saying this, some one sneezes, iii. 2. 9. "Ὅστις, ἔξὸν μὲν εἰρήνην ἔχειν . . , αἰρεῖται πολέμειν, *who*, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μετὰ δὲ ταῦτα, ἥδη ἡλίου δύνοντος ii. 2. 3. Ἀνέζη ἐπὶ τὰ ὄρη, οὐδένος καλόντος, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἐπιλειποσῆτος, οἶνου δὲ μὴδ' ὀφθαλμίσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων v. 8. 3. Ἐν καλῷ παρατυχόν σφίσι ξυμβαλεῖν, καὶ πανταχόθεν αὐτῶν ἀποκεκλεισμένων Th. v. 60. Εὖ δὲ παρασχόν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσήκον, when it is no interest of ours, Id. iv. 95. Ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, . . κυρῶν δὲ οὐδὲν . . ὀπηνίκα χρὴ ἐρμᾶσθαι, νυκτός τε ἐπιγενομένης Ib. 125. Δεδογμένον δὲ αὐτοῖς Id. i. 125. Δόξαν αὐτοῖς ἀπὸ ξυνόδου, ὥστε διαναυμαχεῖν Id. viii. 79. Δόξαντος δὲ τούτου H. Gr. i. 1. 36. Δόξαντων δὲ καὶ τούτων Ib. v. 2. 24. Δόξαντα δὲ ταῦτα καὶ περανθέντα Ib. iii. 2. 19. Δόξαν δὲ ταῦτα [sc. ποιεῖν, or the sing. and plur. joined, see §§ 450. 451, 549], and this seeming best, iv. 1. 13. Δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα Pl. Prot. 314 c. Ἀθλον δὲ, ὅποτε τις . . ἀφαιρῆσθαι Th. i. 2. Αἰσχρὸν ὃν τὸ ἀντιλέγειν Cyr. ii. 2. 20. Προσταχθὲν γὰρ αὐτῷ . . ἀναγράφαι Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγμα ἐγένετο Th. i. 74. Ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐσ' αὐτοὺς πλείουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλευέσθαι] προκειμένου, Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μίντοι, ὁ Γλῶς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι . . καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων [= ἰούσι], ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων v. 8. 13. Οὐκέτι ὧν οὗτοι κλείπτουσιν ἀργίζεσθε, ἀλλ' ὧν αὐτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐντιῦθεν προΐόντων [sc. αὐτῶν], ἔφαινετο Ἰχνια, 'as they were advancing,' i. 6. 1. Οἱ δ' εἶπον, ἐρωτήσαντες [sc. αὐτοῦ], ὅτι Μάκρωνες iv. 8. 5. Πόσις μὲν ἄν μοι, κατθανόντος [sc. πόσεως], ἄλλος ἦν Soph. Ant. 909. Οὕτω δ' ἔχόντων [sc. ἑαυτὰ πραγμάτων], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὕτω μὲν γιγνομένων, σαφῶς εἶδα Cyr. v. 3. 13. Ἀκοντος βασιλείας [sc. ὄντος] ii. 1. 19. Ἐξέστι φωνεῖν, ὡς ἐμοῦ μόνης πέλλας Soph. Œd. C. 83. Ὡς ὑφηγητοῦ τινός Id. Œd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjunctive*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγειλε . . , *ὥς ἐπιβουλεύοντος Τισσαφέρνης*, he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. 1. 6. "Ὦντο ἀπολωλέναι, *ὥς ἑαλωκυίας τῆς πόλεως*, they thought they were lost, inasmuch as the city was taken, vii. 1. 19. 'Ἐκέλευσε . . , *ὥς εἰς Πεισιδάς βουλόμενος στρατεύεσθαι*, *ὥς πραγμάτων παρεχόντων Πεισιδῶν* i. 1. 11. 'Ὡς ἐμοῦ οὖν ἰόντος, . . οὕτω τὴν γνώμην ἔχετε, [as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6. "Ἐλγες Θάρρῃν, *ὥς καταστησόμενων τούτων εἰς τὸ δῖον* Ib. 8. Τὰ πλοῖα αἰτεῖν κελεύοντος, *ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιοῦμένου* Ib. 16. 'Ὡς οὐκίε' ὄντων σὺν τέκνων, *φροντίζει δὴ* Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, *ὥς βοηθήσων βασιλεῖ*, bringing a large force to aid the king, ii. 4. 25 (§ 583. a) Κατασκευάζεσθαι *ὥς αὐτοῦ που οἰκήσοντος* (cf. *Μένειν παρασκευαζομένου*) iii. 2. 24. Κατακειμένα, *ὥσπερ ἐξὸν ἡσυχίαν ἄγειν*, we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14. Διηγκυλωμένους ἵναι, *ὥς, ὅπταν σημήνη, ἀκοντίζῃν δεῖσον*, v. 2. 12. Λέγουσιν ἡμᾶς *ὥς ὀλωλότας* Æsch. Ag. 672. Δηλοῖς δ' *ὥς τι σημανῶν* Soph. Ant. 242. 'Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; ii. 1. 21. 'Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω, *let no one of you speak, as though I were to take this command*, i. 3. 15. 'Ανέκραγον, *ὥς οὐδὲν δῖον* vi. 4. 22. 'Απὸ τῶν πονηρῶν ἀνθρώπων ἐργουσιν, *ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατὰλυσιν* Mem. i. 2. 20. Εὐχέτο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ δίδοναι, *ὥς τοὺς θεοὺς κάλλιστα εἰδόντας* Ib. iii. 2. 'Ἡ δὲ γνώμη ἦν, *ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα* [sc. τὰ ἄρματα], and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. 'Ἦν δὲ ἡ γνώμη τοῦ Ἀριστείως [= ἔδοξε τῷ Ἀριστεῖ], τὸ μὲν μεθ' ἑαυτοῦ στρατόπειδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν Th. i. 62. "Ἐδοξεν αὐτοῖς [= ἰψηφίσαντο] . . , ἐπικαλοῦντες Id. iii. 36. Καὶ δημοσίᾳ κράτιστα διαθέντα τὰ τοῦ πολέμου, ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες Id. vi. 15. Αἰδῶς μ' ἔχει [= αἰδοῦμαι] ἐν τῷδε πότμῳ τυγχάνουσα Eur. Hec. 970. Πίπαλται. δ' αὐτὲ μοι φίλον κίεαρ [= τρόμος ἔχει με], τόνδε κλύουσιν οἶκον Æsch. Cho. 410. "Υπιστά μοι θράσος, . . κλύουσιν Soph. El. 479. 'Ἡμῶν [= ἡμῶν, § 412] δ' αὐτε κατεκλάσθη φίλον ἦτορ, δεισάντων φθόγγον i. 256. For other examples see §§ 344, 459, 627, 639.

β. "Ἄλλω τε τρόπῳ πειράσαντες, καὶ μηχανὴν προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἑστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σείσθην βουλόμενοι ἄγειν . . . Τιμασίῳ δὲ προὔθυ μείτο vii. 2. 2. 'Ὡς τύχοι ναῦς καὶ προσπε

σοῦσα, ἣ διὰ τὸ φεύγειν, ἣ ἄλλη ἐπιπλέουσα Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Δείρεται, τὸ μὴ ἡπειρος οὔσα [for εἶναι], is separated, so as not to be main land (see § 622), Th. vi. 1.

(III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with εἶσι (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with δεῖ or χρῆ· thus, Σκεπτόν μοι δοκεῖ εἶναι [= σκεπτεσθαι δεῖν], it seems to me that it is to be considered [= that we ought to consider], i. 3. 11. Ἐδόκει διωκτόν εἶναι, it seemed that they must pursue, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. κ). Thus,

(α.) Ὡς πιστέον εἴη Κλεάρχῳ, that they must obey Clearchus, ii. 6. 8 (§ 405. η). Παρεντέον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12 (§ 431). Πάντα ποιητέον iii. 1. 18 (cf. the personal form, Πάντα ποιητέα Ib. 35). Οὕς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν Th. i. 86. Γυναικὸς οὐδαμῶς ἡσσητέα Soph. Ant. 678 (§ 349). — (β.) Καταβατέον οὖν ἐν μέρει ἕκαστον, each one therefore must descend in turn, Pl. Rep. 520 d. Ὡς οὔτε μισθοφορετέον εἴη ἄλλους ἢ τοὺς στρατευομένους, οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (α.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πιστὰ ὑμῖν εἰσιν, ὅμως ἐπισκεπτέαι σαφέστερον [for τὰς ὑποθέσεις ἐπισκεπτέον, or αἱ ὑποθέσεις ἐπισκεπτῆαι] Pl. Phædo, 107 b. — (β.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν νευστέον. ἐλπίζοντες Pl. Rep. 453 d. — (γ.) The *verbal* with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολαστέον, . . ἰόντα δὲ αὐτὰς . . ἐτοιμάζειν Pl. Gorg. 492 d.

CHAPTER VI.

SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the ADVERB, the PREPOSITION, the CONJUNC-

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs.* Thus,

Πάλιν ἠρώτησεν ὁ Κύρος, *again Cyrus asked*, i. 6. 8. 'Ηδέως ἐπείθοντο i. 2. 2. 'Ορθία ἰσχυρῶς Ib. 21. 'Ημελημένως μᾶλλον i. 7. 19. Τὴν οὐ περιτείχισιν, *the not blockading*, Th. iii. 95. 'Η μὴ 'μπειρία Ar. Eccl. 115. Τῆς ἀπὸ τῶν 'Επιπολῶν πάλιν καταβάσεως, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, 'Ημεῖς γε νικῶμεν, *we at least are victorious* (here γε, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. 'Ηκουσεν οὐδεὶς ἔν γε τῷ φανερῷ i. 3. 21. 'Αριαῖος δέ, . . καὶ οὗτος . . πειρᾶται, *and Ariaus, even he attempts*, iii. 2. 5. Καὶ μετὰ πεμπομένον αὐτοῦ, οὐκ ἐθέλω ἰλθεῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Περσεκύνησαν, καίπερ εἰδότες i. 6. 10. Εἰδότες τοῖ μοι τάσδ' ἀγγελίας ὅδ' ἐβώυξεν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in *simple, absolute negation*, and the latter in *dependent or qualified negation*, hence in *supposition, prohibition, &c.*; or, in the language of metaphysicians, οὐ is the *objective*, and μή the *subjective* negative (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποτε εἰρεῖ οὐδεὶς Ib. 'Εὰν δὲ μὴ διδῷ, *and if he would not give*, i. 3. 14. 'Οπως μὴ φθάσῃ Ib. Μηκέτι με Κύρον νομίζετε i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δεῖν αὐτὸν χρῆζεαι; Soph. Œd. C. 1175. 'Εμοὶ τῶν σῶν λόγων ἀρεστὸν οὐδὲν, μηδ' ἀρεσθεῖν ποτέ Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκοῦμεν; [We do not seem to you, do we?] *Do we seem to you?* Æsch. Pers. 344. 'Η μήτις . . ἐλαύνει; ἢ μήτις σ' αὐτὸν κτείνει; i. 405. Οὐκοῦν . . πεπαύσομαι; [Shall I not then cease?] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἰκανῶς ἐχέτω Pl. Phædr. 274 b.

B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-

ern substantives in the oblique cases, and mark their relations; as,

Ἦρματο ἀπὸ Σάρδεων, καὶ ἐξελαύνει διὰ τῆς Λυδίας . . ἐπὶ τὸν Μαίανδρον ποταμόν, *he set out from Sardis, and marches through Lydia to the river Mæander, i. 2. 5.*

Or, more particularly,

Ἀπὸ, ἀπό, ἐξ, and πρό govern the	Genitive.
Ἐν and οὖν	Dative.
Ἀνά and εἰς	Accusative.
Ἀμφί, διά, κατά, μετὰ, and ὑπέρ	Gen. and Acc.
Ἐπὶ, παρά, περί, πρὸς, and ὑπό	Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφί, ἀνά, and μετὰ in the poets; and ἀμφί even in prose, chiefly Ionic. Thus, Ἀμφὶ πλευραῖς Æsch. Pr. 71. Ἀνά τε ναυσί Eur. Iph. A. 754. Μετὰ χερσίν Soph. Ph. 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as ἐκ for ἐξ, § 68, ζύν for σύν, ἐς for εἰς, ἐνὶ for ἐν, προτί and ποτί for πρὸς, ὑπαί for ὑπό) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

γ. Ἐν and πρὸς, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (ἐνς, § 58) εἰς or ἐς (cf. § 57. 4), and πρὸς • thus, ἐν, *in*, εἰς, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix -δε, to (cf. §§ 150, 322); as, Οὐλυμπόνδε A. 425 (cf. Πρὸς Ὀλυμπον 420). Ἀλαδὲ A. 308 (cf. Εἰς ἄλα 314). Αἰδώςδε [= εἰς Αἰδὸς δόμον, § 385. γ] H. 330. It is sometimes used pleonastically; as, Ὀνδὲ δόμονδε β. 83. Εἰς ἄλαδε κ. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE or MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, *from the province*, i. 1. 2. Ἐκ Χερρόνησου ὀρμώμενος Ib. 9. Παρὰ δὲ βασιλείας πολλοὶ πρὸς Κύρον ἀπῆλθον i. 9. 29. Ἀλλόμενοι κατὰ τῆς πέτρας, *leaping down from the rock*, iv. ii. 17. — (β.) Of ORIGIN and MATERIAL (§ 355). Γεγονὼς ἀπὸ Δαμαράτου ii. i. 3. Οἶνόν τι ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (γ.) Of THEME (§ 356). Περὶ ὑμῶν ἐνίων ἤκουον, *I heard respecting some of you*, vi. 6. 34. Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρὸς Cyr. iii. 1. 8. — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σὺν τοῖς φυγάσι, *with the exiles*, i. 1. 11. Τῶν παρ' ἐαυτῶ Ib. 5. — (η.) Of PLACE (§ 420). Βασιλεία ἐν Κελαιναῖς ἱερυνᾷ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνεῖτο . . πρὸς αὐτόν, *came to him*, i. i. 5. Κατέβαινεν εἰς πεδῖον i. 2. 22. Πέμψας . . παρὰ τοῦς στρατηγούς Ib. 17. Ἀνέβη ἐπὶ τὰ ὄρη Ib. 22. Κατὰ Σηλυβρίαν ἀφίκου vii.

2. 28 Ὑπ' αὐτὰ τὰ τεῖχη ἄγειν Cyr. v. 4. 43. — (.) Of SPECIFICATION (§ 437). Δαμπερὰ καὶ κατ' ὄμμα καὶ φύσιν Soph. Tr. 379. Κατὰ γνώμην Ἰδρις Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, Ὡσπερ δέ τις ἀγάλλεται ἐπὶ Θεοσεβείᾳ . . , οὕτω Μένων ἠγάλλετο τῷ ἔξαπατᾶν δύνασθαι ii. 6. 26. Καὶ κραυγῇ πολλῇ ἰπῶσιν i. 7. 4. Σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἤσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, Ὀδὸς . . Δελφῶν καὶ Δαυλίας Soph. CEd. T. 734. Ἀγροῦς σφεπέμψαι κατὰ ποιμνίων νομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus παρά denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside, near, with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλείᾳ πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ὄπλα καὶ τὰ σκυνοφόρα, ἑστρατοπεδεύσαντο παρὰ Κλεάρχῳ i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, Ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι σκυθρωποὺς] ἦσαν, καὶ ἀντὶ ὑποχωμένων ἑαυτὰς ἡδέως ἀλλήλας ἑώρων, *they were cheerful instead of [being] downcast, &c.*, Mem. ii. 7. 12. Ἐξ ὀλέων ἀζηλον εὐρύουσαι βίον Soph. Tr. 284.

ε. The omission of the preposition with the second of *two substantives having a similar construction* will be observed, not only *after a conjunction*, but also in the case of the *relative*, in the *questions and answers of a dialogue*, &c.; as, Ἀπό τε τῶν νεῶν καὶ τῆς γῆς H. Gr. i. 1. 2. Ἐν τῇ χερὶ, ἣ ὑμῶν ἀκούω Symp. 4. 1 (cf. Ἀπ' ἐκείνου γὰρ τοῦ χρόνου, ἀφ' οὗ τοῦτου ἡράσθη Pl. Conv. 213 c). “Τοῦ τοιοῦδε πέρι.” “Τίνος δὴ;” “Τοῦ ὑπολαμβάνειν” Pl. Rep. 456 d. Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] Ἀθηναίους ἀδεῶς ἀπένειαι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So Εἰς [sc. τὸν χρόνον] ὅτε β. 99. Ἐς οὗ, *until*, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly ἐστὶ). Thus,

α. Συνέπεμψεν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσέπεμψε δὲ αὐτῶ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πέμπει Ἀέρο ξίλμην . . . πρὸς Ξενοφῶνα vii. 6. 43). Ἐπιπλεύσας αὐτῶ Η Gr. i. 6. 23 (cf. Πλεῖν ἐπ' αὐτούς Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with ἐπί, παρά, and πρὸς are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of ἀπό, ἐξ, and σύν. See §§ 347, 399.

γ. Ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλέως ἀπῆλθον i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λοιγὸν ἀμύναι [= λοιγὸν ἀπαμύναι], *to ward off destruction*, A. 67. Παρὰ δ' ἔγχεα μακρὰ πίπηνεν Γ. 135. Ἀπὸ μὲν σεωυτὸν ὤλισσας Hdt. iii. 36. Ἐκ δὲ πηδῆσας, *and leaping forth*, Eur. Hec. 1172. Διὰ μ' ἔφθιρας, κατὰ δ' ἔκτεινας Id. Hipp. 1357. Ἄντ' εὖ πείσεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb; and is sometimes repeated without the verb; as, Πέμψαντος, ὃ γύναι, μετὰ Eur. Hec. 504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα Id. Herc. 1055. Κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὀρνυτο . . . Ἀγαμέμνων, ἄν [sc. ὤρνυτο] δ' Ὀδυσσεύς Γ. 267. Ἐλιπον . . . , καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ε. Ἀλλ' ἄνα [for ἀνάστηθι] ἐξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθεῖν πάρα [for πάρεστι] Eur. Alc. 1114. Ἐνι [for ἐνεστι] δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλσῃ γ. 3. 11.

C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἡσθένει Δαρείος καὶ ὑπώπτει, *Darius was sick and apprehended*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῶ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον i. 1. 3. Ὡς τε αὐτῶ μᾶλλον φίλους εἶναι ἢ βασιλεῖ Ib. 5. Πλείους ἢ δισχίλοι i. 3. 7. Ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects, predicates, adjuncts, &c.* Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, Προσβάλλουσι . . καταλιπόντες ἄφ' ὧν τοῖς πολέμοις, εἰ βούλονται φεύγειν iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, Πλουσιωτέρων μὲν ἂν, εἰ ἰσχυρόνεις, ἢ ἐμοὶ ἐδίδους Cyr. viii. 3. 32. Ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν Th. vii. 77. Τοῖς δὲ νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ [sc. ἀκμάζω], παραινῶ Isocr. 188 a. Ἡμῶν δὲ ἄμεινον, ἢ πεῖνοι, τὸ μᾶλλον προσορμμένων Dem. 287. 27. Οὐδαμῶς γὰρ ἐστὶν Ἀγόραστον Ἀθηναίων εἶναι, ὥσπερ Θρασύβουλον Lys. 136. 27. Ἐξείσι θ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where nonè would be employed in English; e. g., when πολὺς is followed by another adjective; as, Πολλὰ τε καὶ ἐπιτήδεια διελέγοντο v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, Ἐκμάνθανε· σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι, '[and] for I have more leisure,' Æsch. Pr. 817. Τυγχάνω τε κληῖθ' ἀνασπαστοῦ πύλης χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ βάλλει δι' ὧτων, 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. Καὶ ἤδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσφορος αὐτῷ ἰχαλεπάνθη iv. 6. 2. Οὐχ ὁμοίως πεποιήκασι, καὶ Ὅμηρος (cf. § 400), they have not composed in the same manner [and] as Homer, or with Homer, Pl. Ion, 531 d (cf., in Lat., *similis atque*, &c.).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of δέ for γάρ, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of γάρ in specification, where we should use *that*, *namely*, *now*, &c.; as, Τῷ δὲ δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ . . ἐκέλευε ii. 3. 1.

D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses εἴσω and ἔσω as protracted forms for εἰς· thus, Ἀγγεῖλον . . Ἴλιον εἴσω Ω. 145 (cf. Εἰς Ἴλιον 143). Ἀγάγῃσιν ἔσω κλισίην Ω. 155.

β. Ἡ μὲν κελεύσω, καπιθωῦξά τε πρὸς [sc. τούτῳ], 'in addition to this,' 'besides,' Æsch. Pr. 73. Πρὸς δ' ἔτι iii. 2. 2. Ἐν δὲ [sc. τούτοις], and *meanwhile*, Soph. Œd. T. 27.

γ. *Kŭron* δὲ (conjunction) μεταπίμπεται . . . καὶ στρατηγὸν δὲ (adverb) αὐτὸν ἀπιδείξε i. 1. 2. 'Ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἴμενοι ἐν τῇ Ἑλλάδι καὶ ἱσπαίνου καὶ τιμῆς τιύξεσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἰσόμεθα vi. 6. 16. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωκράτην τὸν Ἀχαιοῖν, ξένους ὄντας καὶ (adverb) τούτους, ἐκέλευσεν i. 1. 11. Πρῶτον μὲν ἰδάκρυνε . . . εἴτα δὲ ἔλεξε i. 3. 2. Ἄλλος δὲ λίθω, καὶ ἄλλος, εἴτα πολλοί i. 5. 12. Ταῦτα ἱπποῖον, μέγχι σκότος ἐγένετο iv. 2. 4 (cf. § 394). Πλὴν οἱ τὰ καπηλεία ἔχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρόσθεν καταλύσαι . . . πρὶν ἂν αὐτῷ συμβουλευσῇται*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρὶν τέτταρα στάδια διελθεῖν*, before [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple adverb, with *ἤ* and the appropriate mode; thus, *Πρὶν ἢ . . . ἐγίνοντο*, before that they had come, Cyr. i. 4. 23; (4.) with *ἤ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

Ὅταν δὲ τούτων ἄλις ἔχητε, but when you have had enough of this, v. 7. 12. *Εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον*, for once and a short time, Dem. 21. 1. *Εἰς νῦν* Pl. Tim. 20 b. *Μέγχι* ἐνταῦθα v. 5. 4. *Πρόπαλαι* Ar. Eq. 1155. *Ἐμπρόσθεν* iii. 4. 2. *Παραντίκα* Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἥμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες, above half of the whole army were Arcadians, vi. 2. 10. Αἰτεῖ αὐτὸν εἰς διασχίλους ξένους i. 1. 10. Ἐκ τῶν ἀμφὶ τοὺς μυρίους v. 3. 3. *Ξυνέδραμον ὡς εἰς ἑπτακοσίους* H. Gr. iv. 1. 18. *Συνελεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίους* Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio præg-nans*. Thus,

α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς . . . ἔφυγον* [ἐκ for ἐν, by reason of ἔφυγον following], those in the market fled [from it], i. 2. 18. *Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων* Ib. 7. Ἀφικνουῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες v. 7. 17. *Τοῖς ἐκ Πύλου ληφθεῖσι*, those taken at Pylus and brought thence, Ar. Nub. 186. *Οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις . . . ἐχρῶντο* Th. vii. 70. *Εἰς ἀνάγκην κείμεθα*, we have come into necessity, and lie there, Eur. Iph. T. 620. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀντων τῶν εἰς τὸ πεδῖον, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. Ἐν Λευκαδίᾳ ἀπήσαν [ἐν for εἰς, to imply that they were still there], had gone to Leucadia, or were absent in L., Th. iv. 42. *Οἱ δ' ἐν τῷ Ἠραίῳ καταπεφυγότες* (cf. *Εἰς δὲ τὸ Ἠραῖον κατέφυγον*) H. Gr. iv. 5. 5. Ἐν τῷ ποταμῷ ἔπεισον Ag. 1. 32.

γ.) AN ADVERB of motion for one of rest. *Τῶν ἐνδοθέν [for ἐνδον] τις εἰσενεγ-κάτω* Ar. Plut. 228. *Μετοίκησις τοῦ τόπου τοῦ ἐνθὺν εἰς ἄλλον τόπον* Pl.

Apol. 40 c. Ποῦ κακῶν ἐρημίαν εὔρω; 'Whither can I go to find?' Eur. Herc. 1157.

δ.) An ADVERB of rest for one of motion. "Οπου [for ὅπου] βίβηκεν, οὐδεὶς οἶδε, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιεβόσμεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.) ; as,

Πόθου πατρίδων, γονέων, γυναικῶν, παίδων iii. 1. 3. Ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους vii. 1. 21. Οὔτε πλινθυφεῖς δόμους προσείλους ἦσαν, αὐ [for οὔτε] ξυλουργίαν Æsch. Pr. 450. Ὅμνῶ ὑμῖν θεοὺς πάντας καὶ πάσας, [sc. ὅτι] ἢ μὴν . . ἰθύομην vi. 1. 31. Ἀφειλόμην, ὁμολογῶ v. 6. 17. Ἀπάγγειλον πόσει, ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει γυναικα πιστὴν δ' ἐν δόμοις εὔραι Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὐκάν with the ellipsis of a conditional or other conjunction; as, Οὐκάν ποιήσετε ταῦτα, ἡμεῖς . . ἐκλείψομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἔστιν ὃ τι σε ἠδίκησα;" Ὁ δ' ἀπεκρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεῖς Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἀλλ' ὁρᾶτε, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷε γὰρ σοι μαχισθῆναι, ᾧ Κύριε, τὸν ἀδελφόν; i. 7. 9. (β.) In like manner the Voc. is often followed by a connective; as, ὦ γύναι, ἔφη, ἄνομα δέ σοι τί ἐστιν; Mem. ii. 1. 26. ὦ Κίρκη, τίς γὰρ . . ἡγεμονεύσει; κ. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περαίνειν ἤδη ὤρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δέδοικα iii. 2. 25. Παρὰ τὴν θάλατταν ἦει καὶ [sc. ταύτῃ ἦει] γὰρ ἤδη ἠσθίνει vi. 2. 18. Καὶ γὰρ καὶ καπνὸς ἐφαίνετο ii. 2. 15. — And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Θᾶπτον ἢ [sc. οὕτω ταχὺ] ὥς τις ἂν ᾔετο, quicker than [so quick as] one would have thought, i. 5. 8. Μείζονα ἡγησάμενος εἶναι ἢ

ὡς ἐπὶ Πισίδας τὴν παρασκευήν, *thinking that the preparation was greater than* [so great as] *it would be against the Pisidians*, i. 2. 4. Βραχύτερα ἡκόντιζον, ἢ ὡς ἔξικνεῖσθαι, *hurled* [a shorter distance than so as to reach] *too short a distance to reach*, iii. 3. 7. Ἐφάνη κοινορτός, ὥσπερ νεφέλη λευκή i. 8. 8. Ὡς εἰς μάχην παρασκευασμένος, *arrayed as* [he would array] *for battle*, Ib. 1. Ἐπικάμπτην, ὡς εἰς κύκλωσιν Ib. 23. Φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν iv. 3. 21. Ἀθροίζει, ὡς ἐπὶ τούτους i. 2. 1. Ὡς περὶ ὀργῇ, ἐκίλισεν i. 5. 8. Ὡς ἐκ τῶν παρόντων [sc. ἰδύναντο], ξυνταξόμενοι Th. vi. 70. Κερασούντιοι, ὡς ἂν καὶ ἰωρακότις τὸ παρ' αὐτοῖς πρᾶγμα, δίδασκοντες, *the Cerasuntians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. Ὡς ἐπὶ τὸ πολὺ, *as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. a, 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, Προεῖναι ὡς βασιλῆα, *goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, Ἐχων [sc. οὕτω πολλοῦς] ὡς πεντακοσίους, *having such a number as 500*, i. e. *about 500*, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, Καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων [sc. διξασθῆ] Soph. El. 71. Εἰ μὲν βούλεται, ἐψέτω · εἰ δ' [sc. μὴ βούλεται], ὅ τι βούλεται, τοῦτο ποιεῖτω Pl. Euthyd. 285 c.

5.) With #, before which there is sometimes an ellipsis of μάλλον · as, Ζητοῦσι κερδαίνειν [sc. μάλλον], ἢ ὅμᾶς πείθειν Lys. 171. 8. Τὴν τῆς ὑμετέρας πόλεως τύχην ἂν ἰλοίμην, . . ἢ τὴν ἐκείνου Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, Εἰ μὲν σύ τι ἔχεις, ὃ Μηδόσαδες, πρὸς ἡμᾶς λέγειν [sc. λέγει δὴ] · εἰ δὲ μὴ [sc. ἔχεις], ἡμεῖς πρὸς σὲ ἔχομεν vii. 7. 15. Εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαι· ἂν αὐτῷ ii. 1. 14. Καὶ νῦν, ἂν μὲν ὁ Κύρος βούληται [καλῶς ἔχει] · εἰ δὲ μὴ, ὑμεῖς γε τὴν ταχίστην πάρεστε Cyr. iv. 5. 10. Ἐκαίον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν [sc. ἔκαίον τοῦτο] i. 6. 1 (εἴ τις so used is equivalent to ὅστις). Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος, καὶ εἴ τις νόσῳ v. 3. 3. Ἐπείθοντο, πλὴν εἴ τις τι ἔκλειψεν iv. 1. 14. Εὐνοίῃσαν, πλὴν καθόσον εἰ τὴν Σικελίαν ὦντο αὐτοὺς δουλώσεσθαι Th. vi. 88. Ἄλλοι μενέουσι . . . εἰ δὲ καὶ αὐτοὶ [sc. οὐ μενέουσι], φευγόντων I. 45. Εἰ δ' ἄγε [= εἰ δὲ βούλει, ἄγε, but if you will, come] A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, Ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξιαι ἀποινα Z. 46. Ἐκ Πύλου ἄξιαι ἀμύντορας . . , ἢ ὅ γε καὶ Σπάρτηθεν β. 326. See § 650. β.

B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly,

a.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, Οὐποτε ἐρεῖ οὐδεὶς i. 3. 5. Οὐδὲν οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει Pl. Parm. 166 a.

β.) In divided construction; as, Οὐκ αἰσχύνοσθε οὐτὲ θεοὺς οὐτ' ἀνθρώπους ii. 5. 39. Μηδὲν τελείτω μήτε ἡμοὶ μήτε ἄλλω vii. 1. 6. Οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται, οὔτε ὑμῖν οὔτε ἄλλω οὐδενὶ πλήθει γνησίως ἐναντιούμενος Pl. Apol. 31 c.

γ.) In the emphatic use of οὐδέ and μηδέ. as, Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι i. 9. 13. Μὴ τοῖνυν μηδέ vii. 6. 19. Οὐκ οὖν βούλεται. . . οὐδὲ πολλοῦ δεῖ, he does not therefore wish, no, far from it, Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation; as, Ναυκλήροις ἀπέιπε μὴ διάγειν, he forbade the shipmasters to cross [saying that they should not cross], vii. 2. 12. Ἐξέφυγε τὸ μὴ καταπιτρωθῆναι i. 3. 2. Ἐξί τοῦ μὴ καταδύνασθαι iii. 5. 11 (cf. Σχήσω σε πηδᾶν Eur. Or. 263). Κωλύοντες μὴδ' αὖ . . . ἀπορρίπτειν vii. 6. 29 (cf. Κωλύσεις τοῦ καίειν i. 6. 2). Κωλύματα μὴ αὐξήσθαι Th. i. 16. Ἐμποδὼν τοῦ μὴ ἤδη εἶναι iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with ὅτι or ὡς) the place of an Inf.; as, Ἀρνεῖσθαι. . . ὅτι οὐ παρῆν, to deny that he was present, Rep. Ath. 2. 17. Ὡς δ' οὐκ ἐκείνος ἐγεώργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 665). Thus, (1.) Οὐδεὶς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν, none of men can persuade me not to go, Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἴχνειον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον Soph. Oed. T. 220. Τίς μὴχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι; Pl. Phædo, 74 d. (2.) Ὡς τε πᾶσιν αἰσχυρὴν εἶναι, μὴ οὐ συσπυοῦσθαι ii. 3. 11. (3.) Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν Aesch. Pr. 787. Τί δὴτα μέλλεις μὴ οὐ γεγωνίσκειν; Ib. 627. Τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἢ, than; as, Τί οὖν δεῖ ἐκείνον τὸν χρόνον ἀναμένειν, . . . μᾶλλον ἢ οὐχ ὡς τάχιστα. . . τὴν εἰρήνην ποιεῖσθαι, 'rather than make peace,' = 'and not rather make peace,' H. Gr. vi. 3. 15. Εἰ τοῖνυν τις ὑμῶν . . . ἄλλως πᾶς ἔχει τὴν δαγλὴν ἐπὶ Μειδιάν, ἢ ὡς οὐ δέον αὐτὸν τεθνάναι Dem. 537. 3. Ἦκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας Hdt. iv. 118. (Compare, in French and Ital., *Vous écrivez mieux que vous ne parlez*, *Egli era più ricco che voi non siete*.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) Οὐ περὶ μὲν σοῦ λέγω. . . περὶ ἐμοῦ δὲ οὐ, I do not say it of you, and not of myself, Pl. Alc. 124 c. Οὐ νῦν ἐκείνοι παύονται, . . . οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, Οὐδεὶς οὐκ ἔπαυσε Symp. i. 9. (2.) For οὐ μή, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-

ing clauses, in divided construction, and with important or emphatic words ; as,

"Ελεγεν, ὅτι, εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει vii. 4. 5. Δέδοικα, μὴ, ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν . . , μὴ, ὥσπερ οἱ λατοφάγοι, ἐπιλαθώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὐτ' ἂν φίλον ὠφεληῇσαι, οὐτ' ἂν ἰχθρὸν ἀλέξασθαι i. 3. 6. Κοὺκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἂν Soph. Ant. 680. Τάχ' ἂν καὶ μ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν Θέλοι Id. CEd. T. 139. Ὡς τέκνον ὦ γεναῖον Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβοι Pl. Gorg. 480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλεύσῃται i. 1. 10 (cf. i. 2. 2). Οὐ πρόσθεν πρὶν ἢ . . ἐγένοντο Ag. 2. 4. Ὅσον ἀπὸ βοῆς ἔνεκα Th. viii. 92. Τίνος δὴ χάριν ἔνεκα Pl. Leg. 701 d. See §§ 461. 3, 609. α, 619. N., 628, 655. 5.

C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γὰρ ἄλλο ἐστίν, οὗ ἐρῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν through the attraction of οὗ] Pl. Conv. 205 e. Ἡζίου, Διέπρεον μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται . ἀναεῶντες [for ἀναεῶντας, by attraction to the subject of βούλονται] δι' . . ἀπομόσαι Th. v. 50. Ἐρμοκράτους καὶ εἰ τοῦ ἄλλου πειθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the regular correspondence of particles is sometimes neglected. Thus,

Ὡς γὰρ ἐγὼ . . ἤκουσά τινος, ὅτι Κλείανδρος ὁ ἐκ Βυζαντίου ἄρμοστὴς μέλλει ἥξειν [for ὥς ἤκουσα, Κλείανδρος μέλλει, or ἤκουσα, ὅτι Κλείανδρος μέλλει] vi. 4. 18. Ἀνὴρ ὃδ' ὥς ἔοικεν οὐ νεμεῖν [for ὥς ἔοικεν, οὐ νεμεῖ, or ἔοικεν οὐ νεμεῖν] Soph. Tr. 1238. Ἀλλὰ μὲν, — ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι . — οἶδα μὲν γὰρ [for ἀλλὰ μὲν, ἐρῶ γὰρ, οἶδα, or ἀλλὰ μὲν ἐρῶ . οἶδα γὰρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἔτυχεν γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαιμονίᾳ περὶ ἄλλων παροῦσα, καὶ . . ἔδοξεν αὐτοῖς; Th. i. 72. Οὐκ ἔσθ' ὅτι μᾶλλον, ᾧ ἄνδρες Ἀθηναῖοι, πρέπει οὕτως, ὥς τὸν τοιοῦτον ἄνδρα ἐν Περστανεῖσι σιτεῖσθαι [for ὅτι μᾶλλον πρέπει, ἢ, or ὅτι πρέπει οὕτως, ὥς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ὁμοίως δυνήθεντες, καὶ εἰ ἐκ τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιάζοιεν, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες γνωσθείσαν Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse ; as, "Ἐρχονται . . κήρυκες . οἱ μὲν ἄλλοι βάρεβαιοι, ἦν δ' αὐτῶν Φαλίνοι; εἰς Ἑλλήν [for εἰς δ' αὐτῶν Φ. Ἑ.], there come heralds ; the rest barbarians, but [there was] one of them Phalinius, a Greek, ii. 1. 7. See i. 10. 12. Παρημέλουν ὄντες ἄποικοι .

οὔτε γὰρ . . διδόντες [for οὔτε διδόντες, or οὔτε γὰρ ἐδίδσαν. The construction might be made regular by repeating *παρημέλουν*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γάρ, καὶ γάρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, Ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμῶς . . , ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν iv. 6. 11.

3. ἄλλως τε καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρῶν, ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εἰ οἷδ' ὅτι, οἷδ' ὅτι, σάφ' ἴσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει i. 3. 9. Οὐτ' ἂν ὑμεῖς, εἰ οἷδ' ὅτι, ἐπαύσασθε Dem. 72. 24. Μονώτατος γὰρ εἰ σὺ . . , εἰ ἴσθ' ὅτι Ar. Plut. 182.

5. εἰ γάρ, εἴθ' ὥφελον, see §§ 599, 600. 2.

6. εἰ δὲ μή, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσης ταῦτα . εἰ δὲ μή, ἔφω, αἰτίαν ἔξεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν . εἰ δὲ μή, ἤρπαζεν ὁ ποταμός iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. α.

8. μή τί γε, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς Dem. 24. 21.

9. Ὅτι μή after negatives, *except [= ὅ τι μή ἵσται, what is not]*; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλὰ, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βία ἔλκει Ar. Nub. 232.

11. οὐ μέντοι ἀλλὰ, οὐ μὲν ἀλλὰ, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὁ ἵππος πίπτει εἰς γόνάτα, καὶ μικροῦ κάκεινον ἕξτραχῆλιν . οὐ μὲν ἀλλ' ἐπέμεινεν ὁ Κῦρος Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Criton himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὗς οὐ φοβοῦνται, . . αἰδοῦνται Cyr. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναιξίν . . , μὴ ὅτι ἀνδράσι, *'not to say men'*, Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμύναντο, ἀλλ' οὐδ' ἰσώθησαν Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντο, ἀλλὰ καὶ ἱπαινήσαιεν, *that the Lacedæmonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. Οὐχ ὅπως δῶρα δούς vii. 7. 8. Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἰδύνασθαι Cyr. i. 3. 10. Πίπαυμιθ' ἡμεῖς, οὐχ ὅπως σὲ παύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὴ ἐπιλήσεισθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσεων εἶναι Pl. Prot. 336 d.

13. οὖνεκα and ὁθούνεκα [= τοῦτου ἵνεκα, ὅτι, §§ 530, 40. δ, 372. γ], poet., on account of this, that —, because, and, with certain verbs, that; as, Ζηλῶ σ' ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴσθι τοῦτο πρῶτον, οὖνεκα Ἑλλήνεις ἴσμεν Soph. Ph. 232. Οὖνεκα is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὸς οὖνεκα, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ κρήνην, round about the fountain, B. 305. Δι' ἐκ μεγάροιο κ. 388. Περὶ πρὸ γὰρ ἔγχει θῦν Λ. 180. Διαπρὸ P. 393. Πάρεξ τοῦ . . ἀργυρίου Hdt. iii. 91. Ὑπὲρ ἐκ βελίων, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with *περὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλοτ' ἄλλον, for ἄλλοτε πρὸς ἄλλον, Æsch. Pr. 276. Παρὰ φίλης φίλῳ φέρειν γυναικὸς ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; ἄν (not for ἰάν, § 588), ἄρα (paroxytone), αὖ (poet. αὖτε), αὖθις (Ion. αὖτις), γάρ, γί, δαί, δέ, δή (except in Hom. and Pind.), δήθεν, ὅγχα, θήν (poet.), κί (Ep.), μίν, μέντοι, μήν, νύν (enclitic; Ep. also νύ, § 66. α), οὖν, πέρ, τέ, τοί, τοίνυν, and the indefinite adverbs beginning with π (ποτέ, πού, &c., ¶ 63). Thus, Ὁ δὲ πείθεται τε καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κύρῳ εἶπεν, εἰ αὐτῷ δόιν ἱππίας χιλίους, ὅτι . . κατακάνοι [for ὅτι, εἰ . . , κατακάνοι] i. 6. 2. Ἐφη αὐτῷ ταῦτα συμπεροθυμήντι, ὅτι οὐ μεταμελήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἥφαιστε, σοὶ δὲ χρὴ μελεῖν ἐπιστολάς [for σοὶ δὲ, Ἥφαιστε], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs *ἐνικα* and *χαρῶν* commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, *Τῆς πρόσθεν ἐνικα περὶ ἐμὴ ἀρετῆς* i. 4. 8; and, *Οὔτις αὐτὸς ἐνικα* i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, *Οὐκ' οἶδ' ἄν εἰ πείσσαιμι* [for *οἶδ'*, *εἰ πείσσαιμι* ἄν] Eur. Med. 941.

5. In emphatic address, the sign *ὦ* is sometimes placed as follows; *Ἐρεῖος ὦ φαινότατον* Soph. Aj. 395. *Θαυμάσι' ὦ Κρίτων* Pl. Euthyd. 271 c. *Ἦμῶν ὦ πατρὶς* Διὸς Μίλιτι Id. Apol. 25 c.

BOOK IV.

PROSODY.

Γλώσσης μίλιγμα.

Æschylus, Eumen.

§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

CHAPTER I.

QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis, short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in *ῥμφαξ*, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

I. NATURAL QUANTITY.

§ 678. RULE I. The vowels *η* and *ω*, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in *ἡμῶν*, *πλείους*, *γλώσσαις* (§ 34), *δύς* (§ 58), *κᾶν* (§ 40), *λαῖς*, *ἡμῖν*, *πῦρ*.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 – 31, 723.

§ 679. RULE II. The vowels *ε* and *ο* are short; as in *φέρομεν*.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in *χλαμῦδι*.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in *μαινάδος*, *παρκίνος*, and *χλαμύδας*, the vowel of the *penult* is short; and, in *Λήδα*, *φοίνιξ*, and *κώμυς*, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in *ἄρουρα*, *δύναμις*, *πέλεκυς* • *βῶλαξ*, *πεῖσις*, *διῶρυξ*.

B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, *-α* in the Sing. of Dec. I., and *-αῖ* for *οῖ* in the nude Present.

Thus, Dec. I., Pl. Acc. -ᾶς (§ 34), Du. Nom. -ᾶ (§ 86), Aor. Pt. -σᾶς, -σᾶσᾶ (§§ 58, 132), Pf. Pl. 3 -κασι (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I., see §§ 92, 93; for -έᾶ, -έᾶς in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -ᾶος, becoming -ῶς in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

§ 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, παιάν, παιᾶνος · δελφίς, δελφῖνος · Φόρ·
κυσ, Φόρκυνος. Except in the adjectives μέιλᾶς, μέιλᾶνος, τᾶλᾶς, τᾶλᾶνος, and in the pronoun τίς, τίνος.

β.) In most *palatals*, if a long syllable precede; as, θῶραξ, θῶρᾶκος · μάσ·
τιξ, μάσστιγος · πέρδιξ, πέρδικος · κήρυξ, κήρῦκος.

γ.) In words in -ίς, -ίθος, and in some *oxytones* in -ίς, -ίδος; as, ὄρνις, ὄρνι·
θος · κνημίς, κνημιῖδος · σφραγίς, σφραγιῖδος.

δ.) In a few other words; as, κέρας, κερᾶτος · ψᾶρ, ψᾶρός · γρύψ, γρῦπός.
— None of these words are *pures*, except γραῦς, γρᾶίς, and ναῦς, νᾶός. None of them are *labials*, except a few monosyllables, in which *τ* is the characteristic; as, ῥίψ, ῥίπός · γύψ, γῦπός. None of them are *neuters* in -α, -ατος.

2. Monosyllabic themes are long; as, κίς, κῖός · μῦς, μῦός ·
πῦρ, πῦρός. Except the pronoun τίς.

NOTE. In accordance with this analogy, the neuter πᾶν (¶ 19) is lengthened.

3. Nouns in -ων, and in -ίων, G. -ιονος, have commonly the *α* and *ι* long; as, ὀπάων, κίων (G. κίονος); but Λευκαλίων (G. -ίωνος). For comparatives in -ίων, see § 159. α.

§ 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

a.) *α* is *short*, except in *ἰάομαι*, to heal, κᾶω, and κλᾶω (§ 267. 3). — In Epic and lyric poets, the *α* is sometimes long for the sake of the metre.

b.) *ι* is commonly *long*; thus, κονίω, to cover with dust, πρίω (§ 282). But ἀίω (γ; § 189. 4), ἰσθίω (§ 298); δέδια (¶ 58); π-ῖομαι, ἔπ-ιον (§ 278).

c.) *υ* is *variable*; thus, ἄνῡω (§ 272. β), θακρῡω, to weep, ῥῡω (§ 219), κωκῡω, to hinder; ἑρῡνη (§ 264).

2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, ὀνομᾶ·
σω, ὀνομᾶκα, ἑπάσα, ἑβλῖσα (§ 275); κομῖσω, κεκόμῖκα (¶ 40); κλύζω, to
rinse, F. κλύσω, A. ἑκλύσα · τίτᾶκα, ἑτᾶθην (§ 268); κικρῖκα, κικρῖμαι
(§ 217. α); πέπλῡμαι (§ 270). Except βρίθω, to weigh down, F. βρίσω, A.
ἑβρῖσα.

β.) In *pure verbs*, — (α) *α* is *short*, except when the theme ends in -ᾶω pure,
or -ράω; thus, σπᾶσω, ἑσπᾶκα (§ 219); ἑσκέδᾶσα, γιγᾶσσομαι (§§ 219. α, 293);

but, *εἰᾶσα*, *ἡγεᾶσω* (§ 218). — (b) *i* is commonly *long*; thus, *κονίω* (1. b), *Φ. κονίσω*, *Π. P. κινόνιμαι*. But *ἡφθίμαι*, *ἡφθίμην*, and, in the Att. poets, *φθίσω*, *ἡφθίσα* (§ 278). — (c) *υ* is *variable*; thus, *Φ. ἀνύσω*, *δακρύσω* (1. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *α* is commonly *short*, but *i* and *υ* *long*; thus, *λαμβάνω*, *μανθάνω* (§ 290); *κλίνω* (§ 269); *ἀλγύνω*, *ἰδύρομαι* (§ 270). But *ἰκάνω* (§ 292), *τίνω*, *φθίνω* *Ep.*, *φθίνω* *Att.* (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *κρίνω*, *πλίνω*, *ἔκρινα*, *ἔπλυνα* (§ 56); *ἔλαβον*, *ἔθιγον*, *ἑπύθονην* (§ 290); *ἰπᾶγην*, *ἰμῖγην*, *ἰζῦγην* (§ 294); *λείλαπα*, *κίεργα*, *μίμυκα* (§ 236. 2). — Except 2 A. *ἰάγην* (§ 294; *Att. α̃*, *Ep. commonly α̃*). See, also, § 236. E.

C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *ἡγεᾶω*, *Φ. ἡγεᾶσω*, *Π. P. τεθήραμαι*. *ἡγεᾶσιμος*, *ἡγεᾶμα*, *ἡγεᾶτης*, *ἡγεᾶτός* · *πρόθυμος* (*πρό*, *θύμός*), *ἐντίμος* (*ἐν*, *τίμή*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305 – 321. For *i* *paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes *long*. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, *λοχᾶγός* (*λόχος*, *ᾠγός*).

D. DIALECT.

§ 686. The Doric *α* for *η* is *long*; and *α*, where the Ionic uses *η*, is commonly *long* (§ 44. 1). See also § 47.

E. AUTHORITY.

§ 687. For doubtful vowels which are *long*, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ᾠτη*, *destruction*, *ᾠπαδός*, *follower*, *σφραγίς*, *seal*, *τρεχός*, *rough*, *φλυᾶγός*, *talkative*, *αἰκία*, *outrage*, *ᾠνία* (*ῖ*), *grief*, *ἀκριτής*, *exact*, *ᾠζίνη*, *axe*, *δίνη*, *whirlpool*, *κάμινος*, *oven*, *κινίω*, *to move*, *κλίνω*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *ᾠμίλος*, *crowd*, *σιγή*, *silence*, *χαλινός*, *bridle*, *ᾠγκύρα*, *anchor*, *γέφυρα*, *bridge*, *εὔθνη*, *account*, *ἰσχυρός*, *strong*, *κίνδυνος*, *danger*, *λύπη*, *grief*, *πῦρος*, *wheat*, *σπλάω*, *to plunder*, *ᾠλη*, *forest*, *φῶλη*, *tribe*, *χεῦρός*, *gold*, *ψυχή*, *soul*.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.) ; as in ὄμφαξ, ἐλπίζοντες μάψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel ; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a mute followed by a liquid in the same simple word, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is smooth or rough, or, if middle, is followed by ρ. A middle mute followed by any liquid except ρ commonly renders the vowel long. Thus, the penult is regularly short in πίπλος, τίκνον, πότμος, δίδραχμος, γινίθλη, Μελία· γρος, χαράδρα · and long in στρεβλός, ἄγνός.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids μν.

§ 690. REMARK. A -short vowel is sometimes lengthened before a single consonant or another vowel, especially in Epic poetry. This occurs chiefly in the following cases :

1.) When the consonant may be regarded as doubled in pronunciation. This applies especially to the liquids, and in the case of these (chiefly initial ρ, cf. § 64. 1) sometimes extends even to Attic poetry ; as, Αἰόλου [as if -ολλ-] κ. 36, δῖ· νίφος Δ. 274, πολλὰ λισσομένη E. 358, ἰμὲ· ῥίπον Soph. Œd. T. 847, μίγα· ῥάκος Æsch. Pr. 1023.

2.) When the digamma (§ 22. δ) has been dropped ; as, γὰρ ἔθιν [Fίδιν, §§ 142. 4, 143. β] I. 419, κῆν ἰ κύνες X. 42, πρὸς οἶκον [Fοῖκον] I. 147. — Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a masculine cæsura (§ 699. 4), and sometimes, without a cæsura, by the mere force of the arsis (§ 695) ; as, ὄνομα· Οὔτιν ι. 366, ἀπὸ· ἔθιν Z. 62, ἀπείροψ Φ. 283, ἁθάναντες ὧς ζ. 309, θῦγατρίῃ ἦν E. 371, δγ' ἐλδῆσι A. 342.

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the thesis (§ 695). Thus, ἄπονίσσθαι Ξ. 46 ; Ἀσκληπιοῦ δύο B. 731 (cf. Ἀσκλη-

πῶϋ υῖόν Δ. 194), βλοσυρῶπις ἰστυφάνωτο Δ. 36, 'Εως 'ὃ ταῦθ' Α. 193; 'Επισ-
δή (Ὶ) Χ. 379, Φίλι κασίγνηται Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ διὰ 358),
'Αρεῖς, 'Αρεῖς Ε. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, 'Ημετέρῳ ἐνὶ οἴκῳ ἐν 'Αργεῖ τηλόθι πάτρης. Α. 30. Ὑῖς, ὃ μὲν Κτεάτορ, ὃ δ' ἄρ' Εὐρύτορ 'Ακτορίωνος. Β. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἔμπαλλον υ. 379, οἶος (οἶ) Ν. 275, τοῖούτος Soph. Ph. 1049, δειλαῖος Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (η, ω, = εε, οο, § 29. α) or diphthong to be half elided before the following vowel (οἶκο' ἐν); or the subjunctive of the diphthong to be used with a consonant power (ἔμπαλον).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (§ 687), *cæsura, arsis, the necessity of the verse* (§ 690), &c.

CHAPTER II.

VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — —, or — — — — —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (*versus*, *a turn*); and regular combinations of verses, STANZAS, STROPHES (*στροφή*, *a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρσις*, *elevation*), while the alternate weaker tone is termed THESIS (*θέσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. α. As one long syllable is equal to two short, the partial substitution of — — for — in the arsis, and of — — for — in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

ε. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapæstic verse, every foot receives it upon the *second*, except the anapæst and proceleusmatic, which receive it upon the *third*.

§ 696. In the series — — — — —, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— — — = 4 breves); but in the series — — — — —, the thesis is half the arsis, and the rhythm is termed *triple* (— — = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic* $\underline{\text{—}} \text{—} \text{—}$ | $\underline{\text{—}} \text{—} \text{—}$ | $\underline{\text{—}} \text{—} \text{—}$), and *Trochaic* $\underline{\text{—}}$ — | $\underline{\text{—}}$ — | $\underline{\text{—}}$ —), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapæstic* — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$), and *Iambic* — $\underline{\text{—}}$ | — $\underline{\text{—}}$ | — $\underline{\text{—}}$), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms, $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$, and $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$. Of these, the first, according to its division into feet (§ 697), is *Cretic* $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$, *Bacchic* $\text{—} \text{—} \underline{\text{—}}$ | $\text{—} \text{—} \underline{\text{—}}$ | $\text{—} \text{—} \underline{\text{—}}$, or *Antibacchic* $\underline{\text{—}}$ $\underline{\text{—}}$ — | $\underline{\text{—}}$ $\underline{\text{—}}$ — | $\underline{\text{—}}$ $\underline{\text{—}}$ — ; and the second, *Choriambic* $\underline{\text{—}}$ — $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ — $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ — $\underline{\text{—}}$ $\underline{\text{—}}$, *Antispastic* — $\underline{\text{—}}$ $\underline{\text{—}}$ | — $\underline{\text{—}}$ $\underline{\text{—}}$ | — $\underline{\text{—}}$ $\underline{\text{—}}$, *Rising Ionic* — — $\underline{\text{—}}$ $\underline{\text{—}}$ | — — $\underline{\text{—}}$ $\underline{\text{—}}$ | — — $\underline{\text{—}}$ $\underline{\text{—}}$, or *Falling Ionic* $\underline{\text{—}}$ $\underline{\text{—}}$ — | $\underline{\text{—}}$ $\underline{\text{—}}$ — | $\underline{\text{—}}$ $\underline{\text{—}}$ — . Verses, in which the equal and triple rhythms are united, are termed *logæædic* (λογαῖδικός, from λόγος, discourse, and αἰδή, song; see REM. 1 above). The most irregular kinds of verse are termed *polyschematist* (πολυσχηματιστος, multiform) and *asynartete* (ἀσυνάρτητος, disjointed).

§ 697. FEET of the same metrical length are termed *isochronous* (ἰσόχρονος, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\text{—} \text{—}$	μένε.
II.	Ἰαμβος,	Iambus, Iamb,	$\text{—} \text{—}$	μένω.
	Τροχαῖος, Χορεῖος,	Trochee, Choree,	$\text{—} \text{—}$	μῆκος.
	Τρίβραχυς,	Tribrach,	$\text{—} \text{—} \text{—}$	μένομεν.
III.	Δάκτυλος,	Dactyl,	$\text{—} \text{—} \text{—}$	δῶστε.
	Ἀνάσαιστος,	Anapæst,	$\text{—} \text{—} \text{—}$	ἐβέλω.
	Σπονδεῖος,	Spondee,	$\text{—} \text{—}$	σῶζω.
	Ἀμφίβραχυς,	Amphibrach,	$\text{—} \text{—} \text{—}$	ἔδωκεν.
	Προκελευσματικός,	Proceleusmatic,	$\text{—} \text{—} \text{—} \text{—}$	λεγόμενος.
IV.	Ἀμφίμακρος, Κρητικός,	Amphimacer, Cretic,	$\text{—} \text{—} \text{—}$	δῶσομαι.
	Βακχίος,	Bacchius,	$\text{—} \text{—} \text{—}$	λέγωνται.
	Ἀντιβάκχειος,	Antibacchius,	$\text{—} \text{—} \text{—}$	σῶζωμεν.
	Παίων α΄,	Pæon I.,	$\text{—} \text{—} \text{—} \text{—}$	δωσόμενος.
	Παίων β΄,	Pæon II.,	$\text{—} \text{—} \text{—} \text{—}$	ἐγείρωμεν.
	Παίων γ΄,	Pæon III.,	$\text{—} \text{—} \text{—} \text{—}$	ἐβέλητε.
	Παίων δ΄,	Pæon IV.,	$\text{—} \text{—} \text{—} \text{—}$	θεοσεβής.
V.	Χορίαμβος,	Choriamb,	$\text{—} \text{—} \text{—} \text{—}$	σωζόμενων.
	Ἀντισπαστος,	Antispast,	$\text{—} \text{—} \text{—} \text{—}$	ἐγείρωμεν.
	Δίταμβος,	Ditamb,	$\text{—} \text{—} \text{—} \text{—}$	σοφωτέρων.
	Διτροχαιος,	Ditrochee,	$\text{—} \text{—} \text{—} \text{—}$	αἰνέσασαιτε.
	Ἰωνικός ἀπὸ μερίζονος,	Falling Ionic,	$\text{—} \text{—} \text{—} \text{—}$	βουλεύετε.
	Ἰωνικός ἀπ’ ἰλάσσονος,	Rising Ionic,	$\text{—} \text{—} \text{—} \text{—}$	ἐβέλησει.
	Μολοσσός,	Molossus,	$\text{—} \text{—} \text{—}$	μνηστήρων.

VI. Ἐπίτριτος α',	Epitrite I.,	— — — —	ἐγείρανται.
Ἐπίτριτος β',	Epitrite II.,	— — — —	εὐπροσάπων.
Ἐπίτριτος γ',	Epitrite III.,	— — — —	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	— — — —	βουλεύσεσι.
VII. Δόχμιος,	Dochmius,	— — — —	ἔδουλεύομεν.
Δισπόνδειος,	Dispondeus,	— — — —	βουλεύωνται.

NOTES. α. The Pyrrhic appears to have been so named from its use in the war-dance (πυρρῖχην); the Iamb, from its early use in invective (ἰάπτω, to assail); the Trochee from its rapid movement (τρέχω, to run); the Dactyl, from its resemblance to the finger (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapaest, as the Dactyl reversed (ἀνάπαιστος, struck back); the Spondee, from its use in solemn rites (σπονδή, libation); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribrach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Choree and Iamb; the Diamb, Ditrochee, and Dispondeus, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

"Trōchēe | trīps frōm | lōng tō | shōrt.
 From long to long, in solemn sort,
 Slōw Spōn|dēe stālks; | strōng fōot! | yet ill able
 Evēr tō | cōme ūp wīth | Dāctyl trī|syllāhlē.
 Iām|hīcs mārch | frōm shōrt | tō lōng.
 Wīth ā lēap | ānd ā hōund | thē swift Ān|āpæsts thrōng.
 One syllable long, with one short at each side,
 Āmphibrā|chys hāstes wīth | ā stātely | stride."

β. Iambic, Trochaic, and Anapaestic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διπῶδια, double foot, from δις and πούς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quatrenarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Al cæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, of one measure), *dimeter* (δίμετρος, of two measures), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, not leaving off, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχύς, short), when it wants a whole foot at the end; *hypercatalectic* (ὑπερ, over), when it has one or two syllables over; and *ace-*

phalous (ἀκέφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. *α.* A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φεῖ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Œd. C. 315. Τάλααινα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from *cædo*, *to cut*). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (*a*) The cæsura of the verse is more frequently, but not necessarily, a cæsura of the foot. (*b*) When a foot-cæsura separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (*c*) A cæsura is sometimes allowed between the parts of a compound word; as, Καὶ μὲν οὐ|στὶ μᾶλιν||γλῶσσος; | πειθῶς. Æsch. Pr. 172. (*d*) A syllable immediately preceding a cæsura is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-cæsura may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-cæsura (often called simply the cæsura) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the cæsura follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A cæsura in the second foot is

named *trimim* (τριμιμική; from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μέρος*, *part*, occurring after three half-feet); in the third, *penthemim* (πέντε, *five*); in the fourth, *hephthemim* (ἑπτά, *seven*); in the fifth, *enneēmim* (ἐννέα, *nine*), &c. These names are also given to verses, or parts of verses, consisting of $1\frac{1}{2}$, $2\frac{1}{2}$, &c., feet.

5. The cæsura often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the cæsura. In general, the earlier cæsuras give to the verse more vivacity; the later, more gravity. The most frequent cæsura is the penthemim. The effect of the cæsura in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common cæsuras, the penthemim and hephthemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine cæsura in the Hexameter), the one always begins and ends with the *arsis*, and the other with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, *of a single line*) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (διστίχος, *of two lines*); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708. 2, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A duad consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (στροφή, *turning round, stanza*), and the second the *antistrophe* (ἀντιστροφή, *counter-turn, or -stanza*). A triad consists of a strophe and antistrophe, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proöde* (προῶδός, from *πρό*, *before*, and *ὥδή*, *ode*), *mesode* (μέσος, *middle*), or *epode* (ἐπί, *after*). Of these, the epode is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in strophes, antistrophes, and epodes. In the same ode, the strophes and antistrophes are all written in one metre, and the epodes all in a second, different from the first. In the drama, on the contrary, the metre of one duad or triad is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into dipodies and feet, but also the arsis or metrical ictus (§ 695), and the verse-cæsura (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNZESIS (§ 30). (a.) In Epic poetry synzesis is very frequent,

especially when the first vowel is ϵ ; thus, $\epsilon\alpha$, $\epsilon\alpha$, $\epsilon\alpha$; $\epsilon\sigma$, $\epsilon\sigma$, $\epsilon\sigma$; $\epsilon\omega$, $\epsilon\omega$; as, $\Pi\eta\lambda\eta\acute{\alpha}\delta\epsilon\omega$ A. 1; $\chi\rho\upsilon\sigma\acute{\omega}$ $\acute{\alpha}\nu\acute{\alpha}$ 15; see § 121. 2, ¶ 23. We find more rarely $\alpha\epsilon$; $\iota\alpha$, $\iota\alpha$, $\iota\alpha$, $\iota\eta$, $\iota\eta$, $\iota\sigma$; $\eta\iota$; $\sigma\sigma$; $\upsilon\sigma$; &c. Synizesis sometimes occurs between two words, when the first is η , η , $\delta\eta$, $\mu\eta$, $\iota\pi\epsilon\iota$, or a word ending in the affix $-\eta$ or $-\alpha$; as, $\eta\acute{\sigma}\upsilon\chi$ E. 349, $\delta\eta\acute{\sigma}\gamma\delta\sigma\sigma\upsilon\eta$ 261, $\Pi\eta\lambda\epsilon\iota\delta\eta\acute{\epsilon}\theta\epsilon\lambda$ A. 277, $\acute{\alpha}\sigma\epsilon\iota\sigma\tau\omega$, $\sigma\upsilon\delta$ P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings $-\epsilon\omega\varsigma$, $-\epsilon\alpha$ of Dec. III. (§ 116. a). — (b) In a few single words and forms; as, $\theta\epsilon\iota\varsigma$ Eur. Or. 399. — (c) In the combinations $\eta\acute{\sigma}\upsilon$ and $\mu\eta\acute{\sigma}\upsilon$, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is η , η , $\mu\eta$, $\iota\pi\epsilon\iota$, or $\iota\gamma\omega$ as, $\mu\eta\acute{\epsilon}\iota\delta\epsilon\iota\upsilon\alpha\iota$ Eur. Hipp. 1335, $\iota\gamma\omega\acute{\epsilon}\iota\mu\upsilon$ Soph. Ph. 585.

3. HIATUS. Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. d). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative $\tau\iota$, and some interjections, or words used in exclamation; as, $\sigma\acute{\iota}\iota\gamma\omega$! $\iota\gamma\omega$! Æsch. Ag. 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— ~ ~ = — —).

§ 704. I. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite cæsure of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hephthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsure, it is yet seldom wanting as a foot-cæsure. It is stated, that in the first book of the Iliad, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.

(d.) Μητὶν 'δ|πα φῦ|γοιμ' "ἀν. Æsch. Pr. 907.

(a.) Hypercat. Παλλὰ βρο|τῶν διὰ|μειβόμε|να. Æsch. Sup. 543.

3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', 'ἀγέ, | Κἀλλὶδ|πα ὕγα|τερ Διός. Alcm.

(b.) SPONDAIC. Ζεῦς πῶλῦ|ἀνδρὸς | 'ἀμφὶ γῦ|ναίκοις. Æsch. Ag. 62.

(c.) Γλυκὺ|πικρὸν 'ἀ|μᾶχ' ἀνὸν | "δρ' εἴτ' ὀν. Sapph. 20 (37).

(d.) LESSER ALCAIC ($\frac{1}{-}$ $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$).

Χρυσὸκ' | μᾶ Ζεῖ φῦ|ρῶ μ' | γεισά. Alc. 5 (24).

(a.) Hypercat. Τῶν μέγα|λῶν Δ' ἀν' ἀ|ὼν 'ὕπ' | κληζόμεν|' ἀν. Soph. Aj. 225.

4. PENTAMETER.

(b.) Ἄτρεϊ|δάς μᾶχ' | μοῦς, † 'εἰδ' ἀ|ῆ Λαγὸ|δαίτ' ἀς. Æsch. Ag. 123.

(c.) Οἶνός, | 'ὦ φίλ' | παῖ, † λ' εἴ|γειται, καὶ 'ἀ|λαθέ' ᾧ. Theoc. 29. 1.

(d.) Ὠ- πῶλ' ἰς, | 'ὦ γ' ἐν' | ἀτὰ|λαίαν, | νῦν σ'. Soph. El. 1314.

Πυρρὸς | 'ὅς τ' ὅτ' | μαίνομ' ἐ|νᾶ ζῦν | 'ὄρμᾳ. Soph. Ant. 135.

SAPPHIC ($\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$).

Καὶ γὰρ | αἶ φ' ἐ|γεί, τὰχ' | ὥς δι' ὠξεί,

Αἶ δ' ἐ | δ' ὠρ' ᾧ | μῆ δ' ἐκ' εἴτ', | 'ἀλλ' ᾧ | δ' ὠσεί. Sapph. 1. 21.

PHALÆCIAN (B. | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$ | $\frac{1}{-}$ $\frac{1}{-}$).

Τὸν λ' ἐ|δ' ὠτ' ὠμ' | χ' ἀν, τῶν | 'ὄξ' | χ' ἐρ' ᾧ. Theoc. Ep. 20.

5. HEXAMETER.

(a.) Πρὸς σ' γ' ἐ|νεῖδ' ὀς, | 'ὦ φίλ' ὀς, | 'ὦ δ' ὀκ' | μ' ὠτ' ᾧτ' ὀς | "Ελλ' ᾧ. Eur. Sup. 277.

(b.) Ἄλλ' 'ὦ | παντο' | ἀς φίλ' | τῇτ' ὀς 'ἀ|μειβόμε|ναί χ' ᾧ. Soph. El. 134.

(c.) Κ' ἐλ' | μ' αἶ τ' ἰν' ᾧ | τὸν χ' ᾧ | ἐντ' ᾧ Μ' | ὠν' ᾧ κα' | λ' ἐσσαι. Alc. 49.

(d.) "Η- παλ' | μ' αἶ τ' ἰν' | τῶν δ' ὠσ' | λ' ὠτ' ὀν 'εἴ | λ' ἡ τίς | 'ἀρ' ᾧ. Æsch. Pr. 165.

B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ($\frac{1}{-}$ $\frac{1}{-}$ $\frac{1}{-}$ = $\frac{1}{-}$ $\frac{1}{-}$ = $\frac{1}{-}$ $\frac{1}{-}$ $\frac{1}{-}$ = $\frac{1}{-}$ $\frac{1}{-}$).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμία), the *paræmiac* verse (see § 700. 1). The use of the *paræmiac*, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

SCHEME AND EXAMPLES.

Dimeter Acatalectic.

1.	2.	3.	4.
— — —	— — — †	— — —	— — —
— — —	— — — †	— — —	— — —
— — —	— — — †	— — —	— — —

Parœmiac.

1.	2.	3.	4.
— — —	— — —	— — —	—
— — —	— — —	(— — —)	—
— — —	— — —		

Ἄλλ' ὅτ' | Μαίᾱς † || πῶμαι ὅς' ἄν' ἄξ

Πῶμαι σὺν | δόμοις, † || ὦν τ' ἔστ' νοῖ' ἄν

Σπέρδεις | κατ' ἐχῶν † || πρᾶξι' ἄς, ἔπει

Γένναί' ὅς' ἄν' ἄξ,

Αἰγυῖ, | πᾶρ' ἔμοτ' || δέδ' οὐκ ἔσται. Eur. Med. 759.

Δῆρχ' ὅθ' | οἷας † || αἰκί' αἰσίν. Æsch. Pr. 93.

Ἥπ' ἔρ' | δόρ' ἡπ' || τῶς † ἔτ' ἦν | λοῖπ' ἡ. Soph. Aj. 146.

Though her eye | shone out, † || yet the lids | were fix'd,
And the glance | that it gave † || was wild | and unmix'd
With aught | of change, † || as the eyes | may seem
Of the rest | less who walk † || in a troubl'd dream.

Byron's Siege of Corinth.

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — — †	— — —	— — —		
— — —	— — — †	— — —	— — —	— — —	— — —		

Καὶ μὴν | εὐθὺς γ' † || ἄπ' ἀβελ' ἐδῶν † || πῆρ' τῆς | ἀρχῆς || ἄπ' ὀδ' ἐξῶ

Τῆς ἡμέτ' ἔρ' † || ὡς οὐδ' ἐμῶς † || ἡττῶν | ἔστιν || βᾶσι λ' ἐξῶ.

Τὶ γὰρ εἴδ' | δαίμων † || καὶ μάκ' ἐρίστ' ὄν † || μάλ' ὄν | νῦν ἔσ' || τὶ δ' ἴκ' σ' τοῦ,

Ἥπ' τρὶς φ' | ἐρ' ἔρ' ὄν, † || ἡ δ' ἐν' ὀτ' ἔρ' ὄν † || ζῶν, | καὶ τὰ π' τᾶ γ' ἐρ' ὄν τ' ὄν.

Ar. Vesp. 548.

At your word | off I go, † || and at start'ing will show, † || convinc'ing the
stiff | est opinion,
That regá | lia and thrône, † || sceptre, kíng | dom and crówn, † || are but dírt |
to judí | cial domín | ion.

First in pléas|ure and glée, †|| who abóund | more than wé; ‡|| who with
lúx|ury néar||er are wéd|ded?
Then for pán|ic and fríghts, †|| the world thróugh | none excíte, ‡|| what
your dí|cast does, é'en || tho' gray-héad|ed.

Mitchell's Translation.

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædæic* (§ 696. 3);

Monom. Hyperc. Τεῖσ' ὄλυσ' | πῖν' || κἄν. Pind. O. 13. 1.

Dim. Hyperc. Τὸ τ' εἴ | μ' ἐν | π' εἰς ἄλ' || μὸ τ' ἄτ' οἶς | καί | ἄρ' ἴσ' || τ' οἶς. Eur. Herc. 1018.

Trim. Brachyc. Σ' εἴ | μ' ἐν οὐν | κ' ἄτ' ἄλ' ἐν || σ' ὀμ' ἐν, 'ὦ | μί | ἄρ' ἦ || κ' εἴ φ' ἄλ' ἦ. Ar. Ach. 285.

LOGÆDÆIC. 1 An., 1 Iam. Ν' εἴ | μ' ἄρ' | δ' εἴ | τ' εἴς. Pind. N. 6. 34.

1 An., 3 Iam. Δ' εἴ | χ' ὀμ' εἴσ' | θ' ἄ | καί | θ' εἴ | ὦν | γ' ἐν ὀς. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χ' ἄρ' ἴσ' ἄν | ' εἴ | κ' ἄ | τ' ἴ | τ' ὦν | δ' εἴ | κ' ἄ | μ' ὦν. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ | μ' ἐν ' ἄρ' | χ' ἴλ' ὄ | χ' οὐ | μ' εἴλ' ὄς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. 'Ο | λ' ἴ | γ' ὄ | δ' εἴ | ἄν ἴ | ἄν | ' ἄ | κ' ἴ | κ' ὦν. Æsch. Pr. 547.

2 An., 3 Iam. Σ' ὦν | εἴ | κ' ὦν | σ' | ' ἄ | δ' ὀ | κ' ἦ | τ' ὄς | ' ἦ | δ' ὦν | εἴ | π' ὀ | θ' εἴν. Eur. Ion, 1447.

3 An., 2 Iam. Δ' ὀ | λ' εἴ | ρ' ὦν | μ' ἐν | ' ἄ | εἴ | κ' ἄ | τ' ἄν | τ' ἄ | δ' ἦ | τ' εἴ | π' ὦν. Ar. Av. 451.

4 An., 1 Iam. 'Ι | ὄ | τ' ἄ | τ' ἴ | γ' ἄ | μ' ὦν, | ' ὄ | τ' εἴ | τ' ἄν | ' ὄ | μ' ὀ | π' ἄ | τ' εἴ | ὦν. Æsch. Pr. 558.

C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (— — —), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsure the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes *anticipated* by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsure*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— /	— /	— † /	— † /	— /	— /
— / —	— / —	— † / —	— † / —	— / —	— /
— /		— † /		— /	
— / —		— † / —		(— / —)	
— / —	(— / —)	— † / —	— † / —	— / —	

Ἐγὼ | δ' ἄτδλ || μὸς εἰ | μὴ † σὺγ || γένῃ | Σεῖν. *Æsch. Pr. 14.*

Σκῦθῆν | ἔς οἱ || μὲν, † ἀβᾶ | τὸν εἰς || ἔρῃ | μῖαν. *Ib. 2.*

Παντῶς | δ' ἄνδρῃ || κῆ † τῶν | δέ μωι || τὸλμα | σὺχθεῖν. *Ib. 16.*

Τῆς ὄρε | θόβοῦ || λου Θέμι | δὸς † αἰ || σὺ μῇ | τᾶ παῖ. *Ib. 18.*

Ἐκ ἄτδγ | κᾶρῃ || νόν † περὶς | βῖαν || χεῖροῦ | μῖνδν. *Ib. 353.*

Τέτρε | τὸν Ἴπ | πόμε | δόντ † | ἀπῇ | στείλῃν | πατῆρ. *Soph. CEd. C. 1317.*

Κέντε | τε μῇ || φεγδῆσθ' † | ἔγω | τε κόν | Παρίν. *Eur. Hec. 387.*

Μένε | λαῖ μῇ || γνῶμας | ὕπο | στήσας | σὸ φᾶς. *Soph. Aj. 1091.*

Love wátc|ing Mád||ness † wíth | nnál||terá|ble mien.

Byron's Childe Harold.

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsura after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— /	— /	— /	— / †	— /	— /	— /	—
— / —	— / —	— / —	— / †	— / —	— / —		
— /		— /		— /			
— / —		— / —		— / —			
— / —	— / —	— / —	— / †	— / —	— / —	(— / —)	in prop. names.

Ὅ τοῦ | χᾶρῃ || μ' ὄδεσ | πῶτῆς † || ὄσος | κῆκλῃ || κῆ δευ | ρῶ.

Ὅπου | πᾶλαι || δῆπου | λῆγω; † || σὺ δ' | αὐτὸς οὐκ || ἀκού | εἶς.

Ὅ δέσ | πῶτῆς || γὰρ φῆ | σὶν ὕ || μᾶς ἦ | δέως || ἄπα | τᾶς. *Ar. Plut. 260.*

Auró|ra rís|es ó'er | the hílls, † || by gráce|ful Houírs || atténd|ed,
And ín | her tráin, || a mérry troóp † || of bríght-|eyed Lóves || are blénd|ed
Percival's Classic Melodies.

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παῖ' αὐ | τὸν ἄν || δρέκω | τᾶτᾶ, καῖ

Γᾶσσε | ρῖ καῖ || τοῖς ἔν | τεροῖς

Καῖ τοῖς | κὸλοῖς,

Χᾶπας | κὸλᾶ || τὸν ἄν | δρέ. *Ar. Eq. 453.*

§ 715. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for the iambus in logæædic verse, see § 710).

Monom. Hyperc. 'Ε'σσι|μὸς 'ὕμ||νών. Pind. P. 6. 7.

Dim. Brachyc. 'Υ'περ|σι|μοι || Σ'ρᾶσδς. Soph. El. 479.

Dim. Hyperc. Σὺ τοι | σὺ τοι || κατῆ|ξίω||σᾶς. Soph. Ph. 1095.

Trim. Cat. 'Ο'ς εσ|ῖν 'ὕπερ||δ'χθ'ν | σθ'ῖνδς || κ'ρᾶται|θ'ν. Æsch. Pr. 429.

Tetram. Τὰν δε|νᾶ|τλᾶ||σθ'ν, δε|νᾶ|δ' 'εὔ||ροῦσθ'ν | π'ρδς αὐ||δαίμων | πᾶθῆ. Soph. Ced. §. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χολιάμβος, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Εἰ δ' 'ε'σ|σι κ'ρῆ||γῦδς | τ'ε † καί || πᾶρᾶ | χ'ρῆστων. Theoc. Ep. 21.

D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— ~ = ~ ~). The last foot of a dipody is often lengthened to a spondee or anapæst. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsure after the first dimeter.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— ~	— ~	— ~	— ~ †	— ~	— ~	— ~	—
~ ~	~ ~	~ ~	~ ~ †	~ ~	~ ~	~ ~	
	— —		— — †		— —		
	~ ~		~ ~ †		~ ~		
(— ~ ~)	— ~ ~	— ~ ~	— ~ ~ †	— ~ ~	— ~ ~	in prop. names.)	

Πόλλ'α|χ'αὐ σκ'δ||ποῦντ'ες | 'ἡμεῖς † || εἰς 'ἄ|π'θ'νδ' 'εὔ||ρῆσ'ε|τ'ε

Τοῦς τ'ρδ|ποῦς καί || τ'ῆν δ'ι|αἰτ'ων † || σφ'ῆξ'ιν | 'ε'μφ'ε||ρ'ε'σ'τ'ᾶ|τ'οῦς.

Ar. Vesp. 1101.

Small re|flection || and in|spection, † || néeds it, | friénds of || míne, to | séé,
I'n the | wáps and || ús your | chórus, † || wóndrous | sími||lárity.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τῷ φ'ε'|ατ'ι, || τ'ων σ' 'ε'|λατ'ων,

'Ω-ν π'δ|θοῦμ'ε'ν, || 'ἄντ'ι | τ'οῦτ'ων

Τ'ῆνδ'ε' | νῦν

Τ'ῆν θ'ε'|δ'ν π'ρδσ||εἰπᾶ|τ'ε. Ar. Pax, 578.

§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logacædic verse, see § 706).

Trim. Δῶρ' ἰ|φῶ φῶ||νᾶν 'ἔν|αε|ρμῶ|ζ||αι|τ' ἰ|δ|ι|λῶ. Pind. O. 3. 9.

Trim. Cat. Τῖν γ' ἄρ' | 'ἔν πῶν||τῶ κ' ὕ|ε|ρ' νᾶν||τ' αι|θ' 9δ|αι. Ib. 12. 4.

Tetram. 'Ε-σ' τ' ἰ | μ' ο' θ' 9ε||ῶν 'ἔ|κ' α' τ' ἰ || μ' ὕρ' ἰ|α π' α' ν||τ' α κ' ε|λ' ε' ὕθ' ο' s. Pind. I. 4. 1.

E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φρῶν τ' ἰ σὺν | καὶ γ' ἔν οὔ

(— — —) Πᾶν δ' ἰ κῶς | εὔσ' ε' ἦς | πρῶ ζ' ἔν ο' s,

Τᾶν φ' ὕ γ' ἄ δ' α' | μ' ἦ πρῶ δ' ὦς,

Τᾶν 'ἔ κ' ἄ θ' ἔ ν | 'ἔ κ' ὦ λ' α' ἰς

Δ' ο' σ' θ' ε' ο' ἰς | 'ὄρ' μ' ἔ ν. Æsch. Sup. 418.

2. Bacchic Tetram. Τ' ἰς 'α χ' ὦ, | τ' ἰς 'ὄ δ' μ' α' | πρῶ σ' ε' π' τ' α' | μ' 'α φ' ἔ γ γ' ἦς.

(— — —)

Æsch. Pr. 115.

3. Choriambic System, closing, as is usual, with a bacchius.

(— — — —)

Νῦν δ' ε' τ' ὦν 'ἔ κ' | θ' ἦ μ' ε' τ' ε' ρ' οὔ

Γ' ὕ μ' ἄ σ' ἰ οὔ | λ' ε' γ' ε' ἰ ν τ' ἰ δ' ε' ἰ

Καὶ ἰ ν ὦν 'ὄ π' ὦς | φ' ἄ ν ἦ σ' ε' ἰ. Ar. Vesp. 526.

4. Rising Ionic System. Π' ε' π' ε' ρ' α' κ' ε' ν | μ' ε' ν 'ὕ π' ε' ρ' ε' | π' τ' ὕ λ' ἰς 'ἦ δ' ἦ

(— — — —)

Βᾶ σ' ἰ λ' ε' ἰ ο' s | σ' τ' ρ' ἄ τ' ὦς ε' ἰς 'α ν | τ' ἰ π' ὄ ρ' ὦν γ' ε' ἰ τ' ὦ ν ᾶ χ' ὠ ρ' α' ν,

Δ' ἰ ν ὄ δ' ε' σ' μ' ὦ | σ' χ' ε' δ' ἰ ᾶ π' ὄ ρ' θ' | μ' ὦ ν ᾶ μ' ε' ἰ φ' ᾶ s. Æsch. Pers. 65.

5. Pæonic Tetram. Cat. *Ω' μ' ᾶ κ' ἄ ρ' ἰ | Αὔ τ' ὄ μ' ε' ν' ε' s, † | 'ᾶς σ' ε' μ' ᾶ κ' ἄ ρ' ἰ ζ' ὄ μ' ε' ν,

(— — — —)

Παῖ δ' ᾶς 'ε' φ' ὕ | τ' ε' ὕ σ' ᾶς 'ὄ τ' ἰ † | χ' ε' ἰ ρ' ὀ τ' ε' χ' ν' ἰ κ' ὠ τ' ᾶ σ' οὔ s.

Ar. Vesp. 1275.

6. Dochmiac System. Μ' ε' θ' ε' ἰ τ' α' ἰ σ' τ' ρ' ἄ τ' ὦς | σ' τ' ρ' ἄ τ' ὦ π' ε' δ' ὦν λ' ἰ π' ὦ ν,

(— — — —)

'Ρ' ε' ἰ π' ὄ λ' ὦς 'ὄ δ' ε' λ' ε' ὦς | πρῶ δ' ρ' ὄ μ' ὦς 'ἰ π' ὄ τ' ᾶς.

Α' θ' ε' ρ' ἰ ᾶ κ' ο' ν' ἰς | μ' ε' π' ε' ἰ θ' ε' φ' ᾶ γ' ε' ἰ σ',

'Α' ν' α' ὕ δ' ὦς, σ' ᾶ φ' ἦς, | 'ἔ τ' ὕ μ' ὦς 'α' γ' γ' ε' λ' ὦς. Æsch. Sept. 79.

§ 721. NOTE. An *antispast* (ἀντίσπαστος, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.) — — — — — ; (2.) — — — — — ; (3.) — — — — — ; (4.) — — — — — ; (5.) — — — — — ; (6.) — — — — — ; &c.

CHAPTER III.

ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as εἶμι (enclitic, § 732), *to be*, εἶμι, *to go*; ὁ, *the* (§ 731), ὅ, *which*; πότε; *when?* ποτί (encl.), *once*; ἄλλα, *other things*, ἀλλά, *but*; λιθοβόλος, *throwing stones*, λιθόβολος, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. βουλεύσαι, the Inf. βουλεύσαι, and the Imp. βούλευσαι (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over τιμᾶ, φιλᾶ, δηλᾶ, marks them as contract forms of the pure verbs τιμάω, φιλέω, δηλώω. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730–732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel or diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. α, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* αι and οι are not treated as long vowels, except in the *Optative* (cf. § 41).

NOTE. This treatment of final *αι* and *οι* as short vowels appears not to have prevailed in the earliest form of the language, nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. *a*). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 724. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 2d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *always* forms in *dissyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1 21 3 21 2 1 3 21 32 1 32 1 3 21
 θες, παις, λογου, λόγος, πλουτου, πλουτος, πλουτοι, προσωποις,
 3 2 1 3 21 32 1 32 1 3 21 3 2 1 3 2 1
 προσωπον, εκουσαις, εκουσα, εκουσαι, πολεμους, πολεμος, πολεμοι.

2. An ascending line (´) was adopted by the Greek grammarians as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (ˆ). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

θῆς, παῖς, λόγού, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,
 πρόσωπον, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (ˆ) fall upon the same syllable, it is more convenient in writing to unite them into one (^, or, as rounded for greater ease in writing, ~ or ~). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

θῆς, παῖς, λόγου, λόγος, πλούτου, πλου̃τος, πλου̃τοι, προσώποις,
 πρόσωπον, ἐκούσαις, ἐκοῦσα, ἐκοῦσαι, πολέμους, πόλεμος, πόλεμοι.

4. The following words are accented upon the first place; δός, θῆρ, θηρί, χεῖρ, παιδός, γυναιξί, βασιλεύς. The following, upon the second; βοῦς, φῶς, πῦρ, σοφοῦ, τιμῆς, νέος, νέοι, λόγε, φίλοι, ζῶναι, τέμνει, ὀστέον, βασιλῆες, τίθεντι. The following, upon the third; λόγων, παιδεις, γυναικα, σῶμα, σάμακτος, σωμα̃των, λείπω, λείπομεν, λείπουσι, ἔλειπον, ἐλείπισα, ἐλείποισιν, λείπε.

§ 725. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in θηρί, βασιλεύς · σοφοῦ, τιμῆς · λόγε, σῶμα.

A word is { OXYTONE,
 termed an { PERISPOME, } if its Ultima is { Acute.
 { BARYTONE, } { Circumflexed.
 { Grave.

A word is termed a { PAROXYTONE, } if its Penult is { Acute.
 { PROPERISPOME, } { Circumflexed.
 { PROPAROXYTONE, if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ἄξυς* (Lat. *acūtus*), *sharp*, *περισπώμενος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρύς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

I. GENERAL LAWS OF ACCENT.

1. One accent, and *only one*, belongs to each word.

Hence *σύν* and *ἰδός*, compounded, become *σύνωδος* · *σύν* and *φείρω*, *συμφείρω*. — For apparent exceptions, see §§ 731, 732.

2. The accent *never* falls upon any syllable before the antepenult.

Hence *ὄνομα*, *μέγεθος* become, in the Gen., *ὀνόματος*, *μεγέθεος*.

3. The *antepenult* can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσα*, *ἄνθρωπος*, *πρόσωπον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *προσώπου*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the *ultima* is long merely by *position*, still the antepenult receives no accent; hence *ἐριβῶλαξ* (*ᾱ*), though *ἐρίβωλος*.

β. In accentuation, ε before ω in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, δ); hence, *Ἀτρεΐδην*, *πόλειω*, *πόλειων* · *ἀνώγειν*. So, also, with an intervening liquid, in adjectives compounded of *γίλως* and *κίρας* (§ 136. 1); as, *φιλόγελως*, *ἄκκερως* · and, according to the same analogy, the compound adverbs *ἐκπαλαί*, *πρόπαλαί*.

4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *πᾶς*, become, in the Nom. pl., *βόες*, *μύες* (*ῥ*), *πάντες* (*ᾱ*).

5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *νῆσος*, *σῦκον*, become, in the Gen., *μούσης*, *νήσου*, *σύκου*. — For *μοῦσαι*, *νήσοι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἐρίβωλαξ*, but permitted *ἐριβῶλαξ*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of τ in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, ἰγρέ-φοντ ἰγρέφον.

6. If the *ultima* is short by nature, and the *penult* is long by nature and accented, it must be *circumflexed*.

Hence $\Theta\acute{\eta}\varsigma$, αἰών, γνώμη, Ἀτρεΐδης, become, in the Nom. pl., $\Theta\eta\epsilon\varsigma$, αἰῶνες, γνῶμαι (§ 723. R.), Ἀτρεΐδαι. — For εἴθε, ναίχι, ὦσσι, &c., see § 732. d.

II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes : — (a) The *acute* may be changed to the *circumflex*; as, $\Theta\acute{\eta}\rho$, $\Theta\eta\epsilon\varsigma$. — (b) The *circumflex* may be changed to the *acute*; as, $\mu\omicron\upsilon\sigma\sigma\alpha$, $\mu\omicron\upsilon\sigma\eta\varsigma$. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, $\gamma\rho\acute{\alpha}\phi\omega$, ἔγραφον. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, $\Theta\acute{\eta}\rho$, $\Theta\eta\rho\acute{o}\varsigma$. — (f) The accent may be thrown upon the *preceding word*; as, οὐμᾶ μου (§ 732). — (g) The accent may be *omitted*; as, ταῦτό· παρ' ἐμοί· ὁ νοῦς· φιλῶ σε (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION or LOSS of syllables; as, ὄνομα, ὀνόματος (§ 726. 2); ῥίπτω, ῥιπτέω (§ 288); κοῦφος, κουφότερος (§ 156); πατέρος, πατρός (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRASIS, or APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, followed by a grave, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, νόος νοῦς, τιμάω τιμῶ· τίμαε τίμα, τιμασίμην τιμῶμην· ἐστιαότος ἐστιῶτος (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, περίπλος, περιπλόου, contr. περίπλους, περίπλου· Gen. ἀγῆρω (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, νῶ, ὄστω (§ 9). — (c) Except in the Nom. dual, all simple contracts in -ους or -ουν are perispome; as, χρύσιος χρυσοῦς (§ 18), κάνεον κανοῦν, basket. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one σ to have been dropped from the original form (cf. § 243. 2); thus, νῶός (§ 9), G. ναός (§ 86), ναός, by contraction νῶ, νεώ (§ 98. β).

2.) The contract Acc. of nouns in -*ῶ* is oxytone; as, *ἡχόα ἡχῶ* (§ 14). So Dat. (*χερωτί*) *χερῶ* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τρίηρης* (§ 14), *αὐτάρκης*, and compounds in *ήης* is paroxytone; as, *τρίηρέων τριήρων*.

4.) The *Subj. pass.* of verbs in -*μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τίθωμαι*, *τίθη*, *τίθηται* · *δίδωμαι* · *κίεταμαι*, *μένωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιθείτο*, *τιθείτο* · *δίδοιτο* · *κικτῆτο*, *κικτῆτο*.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *παῖς* *παῖς*.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταυτό*, for *τὸ αὐτό* · *τάλλα*, for *τὰ ἄλλα* (yet some write *τᾶλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δαιν'* *ἔπη*, for *δαινὰ ἔπη* · *πόλλ'* *ἔπαθον* (*πολλὰ*). — Except in prepositions, and the particles *ἄλλά*, *μηδέ*, *οὐδέ*, and the poetic *ἦδέ* and *ἰδέ* · as, *παρ'* *ἐμοί*, *ἀλλ'* *ἐγώ*.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*.

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ*; *Who art thou*?

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπέρ*, for *ὑπὲρ δόμων* · *ὀλέσας ἀπο* ι. 534, for *ἀπολέσας* (§ 653); *πάρα*, for *πάρεστι* · *ἄνα*, for *ἀνάσθητι* (§ 653. ε); *περί*, in the sense of *exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except *διά* and *ἀνά* (except for ἀνάσθηθι), to distinguish them from the Acc. *Δία*, and the Voc. *ἄνα* (§ 11, 16). (b) Both in *anastrophe* and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ · (2.) the adverb οὐ, *not* ; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of* ; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα · but, πῶς γὰρ οὐ · ὥς θεός, but, θεός ὧς · ἐν κακῶν, but, κακῶν ἔξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are, — (1.) The following *oblique cases of the personal pronouns* ; 1st Pers. μοῦ, μοι, μέ · 2d P. σοῦ, σοί, σε · 3d P. οὗ, οἷ, ἑ · τίν, σφίσι, σφε. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποί, πού, ποθί, ποθέν. ποτέ (§ 63). (III.) The Pres. ind. of εἰμί, *to be*, and φημί, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοι · the poetic θήν, κέ(ν), νύ, ῥά · and the inseparable -δέ. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word ; as, ἀνθρῶπός ἐστι · δεῖξόν μοι · εἴ τίς τινά φησί μοι παρεῖναι. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears ; as, ἀνὴρ τις · φιλῶ σε. (c) The accent of the enclitic, if a *monosyllable*, is also lost after a *paroxytone* ; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause ; as, Σοῦ γὰρ κρᾶτος ἐστὶ μέγιστον. — (2.) After the *apostrophe* ; as, πολλοὶ δ' εἰσίν. — (3.) If it is *emphatic* ; as, οὐ Κῦρον, ἀλλὰ σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it ; as, παρὰ σοί, περὶ σοῦ, πρὸς σί. But πρὸς με, and sometimes περὶ μου and πρὸς σε, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone* ; as, ἦν λόγος ποτὲ ἐναντίας σφίσιν.

c. When ἐστί is prominent in a sentence, it becomes a *paroxytone* ; as, « οὗτ' ἔστιν, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, *μήτις, οὐδέποτε, ᾧστε.* (β.) This is always the case with the preposition *-δέ, to*; as, *Ὀλυμπόνδε, to Olympus, Ἐλευσινάδε.* (γ.) In pronouns and adverbs compounded with *-δέ* (§ 150, ¶ 63. IX.), the syllable preceding *-δέ* always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In *ἐγώ, ἐμοί, and ἐμί,* the accent is thrown back when *γί* is affixed (§ 328. b); thus, *ἐγῶγε, ἐμοίγε, ἐμίγε.* (ε.) *Εἴθε* and *ναίχι* are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ὀρθότονος, erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Givme thebook*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of,* are proclitics, and the words *is, not, and him,* enclitics.

III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. - In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic *-δε* always draws the accent to the preceding syllable (§ 732. γ), and the still stronger *-ι* always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746–748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737–739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

A. ACCENT IN DECLENSION.

§ 736. I. The accent of the THEME must be learned from special rules and from observation.

a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑρμῆς, μῦα. Of other words, — (a) All in -ας are paroxytone; as, παρίας. — (b) Most in -ης are paroxytone, except verbals in -της from mute and pure roots of verbs in -ω, which are commonly oxytone; as, Ἀτρείδης, ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσαι, λείανᾶ, ἀλήθειᾶ, μυῖα. — (d) Most abstracts in -ιᾶ, those in -συνη, and those in -εῖα from verbs in -εύω (§§ 305. b, 308. a, c), are paroxytone; as, σοφίᾶ, σωφροσύνη, παιδείᾶ. — (e) Most other verbals in -α long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φυγή, φθορά.

§ 737. SPECIAL RULES OF DEC. II. (a) Adjectives in -ος preceded by a mute are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -στος; as, κακός, ἀρχικός, ἑβδότος, εἰκοστός, χαλεπός, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, κρέκος, πλῆτος, ψάμαθος. — (c) All ordinals not ending in -στος are accented as far back as possible; as, δέκατος. — (d) Adjectives in -λος, -ρος, and -νος (except those in -ινος denoting material or country, § 315. c, e) are commonly oxytone; as, ἀπατηλός, φειδωλός, ψιλός, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, σμύνος, πεδινός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντίνος. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ὀδυρμός, βωμός, χρησίμος. — (f) Nouns in -ος pure are more frequently oxytone; as, ναός, θέός, υἱός, νύς. — (g) Ver-

bals in *-τος* (§ 314. f), multiples in *-πλος* (§ 138. 4), and most adjectives in *-ιος* from nouns of Dec. I., in *-ιος*, and in *-ος*, are accented upon the penult; as, *ποιητός*, *διπλός*, *ἀγοραίος*, *ἰππός*, *ἑως*. — (h) Adjectives in *-ιος*, in *-ος* preceded by a consonant, and in *-ος* joined immediately to the root, are commonly accented as far back as possible, as, *θῆριος*, *οὐράνιος*, *χερσέος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μόριον*, *ποτήριον*, *κορίδιον*, *ἄρσεν*, *ἔλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-αν*, *-ευς*, *-ων*, *-ως* (G. *-οος*), *-ας* (*-αδος*), *-ῖς* (*-ῖδος*), all masculines in *-ης*, nouns of more than one syllable in *-ῆς*, and almost all nouns in which the characteristic is *ν* preceded by *α*, *ε*, *η*, or *ι*, are oxytone; as, *παῖαν*, *ἰππεύς*, *ἡχώ*, *αἰδώς*, *λαμπάς*, *ἄδος*, *σφραγίς*, *-ῖδος*, *ὁ πατήρ*, *λαμὴν*, *-ένος*, *λειχήν*, *-ῆνος*, *δελφίς*, *-ίνος*. — (b) All nouns in *-εων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυκεών*, *Ἀνθεστηριών*, *χειλιδών*, *ἀμπελάν*. *Κρονίαν*, *τρίβαν*, *κλυδαν*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see *d* below), and most which have the Acc. in *-ν*, are perispome; as, *αἶψα*, *πούς*, *θήρ*, *θώς*. *τὸ φῶς*, *τὸ πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βοῦς*, *γαῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-τωρ*, and in nouns in *-ις* or *-υς* with the Gen. in *-εως*, the accent is thrown as far back as possible; as, *κίρας*, *τείχος*, *βούλευμα*. *κόραξ*, *καλαῦρος* (§ 726. R.); *δύναμις*, *πέλεκυς*. — (e) Female appellatives in *-ις* (§§ 306. N., 309–311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *ἀνλητής*, *ἀνλητρίς*. *πολίτης*, *πολίτις*. *Πριαμίδης*, *Πριαμίς*. *αἰχμαλώτος*, *αἰχμαλῶτις*. *Πέρσης*, *Περσίς*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σαφής*, *ἡδύς*. *μέλας*, *χαρίεις* (¶¶ 17, 19).

b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *εὐπρεπής* (those in *-ωδης* are always paroxytone; so compounds of *ῆθος*, *ἀγκύω*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *σινταποιός* (§ 327); *λιθοβόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σαξ*, *-πληξ*, *-ρωξ*, *-τρωξ*, *-ελης*, *-θνης*, *-κμης*; as, *ἀπαρρώξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω*, *κατασκευαστός* (§ 737. a), *ἀ-κατασκευάστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *-ῶων* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύη*, *anchovy*, *οἱ ἱετησίαι*, *trade-*

winds, ὁ χλούνης, *wild-bow*, and ὁ χρέστης, *usurer*; Gen. pl. ἀφύων, &c. For an apparent exception in adjectives in -ος, see 2 below.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλιος (§ 18), *φιλία*, Pl. *φίλιοι*, *φιλίαι*, M. and F. *φιλίων* (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in -αν, § 95. β, where the feminine has a special form, follows the rule in 1 above, as *φιλιάων*); while, from the noun ἡ φιλία, *friendship*, *φιλίαι*, *φιλίων* · so *καρβάτιναι* iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μέλας, *μέλαινα*, *μελαινὴς*, *μελαινῶν* (§ 19). Except poetic feminines in -εια, belonging to adjectives in -ης (§ 134. γ); as, *ἡριγενής*, *ἡριγενεία*. Observe the accentuation of *μία*, *μῆς*, &c. (§ 21).

§ 741. 3. In Dec. III., *dissyllabic Genitives and Datives* throw the accent upon the *affix*; as, *γυπός*, *αἰγί*, *τριχῶν*, *ποσί*, *κλειδαῖν* (§ 11); *πατρός*, *ἀνδρῶν*, *κυσί*, *ἀρνί* (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, *δάς*, *δμῶς*, *θῶς*, *κῶρα*, *οὖς*, *παῖς*, *σῆς*, *Τρώς*, *φῶς*, *φῶς* (*light*), and of the adjective *παῖς*; thus, *πῶλει* (§ 14), *ἔαρος ἥρος* (§ 108. N.); *δόντος*, *δόντι*, *δύντων* (§ 22); *παίδων*, *φώτων*, *ῶστοιν* (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of *οἷς* (§ 14, § 121. f), *οὖς*, *στάειρ*, *φρέαρ* (§ 104. N.; yet see *οὖς* above), and *Θεῶν* (G. -*κός*). — (c) Observe the accentuation of *οὐδείς* (§ 21), *τίς*, *τίς* (§ 24), *γυνή* (§ 101. γ), *θυγάτηρ* (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -*άς* perispome; thus, *μυριαδῶν*, as if contracted from the Ion. *μυριαδέων* (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. *δεσπότης*, *master*; Dec. III. *γυνή* (§ 101. γ), *Ἀπόλλων*, *Ποσειδῶν*, *σωτήρ* (§ 105. R.), *ἀνὴρ*, *πατήρ*, *θυγάτηρ*, *Δημήτηρ* (§ 106), *δῆλρ*, *brother-in-law*; thus, *δέσποτᾶ*, *θύγατερ*, *Δήμητερ*.

NOTE. In the Voc. sing., *ευ* and *οι* final are always circumflexed; as, *ἰπεῦ*, *ἡχοῖ*, *αἰδοῖ* (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -*ων*; as, *ἡδίων*, *ἡδίων*. — (b) Most compound paroxytones in -*ων* and -*ης*, except those in -*φρων*, -*ήρης*, -*ώδης*, -*ώλης*, and -*ώρης*; as, *εὐδαίμων*, Neut. and Voc. *εὐδαιμον* · *αὐθάδης*, N. and V. *αὐθαδὲς* · *Ἀγαμέμνων*, V. *Ἀγαμέμνον* · V. *Σώκρατες*, *Ἡράκλεες* (§ 14).

6. (α.) Observe the accentuation of *μήτηρ*, *θυγάτηρ*, *Δημήτηρ* (§ 12, § 106. 2), and of *δέλειαρ* (§§ 104. N., 728. R.). — (β.) The forms in -*θε(ν)*, -*φι*, -*βι* (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A *long vowel in the ultima*, belonging to an

affix of declension, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, τιμή, -ῆς, -ῇ, -ήν, -αί, -ῶν, -αῖς, -άς, -ά, -αῖν (§ 7); ὁδοῦ, -ῶ, -οί, -ῶν, -οῖς, -οὺς, -ώ, -οῖν (§ 9); γυπῶν, -οῖν (§ 11).

Except in the peculiar datives ἐμοί, μοί σοί (§ 23, § 141).

B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, ἡδύς, ἡδίῳν, ἡδίον (§ 743. 5), ἡδιωτος.

C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT; — (a) All *Infinitives* in -ναι; as, βεβουλευμέναι, βουλευθῆναι, ἰσάναι, ἰσάναι (§ 48). Except dialectic forms in -μεναι (§ 250). — (b) The *Inf.* of the 1st Aor. act. and 2d Aor. mid.; as, βουλευῆσαι, λιπέσθαι (§ 37). — (c) The *Perf. pass. Inf. and Part.*; as, βεβουλευῆσθαι, βεβουλευμένος. — Except a few *preteritive participles*; as, ἤμενος (§ 59). So κείμενος, from κείμεν (§ 232), which otherwise is accented as an uncontracted Perf.; thus, κατὰκειμαι, κατακείμεναι. In a few Epic forms, the retraction of the accent extends even to the Inf.; as, ἀπάχρησθαι T. 335, ἀπακρήμενος E. 24 (§ 286). — (d) All dialectic infinitives in -μεν (§ 250).

§ 747. 2. These forms are OXYTONE; — (a) *Participles* in -ς, G. -τος, except in the 1st Aor. act.; as, βεβουλευκώς, βουλευθείς, ἰσάς, στάς; but, βουλευσας. — (b) The 2d Aor. act. part.; as, λιπών, στάς. — (c) The 2d Aor. imperat. forms, εἰπέ, say, ἔλθε, come, εὔρε, find, and, in strict Attic, ἴδε, see, and λαβέ, take. Except in composition; thus, ἔξελεθε, εἴσιδε.

§ 748. 3. These forms are PERISPOME; — (a) The 2d Aor. inf. in -ειν; as, λιπεῖν. — (b) The 2d Pers. sing. of the 2d Aor. mid. imp.; as, λιποῦ, δοῦ (§ 51). Except in compounds of more than two syllables from verbs in -μι; as, ἀπιδου but περιδοῦ. Some exceptions also occur in compound and even in simple verbs in -ω.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, παρέρχω (παρά, ἔχω, § 300), παρέρχον, παρέρχον, παρέρχεις.

§ 749. REMARKS. α. In those forms in which the accent of the Perf. and 2 Aor. differs from that of the Pres., a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 Aor. forms are sometimes accented as Pres.; as, Inf. ἀμυνάειν, σχέειν, Pt. σχίσαν (§ 299); πρίασο, πρίω, πρίασθαι (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, εἰ, ἦν, ἦ, ὦν (§ 55); σχῶ, σχεῖν, σχών (§ 300).

γ. For the accentuation of φημί (§ 53) and εἰμί (§ 55), see § 732.

δ. The Ionics, in dropping one *ε* from *-ίεαι*, *-ίεο*, do not change the accent, thus, *φοβίεο* (§ 243. 2). So *ἔσται* (§ 55), as if syncopated from *ἔσεται*, remains paroxytone in composition; thus, *παρίσται*.

ε. Examples of *irregular* or *various accentuation* are *φής*, *φάθι* or *φάθι*, *Imp. ἴπον* or *εἰπόν* (§ 53); *ἰών* (§ 56); *κίω*, *to go*, poet., *Pt. κιών* · Ion. *ἰών* (§ 55); *χεή*, *ἰχεῖν*, *χεῖών* (§ 284. 4).

D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (a) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, *σοφῶς*, *ταχέως*. — (b) Derivative adverbs in *-δον*, *-δα*, *-ι*, *-ει*, and *-ξ* (§ 321. b, c, d) are commonly oxytone; those in *-δην*, *-ακίς* (§ 321. b, 4), and *-ω*, paroxytone; as, *πλινθιδόν*, *ἀναφανδά*, *Μηδιστί*, *ἀμαχεί*, *παρὰ-λάξ* · *σποράδην*, *πολλάκις*, *ἔξω*.

2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as, *ἀπό*, *κατά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ios. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

- α, ¶ 3 : 24 ; α > ε, α, η, ω, 28, 44, 203. β, 259, 266 f ; αα > α and η, 29. α ; α < ν, 50 ; contr. w. other vowels, 32 f, 45 ; contr. of α for ν, 34, 45. 5 ; < ε, 59 ; Dor. α, 6, 44 f, 95 f ; α in neut. pl., 80 ; in Dec. I., ¶ 6 : 86, 92 f ; in acc. of Dec. III., 100 ; conn. vow. in cj., ¶ 31 : 178 f, 203 f ; changes in r., 259, 266 f ; added to r., 287 ; -α in der., 305. b ; α- privative, 325, 383 ; copulative, 325 ; α F > αυ, α, 22. δ, 117, 267. 3. αγαθός, cp., 160. αγγέλλω, ¶ 41 : 217, αγγίρω, cj., 268. [277. α. αγήρας, ¶ 17 : 98. αγνύμι, cj., 294. αγχι, -ου, cp., 161. 2, 163, α ; w. gen., 394. αγω, cj., 194. N., 236. c ; αγε, 613. 3. ἀδακρυς, dec., 136. α. -άδης in der., 310. α. Ἀδης, dec., 124. α. ἄδικος, ¶ 17 : 130. ἄδω < αἰδω, cj., 260. αἰείρω > αἶρω, cj., 268. -άζω in der., 318 f. ἀηδών, dec., 123. α. ἀηθέσω, cj., 275. η. ἄημι, ἄεσα, cj. 288. αβ added in 2. aor., 299. Ἀθήνησι, 320. 2, 421. β. αι, elided, 41 ; < αα, αι, 45. 5, 86, 132. 2 ; > η in angm., 188. 2 ; conn. vow., 205 ; final in accent., 723. R. αἰδομαι, -έομαι, cj. 288. αἰδώς, ¶ 14 : 112 f, 115. α. -αῖνα in der., 311. -αῖω in der., 318. b. αἶψ, ¶ 11 : 101. -αῖος, adj. in, 138. 3. αἰσχύς, dec., 136. 3. αἰρέω, cj., 301. αἶρω < αἰρώ, 268 ; ἄρας, ¶ 22. 5 : 109, 132. αἰσθάνομαι, -θομαι, cj., 289 ; w. gen., 375. 6 ; w. dependent verb, 614, 633. [162. αἰσχροός, -εώς, cp., 159, αἰτιόομαι, αἵτιος, w. gen., 374, 393. αἶω, 288 ; angm., 189. 4. ἀπαχίζω, cj., 286. -άπαις, adv. in, 139, 321. ἀπμήν, adv. acc., 320, 440. ἀπόλουθος, w. gen., 389. R. ; w. dat., 399. -απόός, -αἰπόός, in der., 315. ἀπούω, cj., 269. 7 ; w. gen. and acc., 377, 380. α ; as pass., 556 ; w. part., 633. ἄπρος, use, 456. ἀλγαινός, cp., 160. ἀλγύνω, cj., 270. ἀλδαίνω, -δομαι, cj., 291. ἀλσίφω, cj., 269. ἀλίξω, cj., 273. β. -αλέος in der., 315, f. ἀλεύω, cj., 264. ἀλίνδω, -έω, cj., 288. ἀλίσκομαι, cj., 301. 1, 556 ; w. gen., 374. γ. ἀλισταίνω, -τραίνω, cj., 291. ἀλπαθεῖν, 2 aor., 299. ἀλλά X ἄλλα, 722. α ; introd., 661. α ; ἀλλὰ γάρ, 661. 2 ; ἀλλ' ἢ, 671. 2. ἀλλάσσω, cj., 274. γ. ἀλλήλων, ¶ 23 : 145. ἄλλομαι, cj., 277. α. ἄλλος, dec., 97. 2, 154 ; use, 540 f ; w. gen., 349 ; as adv., 457. ε ; X ἰ ἄλλος, 456, 488. 5 ; ἄλλο τι ἢ ἄλλο τι, 541. b ; ἄλλος ἄλλον, 542. ἄλλως τε καί, 671. 3. ἄλς, dec., 105. ἀλύσκω, cj. 273. α. ἀλφάνω, cj., 289. ἀλώπηξ, dec., 101. β. ἄλωος, dec., 124. γ. ἄμω, w. dat., 399 ; w. part., 616. α. ἀμαρτάνω, cj., 289. ἀμβλίσκω, -όω, cj., 280. ἀμείνων, compt., 160. ἀμείρω, -έρω, cj., 282. ἀμνός, ¶ 12 : 106. 1.

- ἀμπέχω, cj., 300.
 ἀμπλακίσκω, cj., 296.
 ἀμπνύω, cj., 264.
 ἀμύνω, cj., 299.
 ἀμφί, const., 648; οἱ ἀμφί, 466. N.; ἀμφι τὰ εἴκοσι, 480. 2.
 ἀμφιέννυμι, cj., 293.
 ἄμφο, ¶ 21: 137. γ.
 αν added to r., 289f.
 -ᾶν Dor. for -ᾷν, 95. β.
 ᾶν conjunct., < ἰάν, 603; × ᾶν contingent, 588.
 ᾶν contingent, 587f; affixed, 328; expr. habit, 594; w. opt. for ind., 595; not w. opt. of wish, 600. 3; in conclusions, 603f.; w. opt. expr. permission or command, 604. b; in rel. clauses, 606; w. inf. and part., 615. 2; pos., 673. α, 674. 4, 616. b; omitted, 605. 4, 606. α; repeated, 667.
 ἀνά, const., 648; sc. στή-θι, 653. ε, 730; w. num., 137. ε.
 ἀναβιάσκομαι, cj., 280. γ.
 ἀνακῶς ἔχω, w. gen., 376. δ.
 ἀναλίσκω, -όω, cj., 280.
 ἀναμιμνήσκω, w. acc. and gen., w. 2 acc., 430.
 ἄναξ, ¶ 11 102. α.
 ἀναπνέω, ἀμπνύω, cj., 264.
 ἄνδανω, cj., 290.
 ἀνέχομαι, cj., 301. 2.
 ἄνευ, w. gen., 347.
 ἀνήρ, ¶ 12: 106; ἄνερ, 742; in address, 443; ἀνῆρ, ἀνήρ, 39.
 ἀνθ' ᾧν, because, 530.
 ἀνσίγω, -νυμι, cj., 294.
 ἀντί, const., 648; derivatives, w. gen., 394; w. dat., 405. ζ.
 ἀνύω, -ύτω, ἄνω, cj., 272. β, 246. α; ἀνύσας as adv., 457. γ, 632.
 ἄνω, cp., 161. 2, 163; w. gen., 394.
 ἄνωγα, cj., 191. 3, 238. β.
 ἀνώγειν, ¶ 9: 98, 726. β.
 -αξ in der., 313.
 ἄξις, w. gen., 374. β; w. dat., 404. ε.
 -αο > -εω, -α, -ου, 95. 3.
 ἀπάτωρ, neut. pl. 130. β.
 ἀπαυράω, cj., 296.
 ἀπαφίσκω, cj., 296.
 ἀπέδραν, ¶ 57: 227, 285.
 ἀπέχθρομαι, -άνομαι, cj., 289.
 ἀπλός, -οῦς, ¶ 25. 4; cp., 156. b. [562.
 ἀπό, const., 648; w. pass., ἀποδίδομαι, sell, 285, 558.
 Ἀπόλλων, dec., 105. R., 107, N., 742.
 ἀπόχρη, 284. 5.
 ἄπτω, cj., 272.
 ἄρα > ἄρ, 48. 2; pos., 673. α; ἦν as pres., 567.
 ἀραρίσκω, cj., 285. [γ.
 ἄρας, ¶ 22: 109, 132, ἀρίσκω, cj., 279. [268.
 Ἄρης, dec., 114. N., 116.
 ἀριστάω, pf., 238. α. [a.
 ἄριστος, superl., 160.
 ἀρμίζω, -ττω, cj., 275. η.
 ἀρός, ¶ 12: 106. 1.
 -αρός in der., 314. h
 ἀρόω, cj., 219.
 ἀρπάζω, cj., 276.
 ἄρπαξ, τὸ ἀρπακτικόν, 130. α; cp., 158.
 ἄρρην, ¶ 17: 105. 1.
 ἀρχήν, adv. acc., 440.
 ἄρχω, cj., 222; w. gen., 350; ἀρχόμενος as adv., 632.
 -άς in der., 139, 308, 314.
 ἄσσω < αἴσσω, 260.
 ἄστηρ, -τράσι, 59. 7.
 ἄστυ, ¶ 14: 113. 2.
 -αται, -ατο < -νται, -ντο, 60, 213. 2, 248. f.
 ἄτιρος = ἔτιρος, 39. N. 2.
 Ἄτλας, dec., 109. 1.
 Ἀτρεΐδης, ¶ 7: 92f, 310.
 ἄττα, ἄττα = ἄτινα, τινά, ¶ 24: 152f.
 αὐ > ἡν in augm., 188. 2.
 αὐ, αὐθις, pos., 673. α.
 αὖξω, -άνω, ¶ 43: 222, 289.
 αὐτίκα, w. part., 616. α.
 αὐτός, ¶ 24: 149; com pounds, 144, 150; cp., 261. 2; w. dat. of assoc. obj., 418. R.; w. compt. and superl., 464; use, 508f; as pers. pron., 510. α; ὁ αὐτός, the same, 508. II.; w. dat., 400; αὐτοί ἐσμεν, 510; δέκατος αὐτός, 511. 5. [144
 αὐτοῦ < ἑαυτοῦ, ¶ 23
 ἄχθομαι, cj., 222. α.
 ἄχομαι, -νυμαι, cj., 286.
 ἄχει(ς), 67; w. gen., 394
 ἄχει οὐ, 530.
 -ᾶν in der., 318f.
 ἄω, breathe, αἶω, αἰσθω, cj., 288.
 ἄω, satiate, cj., 298. [3.
 -ᾶν, > -ῶν, -ᾶν, -ᾷν, 95. β, ¶ 3: 49. 2; βσ > ψ, 51; βτ > πτ, βθ > φθ, 52; βμ > μμ, 53; βκ > φ, 61; με, μλ > μερ, μελ, βλ, 64. 2.
 βαίνω, cj., 278; ἔβην, ¶ 57: 227; βα for βῆθι, 210. N.
 βάλλω, cj., 223, 277. α.
 βάπτω, cj., 272.
 βασιλεύς (sc. ὁ), 485. α; cp., 261. 2.
 βάσκω = βαίνω, 278.
 βελτιών, &c., 160.
 βιβρώσκω, cj., 285; βε-βρώς, 238. α.
 βιώω, -ώσκομαι, cj., 280
 βλάξ, cp., 158. α.
 βλάπτω, cj., 272.
 βλαστάνω, -έω, cj., 289.
 βληχάομαι, cj., 287. α.
 βλίσσω, cj., 275. η.
 βλώσκω, cj., 281. δ.
 βορῆς, ¶ 7: 94, 96. α.
 βόσκει, cj., 222. 1.
 βουλεύω, ¶ 34 f; trans-
 lated, ¶ 33; βουλιύαν, ¶ 22: 109, 132.
 βούλομαι, cj., 222. 2; use, 526. γ, 583, 611. 3.
 βούς, ¶ 14: 112 f, 117.
 βραδύς, cp., 159. α.
 βρέτας, dec., 123. β.

- βρυχάομαι, cj., 287.
 βυνίω, βυνίω, cj., 292.
 γ, double office, ¶ 3 : 49.
 1 ; γσ > ξ, 51 ; γτ > κτ, γθ > χθ, 52 ; γκ > χ, 61.
 γάλα, dec., 103. N.
 γαμέω, cj., 288.
 γάρ, w. art., 490 ; in specification, 656. b ; introd., 661. N. ; pos., 673. α.
 γαστήρ, dec., 106. 2, β.
 γί, affixed, 328 ; pos., 673. α ; encl., 732.
 γιγανέω, -ίσκω, cj., 296.
 γιλάω, cj., 219. α.
 γίλας, dec., 104.
 γίρας, ¶ 14 : 114f.
 γιύω, w. acc. and gen., w. 2 acc., 430.
 γιράω, -σκω, cj., 279.
 γίγας, ¶ 13 : 109.
 γίγνομαι, γίνομαι, cj., 286, 238. α ; w. dat., 408 ; w. part., 637.
 γιγνώσκω, γινώσκω, cj., 285 ; ξγγων, ¶ 57 : 224. 2, 227 ; w. part. and inf., 633, 634. β.
 γλήχων, dec., 107. N.
 Γλοῦς, ¶ 16 : 126. 2.
 γλωσσα, ¶ 7 : 92. 1.
 γοάω, cj., 287.
 γόνυ, dec., 123. γ.
 Γοργώ, -ών, dec., 123. α.
 γραῦς, ¶ 14 : 34. α, 114, 117, 121. f.
 γραῖφα, ¶ 36 : 217 ; use in mid., 553, 559. d.
 γυνή, dec., 101. γ, 63, 742.
 γύψ, ¶ 11 : 83f, 101.
 Γωεράς, ¶ 7 : 93. N., 96. α.
 δ, ¶ 3 : δσ > στ, δθ > σθ, 52 ; δμ > σμ 53 ; δ dropped before σ, 55 ; bef. κ, 61 ; inserted, 64. 2 ; in r., 273, 282.
 Δ in declension, 117f.
 -δα, adv. in, 321. b.
 δᾶρ, voc., 732.
 δαήσομαι, fut., 285.
 δαίμων, ¶ 12 : 105. 1, 57. 4.
 δαίνυμι, cj., 295.
 δαίομαι, cj., 267. 2.
 δαίω, cj., 267. 3.
 δάκνω, cj., 277. β. [87.
 δάκρυον, -ρυ, dec., 124. β,
 δαμάζω, -άω, -νάω, -νημι, cj., 298.
 δάμαρ, ¶ 13 : 109. γ.
 δαρθάνα, cj., 289.
 δέ, conjunct. and adv., 657. γ ; ε δέ, 490 ; for γάρ, 656 ; introd., 661. N. ; pos., 673. α.
 -δε, insep. particle, 150, 322, 648. δ ; accent., 732. d.
 δίδω, cj., 282 ; δίδοικα, δέδωκα, ¶ 58 : 237.
 δέικνυμι, ¶ 52 : 225, 294.
 δείνα, ¶ 23 : 146.
 δειπνέω, pf., 238. α.
 δέλεαρ, dec., 104. N.
 δελφίς, -ν, dec., 105. 3, α.
 δέμας, dipt., 127 ; in periphrasis, 385. δ.
 δένδρον, -εον, dec., 124. β.
 δέρομαι, cj., 259.
 δέρω, cj., 259.
 δεσμός, dec., 125. α.
 δέσποτα, voc., 742.
 δέχομαι, -νυμαι, cj., 294.
 δέω, bind, cj., 219, 284.
 δέω, need, cj., 222. 3, γ ; pt. w. num., 140. β ; δεῖ, impers., w. gen., 357 ; w. acc., 430. R. ; w. inf., 583 ; μικροῦ [δεῖν], &c., 623 ; δέομαι, w. gen., 357. N.
 δή, δήποτε affixed, 328 ; δή, δῆθεν, δῆτα, pos., 673. α.
 δῆλός εἰμι, 551, 634. γ ; δῆλον ὅτι, 671. 4.
 δηλόω, ¶ 47 : 216, 218.
 Δημήτηρ, dec., 106, 742.
 δῆμος, ¶ 9 : 726. 5.
 -δην, adv. in, 321. b.
 διά, const., 648.
 διαιτάω, pref., 192. 4.
 διασκεδάννυσι, -νύται, subj., 226. 4.
 διδάσκω, cj., 285.
 δίδημι = δέω, 284.
 διδράσκω, cj., 285 ; ἴδραν, ¶ 57 : 227.
 δίδωμι, ¶ 51 : 201. 3, 224f, 284 ; δούς, ¶ 22.
 διζώ, -ημαι, cj., 288, 224. 3.
 δίκαιός εἰμι, w. inf., 551.
 Διονύς, dec., 126. 2.
 διπλάσιος w. gen., 352.
 διπλός, -οῦς, ¶ 18 : 33. β, 138. 4.
 δίπους, ¶ 17 : 130. γ.
 διψάω, contr., 33. α.
 δίω, -ομαι, cj., 282.
 διώκω, cj., 298 ; w. gen., 374. γ.
 δοκίω, cj., 288 ; δόξαν ταῦτα, 638.
 -δον, adv. in, 321. b.
 δόρυ, ¶ 16 : 123. γ.
 δούς, ¶ 22, ¶ 51 : 109. α, 132.
 δραμούμαι, fut., 301. 5.
 δρώ, ins. of σ, 221. α.
 δρέπω, cj., 259.
 δρύπτω, cj., 272.
 δύναμαι, augm., 189. 1.
 δύνω, δύω, cj., 278 ; ἔδυν, ¶ 57 : 227 ; δύς, ¶ 22 : 109, 132.
 δύο, δύω, ¶ 21 : 137. γ.
 δύρομαι, cj., 270. 8.
 δυσ-, 325 ; augm., 193.
 Ξ φιλόν, ¶ 3 : 22. α, 24 ; ε > η, 24 ; ε > ι, η, υ, ευ, 28, 44. 3, 111f, 118f, 259. b ; ε > υ, 44. 4, 203. α, 206. β, 242. b ; εε > η and ει, 29. α, 36f, 44. 4 ; ε < σ, 50 ; ε < σ, 300 ; contr. w. other vowels, 32f ; ins. after contr., 35, 98. β ; by Ion., 48. 1, 120. 2, 242. α ; sign of plur., 83, 172 ; charact., changed, 110f ; conn. vow. in pron., 141 ; in cj., 175, 203f ; in augm., 173, 187f ; in redupl., 190f ; ins. in opt., 184 ; in fut., 200. 3, 245. 2 ; before close aff.,

222. *α*; changes in *τ*, 259, 268, 270. 10; > *ο* in 2 pf., 236; added to *τ*, 287 f.; *εα* in plup., 179, 203. N.; *εF* > *ευ*, *ε*, *η*, *υ*, 22. *δ*, 117, 121. 3, 220, 264. [*εί*, 603. *ιάν*, compos., > *ήν*, *άν*, X *εαρ*, dec., 108. N. *ιαντου* > *αυτου*, ¶ 23 : 144; use, 504 f.; for other pronouns, 506 f. *ιάω*, cj., 189. 3, 218. *ιζην*, see *βαίνω*. *ιγγύς*, cp., 163. *β*; w. gen., 394. *ιγίρω*, cj., 268, 238. *β*. *ιγνών*, see *γινώσκω*. *ιγχελυσ*, dec., 119. 2. *ιγώ*, ¶ 23 : 141 f.; use, 502 f.; *ιγαγί*, 732. *δ*. *ιδυν*, see *δύνω*. *ιδω*, cj., 298, 246. *β*. *ιζομαι*, cj., 275. *ζ*. *ιθίλω*, cj., 222. 2; w. inf., 583. *ιθεν* for *οδ*, ¶ 23 : 142. 3. *ιθίζω*, cj., 297. *ει* < *εε*, 29. *α*, 36; > *ή*, 46; in 2 pers., 37. 4; in augm., 189. 3; in redupl., 191; connect. vow. of plup., 179, 203; > *οι*, 236; *εια* in opt., 184. *α*, 205. 3. *-ει*, adv. in, 321. *ει*, proclit., 731; *ει γάρ*, *εθε*, *ει*, 597, 599 f., 625. *β*; *ει* X *ιάν*, 603; w. subj., 603. *ε*; *ει τις*, 663. 6; *ει μή* *ει*, 667. 2; *ει δέ*, *ει δέ μή*, 663. 6, 671. 6. *-εια* in der., 308. *α*, 311. *ειδομαι*, *ειδον*, cj., 301. 4; *ειδώς*, ¶ 22, ¶ 58 : 112. *α*, 132. 1, 301. 4; *ιδέ*, 613. 3, 747. *α*. *εθε*, 732. *ε*; see *ει*. *εικα* = *εοικα*, 273. *α*. *εικάζω*, 188. N., 273. *α*. *εικοσι(ν)*, ¶ 25 : 66. *α*. *ειπω*, cj., 188. 3, 299. *ειπών*, dec., 123. *α*. *εἶλον*, 2 aor., 301. 1. *εἶλω*, cj., 268. *ειμί*, *be*, ¶ 55 : 230; dial. 252; encl., 732; X *εἶμι*, 722. *α*; w. gen., 364 f., 384; w. dat., 408; omitted, 547, 634. *α*, 639. 2; auxil., 637; *ἔστιν οἱ*, *ὅπως*, &c., 523; *ἔστι*, *ἦν*, w. pl. nom., 549. *β*; *ἦν* as aor., 576. 5; *εἶναι* w. verbs of naming, &c., 434. N.; as inf. of specif., 623. N. *εἶμι*, *go*, ¶ 56 : 231; dial., 252. 7; as fut., 231, 301. 3; *ει* for *ἦν*, 210. N. *εἰζᾶσι*, 273. *α*. *εἶπον*, *-α*, ¶ 53 : 301. 7; *εἰπέ*, 613. 3, 747. *α*. *εἰργνυμι*, *εἰργα*, cj., 294, 299. *εἶρομαι*, *-ωτάω*, cj., 298. *εἶρω*, cj., 301. 7. *εἶς*, ¶ 21 : 105. 1, 137; w. gen., 362. *γ*; w. dat., 400; w. superl., 462. *γ*. *-εις*, adj. in, 56. 4, 5, 315. *α*. *εἶς*, *εις*, der. and constr., 648, 659. *α*; w. num., 137. *ε*; proclit., 731; *εις ὅτε*, *οὐ*, 651. *ζ*. *εἵσκω*, cj., 273. *α*. *εἴσω*, *ἔσω*, w. gen., 394; w. acc., 657. *α*. *εἴωθα*, cj., 236. *α*, 297. *εν* < *εζ*, 68. 1, *β*. *εικάς*, cp., 163. *εικένος*, 97. 2, 150; *εικένος*, 150. *γ*; use, 512. *εικκλησιάζω*, pref., 192. 4. *εικὼν* *εἶναι*, 623. *α*. *ελάσσων*, *-ττων*, cp., 160; *ελαττον*, as indec., 450. *δ*. *ελαύνω*, *ελάω*, cj., 278. *ελαχύς*, cp., 160, 161. 1. *ελεύσομαι*, fut., 301. 3. *εληλεγμαι*, ¶ 44 : 217. *γ*. *ελπω*, *-κέω*, cj., 298. *ελμινς*, dec., 58. *β*. *ελπίζω*, *-πομαι*, cj., 297. *εμαυτου*, ¶ 23 : 144; use, 504. *εμός*, ¶ 24 : 151; use, 503. *εμου*, *εμοί*, *εμί* X *μου*, *μοί*, *μέ*, 142. 1, 502. *εμποδών*, 322. *εν*, in compos., 68. 3; proclit., 731; w. dat., 648; for *εις*, 659. *β*; *εν τοῖς* w. superl., 462. *β*; *εν ᾧ*, 530; *ενί*, 648. *β*; *ενι* for *ἔνεστι*, 653. *ε*, 730; *ἐνιοι*, *-οτε*, 523. *α*. *ἐναιρω*, *ἐναρίζω*, cj., 276. *ἐνδοθεν* for *ἐνδον*, 659. *γ*. *ἐνεγκειν*, 2. aor., 301. 6. *ἐνεκα*, w. gen., 372. *γ*; pos., 674. *ἐνέπω*, cj., 273. *α*. *ἐννυμι*, cj., 293. *ἐνοχλέω*, pref., 192. 3. *εξ* > *εκ*, 68. 1; proclit., 730; cp., 161. 2; w. pass., 562; w. gen., 648; for *εν*, 659. *α*; *εξ ὅτου*, 530. *εξαίφνης* w. part., 616. *α*. *εξαρνο*; w. acc., 424. 1. *εξόν* absolute, 638. *-εος* in der., 315. *α*. *ζοικα*, cj., 273. *α*, 238. *β*; const., 615; *ζοιγμεν*, 238. *β*. *εορτάζω*, augm., 189. 5. *επαυρίσκομαι*, cj., 296. *επεφνον*, cj., 274. *δ*. *επί*, const., 648; w. num., 137. *ε*; pos., 652. 1. *επικλην*, monopt., 127. *επιλήσμων*, cp., 158. *β*. *επιμέλομαι*, *-εομαι*, cj., 288, w. gen., 376. *δ*. *επίσταμαι*, pref., 192. 3. *επιχαρις*, cp. 158. *επιχώριος* w. gen., 391. *α*. *επιδάμην*, see *πρίσθαι*. *επτέτης*, *-τις*, 134. *β*. *επω*, cj., 300. *εργάζομαι*, augm., 189. 3. *ερδω*, cj., 276. *ερείπω*, cj., 269. *ερείπω*, cj., 269. *ερήσομαι*, fut., 298. *Ερμίας*, *-ης*, ¶ 7 : 94.

- ἔρω, angm., 189. 3.
 ἔρρω, cj., 222. 1.
 ἔρρωμένος, cp., 156. γ.
 ἐρυγγάνω, cj., 290.
 ἐρύω, nude forms, 246. α.
 ἐρχομαι, cj., 301. 3, 238.
 β; w. fut. part., 637;
 ἐλθέ oxyt., 747. c.
 ἐρῶ, ἐρῆκα, ¶ 53 : 301. 7.
 ἔρως, dec., 104.
 ἐρωτάω, cj., 298.
 ἐσθίω, ἐσθω, cj., 298.
 ἐστιάω, angm., 189. 3.
 ἐστώς, ¶ 22, ¶ 48 : 131.
 β, 237.
 ἔσχατος, cp., 161. 1, 2.
 ἑταῖρος, cp., 161. 2.
 εὐ < εἰ, εἰ, &c., 45. 3,
 121. α, 142. c, 243.
 εὖ, augm., &c., 193.
 εὐγεως, dec., 133. β.
 εὐδα, cj., 222. 3.
 εὐθ(ς), 67. 2; w. gen.,
 373; w. part., 616. α.
 εὐρίσκω, cj., 296; εὐρί,
 oxyt., 747. c.
 εὖς, ἑὺς, dec., 136. 3.
 -εὺς in der., 306. c., 309.
 εὐχαρις, ¶ 17 : 102f.
 -εὖω in der., 318.
 ἐφ' ᾧ, ἐφ' ᾧ τε, 530; w.
 inf., 628.
 ἐχθρός, cp., 159. [298].
 ἐχθώ, -αῖρω, -ραίνω, cj.,
 ἔχω, cj., 300; angm., 189.
 3; w. adv., 555. α; and
 gen., 363. β; auxil.,
 637; ἔχων φλυαρεῖς,
 ἔψω, cj., 222. [632. N.
 -εω, -έων, Ion. gen., 95f.
 -έω in der., 318.
 ἔως, dec., 123. γ.
 F, 21f; in dec., 117; in
 cj., 220, 264, 267. 3;
 sign of pers., 143.
 ζ, ¶ 3 : 51. N.; > ττ,
 70. 1; > σδ, δδ, δ, 70.
 v.; in r., 273f, 282.
 ζάω, cj., 280. γ, 33. α.
 ζεύγνυμι, cj., 294.
 Ζεύς, Ζάων, ¶ 16 : 123. γ.
 ζυγός, ζυγόν, dec., 125. α.
 ζώννυμι, cj., 293.

- ζώς, dec., 135.
 η, ¶ 3 : 24; X ε, 24;
 Ion., 44. 1; > εε, 29,
 37. 2; contr. 31f; in
 plup., 203. N.; in subj.,
 204; ins., 222.
 -η in der., 305. b.
 ἦ, w. compt., 461, 463f;
 omitted, 461. α; pleo-
 nastic, 461, c; ἦ κατὰ,
 ἦ πρὸς, ἦ ὥς, ἦ ὥστε, 463;
 ἦ οὐ, 666. ζ.
 ἦ δ' ὅς, 491. R. [301. N.
 ἦδυν, ¶ 58 : 203. N., 237,
 ἦδος, monopt., 127.
 ἦδύς, ¶ 19 : 112f, 117.
 N., 132. 1; cp., 159.
 ἦδω, -ομαι, cj., 290.
 ἦκιστος, superl., 160.
 ἦκω, w. adv. and gen.,
 363. β; as perf., 579. ζ.
 ἡλίκος, ¶ 63; in condens.,
 529.
 ἡμαι, ¶ 59 : 275. ζ.
 ἡμαρ, dec., 103. N.
 ἡμί for φημί, 228.
 ἡμι-, use of compounds,
 140. γ.
 ἦν < ἑάν, 603.
 ἦνεγκα, ἦνεγκον, 301. 6.
 ἦπαρ, ¶ 11 : 103.
 Ἡρακλῆς, ¶ 14 : 115.
 β, 121. 4.
 ἡρέμα, cp. 161. 2.
 ἡριγενής, -νεια, 134. γ.
 ἥρως, ¶ 14 : 114. 2.
 -ης < -εις in nom., 37. 2.
 -ης in form., 326.
 ἥσων, -ττων, compt., 160.
 ἥσυχος, cp., 156. γ.
 ἥχῳ, ¶ 14 : 112f, 115.
 α, 728. 2.
 ἥώς, dec., 123. γ.
 θ, ¶ 3; θτ > στ, θθ >
 σθ, 52; θμ > σμ, 53;
 θ dropped before σ, 55;
 before κ, 61; sign of
 gen., 84; of pers., 172;
 ins. in du. and pl., 174;
 changes of in cj., 181,
 210; θ added to r., 282;
 θα annexed, 182; θε,
 θησ, tense-signs, 198f;

- θ omitted, 199. π.
 Θαλῆς, dec., 124. α.
 θάλλω, pf. τέθηλα, 236. 2
 θανάτου, use, 374. N.
 θάπτω, cj., 272.
 θάσων, -ττων, compt.,
 159. β.
 θάττερον, -ου, 39. N. 2.
 θαυμαστόν ὄσον, θαυμα-
 στῶς ὡς, 538. α.
 θείνω, cj., 268. [583.
 θείλω, cj., 222. 2; w. inf.,
 Θέμις, dec., 123. γ; Θέμις
 ἐστί, ib.
 -θεν, gen. in, 91, 320. 1.
 θεράπων, dec., 123. γ.
 θεσμός, dec., 125. α.
 Θέτις, dec., 119. 1.
 θίω, run, cj., 220. [732.
 θήν, pos., 673. α; encl.
 θήρ, ¶ 12 : 57. 3.
 θηράω, cj., 218.
 θιγγάνω, cj., 290.
 θνήσκω, cj., 281, 237,
 239. α; pass. of κτείνω,
 295, 556; use of tenses,
 578. γ. [γ.
 θράσσω < ταρασσω, 274.
 θραύω, ins. of σ, 221. α.
 θρίξ, ¶ 11 : 101. β.
 θρύπτω, cj., 272.
 θρώσκω, cj., 281. δ.
 θυγάτηρ, dec., 106, 742.
 θύρα, ¶ 7 : 93.
 θύω, cj., 219.
 θώς, ¶ 14 : 114. 2.
 ι, ¶ 3 : 24f; subsc., 25.
 3; in contr., 31f; in
 crasis, 38; sign of dat.,
 82. β, 83, 176; affixed
 to demonstratives, 150.
 γ, 734. b; connect. vow.,
 177, 205; ι > ι and ει
 in r., 269; ι in redupl.,
 -ι, adv. in, 321. [283.
 -ία in der., 308. α.
 Ἰανῆς, dec., 126. 2.
 -ιάω in der., 319. 1.
 ἰδεῖν, 2 aor., 301. 4.
 -ιδεύς in der., 312. d.
 -ίδης, -ιδίος in der., 310.
 ἴδιος w. gen., 391. α.
 ἰδρόω, contr., 244. α.

- ἰδρῶς, cj., 275. ζ.
 ἰδρῶς, dec., 104.
 ἰερός w. gen., 391. α.
 ἰζ added to r., 297.
 -ῖζ in der., 318.
 ἰζω, -άνω, cj., 275. ζ.
 ἰημι, ¶ 54: 229, 284;
 ἱεμαι w. gen., 373. 2.
 Ἰησοῦς, dec., 126. 2.
 -ίκα, adv. in, 321. 2.
 ἰκνέομαι, ἱκω, -άνω, cj.,
 292.
 -ικός in der., 314, 315.
 ἰκτινοί, dec., 124. β.
 ἰλάσσομαι, cj., 279.
 -ιμος in der., 314. c.
 ἴνα, const., 601; ἴνα τι;
 539. α.
 -ίνη in der., 310. b.
 ινός in der., 315.
 -ιον in der., 312.
 -ιος in der., 315.
 ἰσπεύς, ¶ 14, ¶ 16: 111 f,
 121. 3.
 ἰσποτροφέω, redupl., 193.
 ἰπταμαι, cj., 287.
 -ις in der., 309 f.
 ισκ added to r., 296
 -ισκος, -η, in der., 312. b.
 ἰσσημι, ¶ 48; 224 f, 284;
 ἱσσηκα, 233 f, 237;
 ἰστώς, ¶ 22: 132. β;
 στω for στήθι, 210. N.;
 ἰσθηξ, 239; ἱσθησα ×
 ἱστην, 257. β.
 ἰσχω, cj., × ἱχω, 300.
 ἰχθύς, ¶ 14: 83 f, 117.
 ἰχώρ, dec., 107. N.
 -ίαν in der., 310. b;
 quant., 683. 3.
 -ιάνη in der., 310. b.
 ι, ¶ 3: κς > ξ, 51; κδ >
 γδ, κθ > χθ, 52; κμ
 > γμ, 53; changes be-
 fore κ, 61; κ (') > χ,
 65; κ annexed, 66. 2;
 κ < σ, τ, 69. II; tense-
 sign, 198; omitted, 199.
 καθαίρω, cj., 267. 2. [II.
 καθέζομαι, cj., 275. ζ.
 καθεύδω, pref., 192. 3.
 κάθημαι, ¶ 59: 275. ζ.
 καθίζω, cj., 275. ζ.
 καί, crasis, 40; w. num.,
 140; w. οὗτος, 513. α;
 for other connectives,
 656; conj. and adv.,
 657. γ; καί ὅς, 491;
 πολλὺς καί, 655. 6; καὶ
 γάρ, 661. 2.
 καίνυμαι, cj., 295.
 καίω, cj., 267. 2.
 καίω, κάω, cj., 267. 3.
 κακός, cp., 160.
 καλῖω, cj., 261.
 καλός, cp., 159.
 κάλως, dec., 123. γ.
 κάμνω, cj., 223, 277. β.
 κάμπτω, cj., 272; κέ-
 μαμαι, ¶ 44: 217. γ.
 κάρα, dec., 125. β; in
 periphrasis, 385. δ.
 κατὰ, const., 648; w.
 num., 137. ε.
 κεί(ν), 66. α; = ἄν, 328,
 587, 593. γ; pos., 673.
 α; incl., 532.
 κείαρ, dec., 108. N.
 κείδω, -αννυμι, cj., 293.
 κείμαι, ¶ 60: 232.
 κείρω, cj., 268.
 κεκαδάν, -ήσω, cj., 279. ζ.
 κέκασμαι, pf., 295.
 κέκραγα, cj., 274. δ, 238.
 κελεύω, cj., 221. [β.
 κέλομαι, aor., 194. 3.
 κεράννυμι, -άω, cj., 293.
 κέρας, ¶ 11: 104, 121. e, 5.
 κέρδος, cp., 261. 2.
 κεύθω, cj., 270. 9.
 κεφαλήs, const., 369. β.
 κερύσσει, sc. ὁ κέρυξ, 546.
 κιγχάνω, cj., 290.
 κίδνημι, cj., 293.
 κιδνυνέω w. gen., 395. δ.
 κίρνημι, -άω, cj., 293.
 κίς, ¶ 14: 117.
 κιχάνω, -έω, cj., 290.
 κίχημι, cj., 284.
 κίω, 2 a. in -αθον, 299.
 κλάδος, dec., 124. β.
 κλάζω, cj., 277. α.
 κλαίω, κλάω, cj., 267. 3.
 κλείς, ¶ 11: 104.
 κλείω, κλήω, cj., 270. 10.
 κλέπτω, 161. 2.
 κλέπτω, cj., 272.
 κλίνω, cj., 269.
 κλύω, 2 aor., 227. γ;
 as pass., 556.
 κνέφας, dec., 123. β.
 κοινός, gram. term, 7; w.
 gen., 391. α.
 κοινωνός, dec., 124. β.
 κομίζω, ¶ 40: 273. 2.
 κοινῶς, cj., 297.
 κόπτω, cj., 272; κόπτο-
 μαι, bewail, 561. u.
 κόραξ, ¶ 11: 101.
 κορίννυμι, -έω, cj., 293.
 κορύσσω, cj., 275. η.
 -κός in der., 315. b.
 κραζέω, cj., 238. β, 274. δ.
 κρείας, dec., 115. 1.
 κρείσσων, κράτιστος, 160.
 κρεμάννυμι, -αμαι, κρήνα-
 μαι, -άομαι, cj., 293.
 κρίνον, dec., 124. β. [α.
 κρίνω, cj., 54. γ, 56, 217.
 κρύπτω, cj., 272.
 κρύφα w. gen., 292. 1.
 κτάομαι, pf. κέκτημαι, ἐκ-
 τημαι, 191. 3, 234.
 κτείνω, -νυμι, κτίννυμι, cj.,
 κτείς, dec., 105. ε. [295.
 κτυπέω, cj., 288.
 κυκεών, dec., 107. N.
 κυλίνδω, -έω, κυλίω, cj.,
 κυνέω, cj., 292. [288
 κύρω, -έω, cj., 288; w. gen.,
 370.
 κύων, ¶ 12: 106; cp.,
 261. 2.
 κῶας, dec., 123. β.
 λ, ¶ 3: λ < ν, 54, 277.
 α; λσ, 56, 59.
 λαῶς, λαῶς, dec., 124. α.
 λαγχάνω, cj., 290; w.
 gen., 370.
 λαγώς, dec., 123. γ.
 λάζομαι, -υμαι, cj., 290.
 λάβρα w. gen., 392. 1.
 λάλος, cp., 156. γ.
 λαμβάνω, cj., 290; λαβεῖ
 oxyt., 747. c.
 λάμπω, cj., 222.
 λαυθάνω, cj., 290; with
 part., 633.
 λάσκω, cj., 273. α.

- λέγω, pf., 191, 236. α.
 λείπω, ¶ 37 : 217, 236.
 1, 246. β, 290; λείπο-
 μαι, w. gen., 349. R.
 λίων, ¶ 13 : 109.
 λιλαίομαι, λάω, cj., 286.
 λίμνη, ¶ 12 : 105. 1, 57. 4.
 λιμνάζω = λείπω, 290.
 λίπα, monopt., 127.
 λιπών, ¶ 22, ¶ 37 : 109,
 132, 747. b.
 λόγος, ¶ 9 : 86.
 -λος in der., 315 f.
 λούω, cj., 260.
 λύχνος, dec., 125. α.
 λύω, 2 aor., 227. γ.
 λῶν, λῶστος, 160.
 μ, ¶ 3; changes before,
 53; μλ > βλ, 64. N.;
 sign of 1 pers., 143, 171;
 changes of in cj., 181,
 209.
 μά, × νή, w. acc., 426. δ;
 μὰ τὸν —, 484.
 -μα in der., 306. 2.
 μάγαθις, dec., 119. 2.
 μάκαρ, -καιρα, 134. δ.
 μακρός, cp., 159. ε.
 μάλα, cp., 163. α; μᾶλ-
 λον, μάλιστα in cp., 460;
 μᾶλλον omitted, 653. 5.
 μάλης, monopt., 127.
 μαυθάνω, cj., 290; τί μα-
 θών; 631. N.; w. part.
 and inf., 634. β.
 μάομαι, μαίομαι, cj., 278.
 μάρομαι, cj., 272.
 μάρομαι, dec., 123. γ.
 Μασκάς, dec., 126. 2.
 μάχομαι, cj., 222. α.
 μέγας, ¶ 20 : 135; cp.,
 159; μέζων, ¶ 17 : 107.
 μεθύσκω, -ύω, cj., 279,
 319. 2.
 μέιρομαι, cj., 268; 191. 1.
 μείων, cp., 160; μεῖον
 as indecl., 450. δ.
 μέλας, ¶ 19 : 105. 2,
 132. 2; cp., 158. α.
 μέλει, monopt., 127.
 μέλι, dec., 103. N.
 μέλλω, cj., 222. 1; w.
 inf., 583.
 μέλω, cj., 222. 2, 261;
 μέλει impers., w. gen.,
 376. δ; w. dat., 407. ι.
 μέμονα, μεμαώς, 238. α.
 μέν, w. art., 490; μέν,
 μέντοι, μήν, pos., 673. α.
 μένω, cj., 222. 2, 286.
 μερμηρίζω, cj., 276.
 -μες, Dor. for -μιν, 70. 3.
 μεσος, cp., 156. c, δ; use,
 μετὰ, const., 648. [456.
 μεταξύ, w. gen., 394;
 w. part., 616. α.
 μέτιστα w. gen., 364; w.
 dat., 408.
 μέχρι(ς), 67; w. gen.,
 394; connective, 657. γ;
 μέχρι οὗ, 530.
 μή, w. subj. and imp.,
 598; final, 601 f; w.
 words of fear, 602. 2, 3;
 × οὐ, 647; redund.,
 664 f; μηδέ emphat., 664.
 γ; μὴ οὐ, 666; μὴ τί
 γε, 671. 8; μὴ ὅτι,
 ὅπως, 671. 12.
 μηδεῖς, 137. β; μηδέν as
 indecl., 450. δ.
 μηκάομαι, cj., 287. α.
 μηκέτι < μὴ ἔτι, 68. α.
 Μηνᾶς, dec., 126. 2.
 μῆνις, dec., 119. 1.
 μήτηρ, ¶ 12 : 106. 2.
 μήτρως, dec., 124. γ.
 -μι, verbs in, ¶ 48 f : 208.
 2, 224 f.
 μιᾶς χειρός, 379. δ.
 μίγνυμι, μίσγω, cj., 294.
 μικρός, cp., 160; μικροῦ
 (δεῖν), 623.
 μιμνήσκω, cj., 285; μέ-
 νημαι, -191. 3, 233 f;
 w. gen., 376; w. part.
 and inf., 634. ε.
 μίμνω, -άζω, cj. 286.
 μίν, acc., ¶ 23 : 142. 5,
 143. γ; use, 507;
 encl., 732.
 Μίνως, dec., 124. γ.
 μνάα, μνᾶ, ¶ 7 : 94.
 μνάομαι, cj., 285.
 μοιλόμαι, fut., 281. δ.
 μόριον, ¶ 9 : 726. 3.
 -μος in der., 305. f.
 μόσυν, dec., 105. α.
 μοῦ, μοί, μί, enclit., 732,
 × ἑμοῦ, &c., 142. 1,
 502; μοί ins., 410. N.
 μυκάομαι, cj., 287. α,
 236. 2.
 μύκης, dec., 124. α.
 μύριοι × μυρίοι, 137. ζ.
 -μων in der., 314. d.
 ν, ¶ 3; > α, 50; changes
 of, 54; changes of νο,
 56 f, 105, 109; ν, final
 cons., 63; paragoric,
 66, 211. N.; in ἐν and
 σύν, 68. 3; sign of pl.,
 83, 172, 177; of object,
 84, 87, 176; dropped
 and changed in r., 217;
 added to r., 271, 277 f;
 ins. in r., 278. δ, 289 f.
 ναί, × μά, w. acc., 426. δ.
 ναῖω, cj., 267.
 ναός, νεός, ¶ 9 : 98, 728. 1.
 ναῦς, ¶ 14, ¶ 16 : 34. α,
 114, 117, 121. 6.
 ναύτης, ¶ 7 : 92 f.
 νε added to r., 292.
 νέατος, superl., 156. δ.
 νέμω, cj., 222. 2.
 νέω, cj., 220, 282.
 νεώς, ¶ 9 : 98, 728. 1.
 νή, × μά, w. acc., 426. δ.
 νη- privative, 325. α.
 νήθω, νέω, cj., 282.
 νίζω, νίπτω, cj., 275. 9.
 νικάω, w. 2 acc., 433, 435.
 νίν, acc., ¶ 23 : 142. 5,
 143. γ; use, 507; encl.,
 732.
 νομίζω, w. dat., 419. N.
 νόος, νοῦς, ¶ 9 : 98, 728. 1.
 -νος in der., 314, 315.
 νόσφιν, -ίζω, w. gen., 347.
 νυ, added to r., 293 f.
 νύ(ν), 66. α; pos., 673.
 α; encl., 732.
 νύξ, dec., 102. α.
 νῶϊ, νό, ¶ 23 : 141 f.
 νωμάω = νέμω, 287.
 νῶτον, νῶτος, dec., 125. α.
 ξ, ¶ 3; < πο, γο, χο,
 51; > α, 68. 1; Dor.

- for σ , 245. 1.
Ξενοφῶν, Π 13 : 109.
ζύν = *σύν*, 648. β .
ὁ μικρόν, Π 3 : 22. γ , 24;
 \times ω , 24; $\sigma > \omega$, σ , ω ,
 44. 4, 111f, 117, 156.
 1, 203. α ; $\sigma\sigma > \omega$ and
 ω , 29. α , 36, 44. 4, 244;
 contr. w. other vowels,
 32f, 45; conn. vow. in
 Dec. II., Π 6 : 86; in
 cj., Π 31 : 175, 203f;
 charact., changed, 110f;
 ins., 222, β ; in pf.,
 236; changes in r., 259,
 269; $\sigma F > \omega$, σ , 22. δ ,
 117.
ὁ, Π 24 : 97, 147f; cra-
 sis, 39; proclit., 731;
 \times θ , 722. α ; w. gen.,
 362, α ; early use, 467f.
 use as art., 469f; use as
 pron., 490f; w. inf.,
 622; *ὁ μὲν*, *δέ*, *γάρ*,
 490f.
ὁ-, pron. and adv. begin-
 ning w., Π 63 : 317.
ὁδάξω, -ομαι, cj., 273. β .
ὁδε, Π 24 : 150; \times *ὁστος*,
 513f; = adv., 514. N.;
 = *ἐγώ*, 515; *ὁδε*, 150. γ .
ὁδός, Π 9 : 744.
ὁδοῦς, Π 13 : 109. α .
ὁδύρομαι, cj., 270.
Ὀδυσσεύς, Π 16 : 121. 3.
ὀζω, cj., 222. 1; w. gen.,
 391. δ .
-οθεν, gen. in, 91, 320.
-οθι, dat. in, 90, 320.
ὀθοῦνικα, 40. δ ; const.,
 530, 671. 13.
 $\sigma < \sigma\iota$, $\sigma\eta$, 37. 3; $< \sigma\alpha$,
 $\sigma\epsilon$, 45. 5, 86; $> \acute{\omega}$ in
 augm., 188. 2; $< \epsilon\iota$ in
 pf., 236, 1; final in ac-
 cent., 723.
-οι, dat. in, 90. 4, 320.
οἶδα, Π 58 : 237, 301. N.;
οἶδ' *ὅτι*, 671. 4.
οἶδέω, -αῖνω, -άνω, cj., 291.
Οἰδῖπους, Π 16 : 123, 124,
 136. 2.
οἰκίτης, w. gen., 391. α .
οἶκος omitted, 385. γ .
οἰμάζω, cj., 274. δ .
-οιο, gen. in, 99. [3, γ .
οἶμαι $>$ *οἶμαι*, cj., 222.
οἶος, Π 63 : 521; in con-
 dens., 529; = *ὅτι τοι*.
οὔτος, 531; in exclam.,
 536. β ; w. inf., 628f;
οἶός τε, 629.
οἷς, Π 14 : 114. 2, 121.
οἷς, 741. b.
οἶσθ' *ὁ δρεῖσεν*; 612. 1.
οἰστέρεω, augm., 189. 4.
οἶσσω, fut., 301. 6.
οἶχομαι, cj., 222. 3; as
 pf., 579. ζ ; w. part.,
 637. [295.
ὀλέκω = *ὀλλυμι*, 246. N.,
ὀλίγος, cp., 160; *ὀλίγοι*
 \times *οἱ ὀλίγοι*, 488. 5;
ὀλίγω (*δεῖν*), 623.
ὀλιθάνω, -θαίνω, cj., 291.
ὀλλυμι, cj., 295.
ὀλολύζω, cj., 274. δ .
Ὀμήρη, in *Homer*, 421. α .
ὀμνῦμι, cj., 295.
ὀμοῖός εἰμι, const., 615.
ὀμόρηνυμι, cj., 295.
ὀναρε, dipt., 127.
ὀνειρον, -ος, dec., 124. β .
ὀνίνημι, cj., 284.
ὀνομα in periphr., 385. δ .
ονομάζω, cj., 275. ζ .
ὀνομαι, cj., 298.
ὀπ-, pron. and adv. begin-
 ning w., 317, 519. 2.
ὀπποι, *ὀπποι* *ποῦ*, *ποῦ* *οὔ*,
οἷ, Π 63; w. gen., 363;
 interchanged, 659.
Ὀποῦς, Π 13 : 109. 2.
ὀπως, const., 601f.
ὀράω, cj., 301. 4.
ὀρέγω, -γνῦμι, cj., 295.
ὀρην, dec., 123. γ .
ὀρῦμι, cj., 295.
ὀρύσσω, redupl., 191. 2.
ὀρφός, dec., 123. γ .
ὅς, rel., Π 24 : 147f, 468;
 use, as rel., 519f; as
 complem., 535f; w.
 modes, 606; *καὶ ὅς*, 491.
 R.; *ὃν μὲν*, *δέ*, 493. R.;
ὅς βούλει, 525. β .
ὅς possess., Π 24 : 151,
 use, 503f. [326.
-ος in der., 305, 306, 308,
ὅσος, Π 63 : 521; in con-
 dens., 529; w. adj. of
 admiration, 538. α ; w.
 inf., 628; *ὅσον* as indecl.,
 450. δ ; as adv., 529. β ;
ὅσον οὐ, 532. N.
ὅσσε, dec., 127. [728. 1.
ὀστέον, -οῦν, Π 9 : 98,
ὀσσις, Π 24 : 153, 519. 2;
 irreg. forms, *ὀστου*, *ὄστω*,
ἄττω, *ὄττων*, *ὄτοις*, Π 24
 153; interchanged w.
ὄς, 520; complem. use,
 535f; w. modes, 606,
 608f; *ὅ τι μαθών*, *πα*-
θών, 631. N.
-οστός, adj. in, 138. 2.
ὀσφραίνομαι, -άομαι, cj.,
ὄτε w. modes, 606. [291.
ὄτι, not elided, 42. α ;
 w. superl., 525. N.; re-
 dund., 609; w. inf. and
 part., 619. N.; repeat-
 ed, 667; pos., 673. β ;
ὄτι τί; 539. α ; *ὄτι μή*,
 671. 9.
 $\omega < \sigma\sigma$, 29. α ; $< \epsilon\sigma$, $\sigma\epsilon$,
 $\sigma\sigma$, 36; $< \sigma F$, 22. δ , 117.
οὔ, Π 23 : 141f; encl.,
 732; use, 506f.
οὐ $>$ *οὐκ*, *οὐχ*, 68. 2, β ; \times
μή, 647; redund., 664f;
οὐ μή, w. subj. and fut.
 ind., 595. δ , N., 597. 1;
οὐ *φημι*, 616. δ ; *οὐδέ*
 emphat., 664. γ ; *οὐ γὰρ*
ἀλλὰ, 671. 10; *οὐ μέν*-
τοι (μὴν) ἀλλὰ, 671. 11;
οὐχ ὅτι, *ὅσον*, *ὀπως*, *οἶον*,
 671. 12.
οὔδας, dec., 123. β .
οὔδεις, Π 21 : 137. β ;
οὔδεις ὅστις οὐ, 528. 2.
οὔκων in Hdt., 660. N.
οὔν $<$ *ἰόν*, affixed, 328,
 pos., 673. α .
οὔνεκα $<$ *οὔ ἔνεκα*, 40. δ ;
 const., 530, 671. 13.
οὔς, *ὥτός* $<$ *οὔας*, -ατος,
 Π 11 : 33. γ , 104. N., 741.

- οὐτάζω, -άζω, cj., 282.
 οὐτος, Π 24 : 150 ; ×
 ἐκείνος, 512 ; × ὅδε, 513 f ;
 in repetition and assent,
 513. N. ; in address,
 343. 3, 515 ; οὐτοσί,
 150. γ.
 οὕτω(ς), 67 ; × ὁδε, 516.
 ὀφείλω, cj., 268.
 ὀφείλω, monopt., 127.
 ὀφλισκάνω, cj., 289.
 ὀφρα, constr., 601.
 ὀψομαι, fut., 301. 4.
 -όω in der., 318.
 π, Π 3 ; πο > ψ, 51 ;
 πδ > βδ, πθ > φθ, 52 ;
 πμ > μμ, 53 ; πκ > φ,
 61 ; π (') > φ, 65 ; π
 > κ, 69. π. ; < φ, 69.
 α ; pron. and adv. be-
 ginning w. π., Π 63 :
 παίζω, cj., 276. [317.
 παῖς, Π 11 : 102, 741. α.
 παῖω, cj., 222. 3.
 παλαιός, cp., 156. γ.
 παρά, const., 648, 651. γ,
 652. 1 ; w. pass., 562 ;
 πάρα for πάρεστι, 653. ε,
 730.
 παροινέω, pref., 192. 4.
 παρόν, absol., 638.
 παῖς, Π 19 : 109, 132,
 683. N., 738. c ; w. 2
 pers. imp., 613. 2 ; παν-
 τες, w. rel., 520. α.
 πάσσω, cj., 275. η.
 πάσχω, cj., 281. ε, 238.
 β ; τί παθών ; 631. N.
 πατάσσω, cj., 274. γ.
 πατέομαι, cj., 288.
 πατήρ, Π 12 : 106, 742.
 Πάτριος, Π 16 : 121. 4.
 πάτριος, dec., 124. γ.
 παύω, ins. of σ, 221. α.
 πείθω, Π 39 : 217, 238.
 β, 269.
 πεινάω, contr., 33. α.
 Πειραιεύς, Π 14 : 116. β.
 πείρω, cj., 268. [281. ε.
 πείσομαι, fut., Π 39 : and
 πεκτώ, πείκω, cj., 298.
 πελάζω, -άθω, -άω, πλά-
 θω, cj., 282.
 πείλας and deriv., w. gen.,
 394 ; w. dat., 399.
 πέμπω, pf., 236. α.
 πένης, 129. 1 ; cp., 157.
 πενθικῶς ἔχειν, w. gen.,
 372. γ.
 πέπερι, dec., 113, 119. 2.
 πέπωμαι, pf., 297.
 πέπων, cp., 158. β.
 πέρε, affixed, 328 ; pos.,
 673. α ; encl., 732.
 πέρθω, cj., 288, 246. β.
 περί, const., 658 ; not
 elided, 42 ; as adv., 657,
 730 ; οἱ περί, 466. N.
 πέρνημι = πιπράσκω, 285.
 πέρυσσι(ν), 66. α.
 πέσσω, πέπτω, cj., 275. 9.
 πετάννυμι, -άω, cj., 293.
 πέτομαι, -αμαι, cj., 287.
 πεύθομαι, cj., 290.
 πίφαμαι, cj., 274. δ.
 πεφνῆν, 2 aor., 274. δ.
 πήγνυμι, cj., 294 ; πήγνυ-
 το, opt., 226. 4.
 πήχυς, Π 14 : 111, 113 f,
 117. N.
 πίμπλημι, cj., 284.
 πίμπρημι, cj., 284.
 πίνω, cj., 278.
 πιπράσκω, cj., 285.
 πίπτω, πίτνω, cj., 286 ;
 as pass., 556 ; πεπτώς,
 238. α.
 πίννυμι, -νω, cj., 293.
 πίων, fem. πείρα, 132. 3,
 134. δ ; cp., 158. β.
 πλάζω, cj., 274. ε.
 πλακείως, -ούς, 109. 2.
 -πλάσιος, -ων, num. in,
 138. 5.
 πλάσσω, cj., 275. η.
 πλείων, πλέων, πλείστος,
 159 ; πλείν, 159. γ ;
 πλείον as indecl., 450. δ ;
 πλείον, πλείστα in cp.,
 460.
 πλεονέκτης, cp., 157. R.
 πλέω, cj., 220, 264. N.
 πλέως, dec., 135.
 πλήν, w. gen., 349 ; as
 connect., 657. γ ; πλήν
 εἰ, 663. 6.
 πλήσιον, cp., 161. 2.
 πλήσος, num. in, 138. 4.
 πλύνω, cj., 270.
 πλώω, cj., 264.
 πνέω, cj., 220, 264 ; w.
 gen., 391. δ.
 πνύξ, dec., 123. γ.
 ποιέω in periphr., 425. 5.
 πόλις, Π 14, Π 16 : 111.
 2, 113 f, 118, 121.
 πολυάκρως, dec., 136. α.
 πολύπους, dec., 136. 2.
 πολύς, Π 20 : 135 ; cp.,
 159 ; w. καί, 655. 6 ;
 πολλοί × οἱ πολλοί, 488.
 πορβέω, cj., 288.
 πορίζω, cj., 297.
 πόρρω, πρόσω, w. gen.,
 347, 363. α.
 πορφύρεος, cp., 156. b.
 Ποσειδών, dec., 105. R.,
 107. N.
 πόσις, dec., 119. 2.
 ποτάομαι, -εομαι, cj., 287.
 ποτέ, w. interrog., 328 ;
 ποτέ, πού, πώς, &c., pos.,
 673. α ; encl., 732 ; ×
 πάτε ; ποῦ ; &c., Π 63 :
 535 f.
 ποτί, προτί, 48. 2, β.
 πότνια, fem., 136. β.
 πούς, Π 11 : 102, 112. α.
 πρᾶος, Π 20 : 135.
 πράσσω, Π 38 : 217, 274.
 πρόσθως, 136. α ; fem.
 πρόσθερα, &c., 134. δ ;
 cp., 157. 3.
 πράσθαι, Π 49 : 301. 8 ;
 w. gen., dat., and acc.,
 374. α, 399. α.
 πρίν, const., 657. N. ;
 πρίν ᾗ, 629. 2, 657. N.
 πρίω, πρίζω, cj., 282.
 πρό, cp., 161. 2 ; const.,
 648 ; πρό τοῦ, 492. α.
 πρόσ < προσ, 48. β ;
 const., 648, 652. 1 ; w.
 pass., 562 ; as adv., 657.
 προσβάλλω, w. gen., 391. δ.
 πρότερος, cp., 161. 1, 2.
 προὔργου, 322 ; cp., 161. 2.
 πρόσφρων, -φρασσα, 134. δ.

πέρχομαι, -ους, dec., 124. β.
 πρῶτος, cp., 161. 1, 2.
 πτάρνυμαι, cj., 295.
 πτερόν, Π 9 : 744.
 πτήσσω, cj., 274. γ.
 πτυχή, -ξ, dec., 124. α.
 πυνθάνομαι, cj., 290.
 πῦρ, dec., 124. β.
 πῶς ἂν, in wish, 600. 2.
 ρ, Π 3 ; aspirated, doubled,
 13. 2, 690. 1 ; ρσ,
 changes of, 56 f, 70. 1 ;
 ρ, final cons., 63.
 ῥάδιος, cp., 160.
 ῥάπτω, cj., 272.
 ῥέζω, cj., 276.
 ῥέω, cj., 264.
 ῥήγνυμι, ῥήσσω, cj., 294.
 ῥήτωρ, Π 12 : 57. 3.
 ῥιγῶν, contr., 244. α.
 ῥίπτω, -έω, -άζω, cj., 288,
 319. 2.
 ρίς, Π 12 : 105. 3.
 -ρος in der., 315. f.
 ῥώννυμι, cj., 293.
 ς X σ, 10. 1 ; σ, 10. 2,
 11. α ; σ > ε, 50 ; > ι,
 300 ; σ > τ, Dor., 70.
 2 ; changes of linguals
 and liquids w. σ, 55 f,
 68. 3 ; σσ > ττ, 70. 1 ;
 σ dropped between two
 cons., 60 ; final cons.,
 63 ; dropped and assum-
 ed, 67 ; sign of subject,
 84 ; of pl., 84 ; of pers.,
 143, 172 ; dropped in
 cj., 182, 210. 3, 247. c ;
 tense-sign, 178, 198 ;
 changes, 200 f ; added
 to r., 271, 273 f ; -ς,
 adv. in, 321.
 Σ in declension, 117.
 σαλπίζω, cj., 274. ε ; -ει,
 sc. ὁ σαλπικητής, 546.
 σαός, cj., 282.
 σαφής, Π 17 : 112 f ; -ής,
 -ώς, cp., 157, 162.
 σβέννυμι, cj., 293.
 -σε, adv. in, 321. 3.
 σεαυτοῦ, σεαυτοῦ, Π 23 :
 144 ; use, 504.
 -σείω in der., 319. 1.

σείομαι, cj., 264, 246. α.
 σημαίνει, nom. omit., 546.
 σήπω, cj., 266.
 σής, dec., 123. γ. [182.
 -σθ, -σθα, sign of 2 pers.,
 -σία, -σις, in der., 305. α.
 σίτος, dec., 125. α.
 σκ, added to r., 279 f,
 319. 2.
 σκεδάννυμι, cj., 293.
 σκέλλομαι, ἔσκλην, 227. β.
 σκέπτομαι, σκοπῶ, cj.,
 σκία, Π 7 : 88, 93. [288.
 σκίδνημι, cj., 293.
 -σκον, -σκόμην, iter. form,
 σκῶρ, dec. 103. N. [249.
 σμῶδιξ, dec., 123. γ.
 σόομαι, cj., 264.
 σός, Π 24 : 151 ; use, 503.
 σοφός, Π 18 : 131 ; -ός,
 -ώς, cp., 156, 162.
 σπάω, cj., 219, 221.
 σπείρω, cj., 268.
 σπένδω, cj., 222.
 σπείος, Π 16 : 121. 4.
 -σσα in der., 311. d.
 σταθμός, dec., 125. α.
 στίαρ, dec., 104. N.
 στίλλω, cj., 277. α.
 στενάζω, -χω, cj., 274. δ.
 στρέω, -ρίσκω, -ρομαι, cj.,
 στῆται, -το, 246. α. [296.
 στίχος, dec., 124. β.
 στορνύμι, στορνέννυμι, στρών-
 νυμι, cj., 295.
 στρέφω, στρέφω, στρωφάω,
 cj., 259.
 σύ, Π 23 : 141 f ; use,
 502 f ; σοῦ, σοί, σέ, encl.,
 732 ; σύγε, 328 ; σοί,
 ins., 410. N.
 συγγιγνώσκω, const., 615.
 σύκον, Π 9 : 87.
 σύν, ξύν, in compos., 68. 3 ;
 const., 648 ; w. num.,
 137. ε.
 -σύν in der., 308.
 σύνοια, const., 615.
 σφάζω, -ττω, cj., 274. δ.
 σφάλλω, cj., 277. α.
 σφί, σφίσι, σφίν, Π 23 :
 141 f ; use, 506 f ; encl.,
 732.

σφίπερος, Π 24 : use, 503
 δ, 506 f.
 σφοδρός, cp., 156. β.
 Σχήμα καθ' ὅλον καὶ μέ-
 ρος, 334. 9, 413, 438.
 β ; Ἀλκμανικόν, 544. β ;
 Πινδαρικόν, 549. R.
 σώζω, σώω, σῶω, cj., 282.
 Σωκράτης, Π 14 : 111,
 113 f, 743.
 σῶμα, Π 11 : 103.
 σῶς, dec., 135.
 σῶτερ, voc., 105. R., 742.
 σάφρων, cp., 158.
 τ, Π 3 ; ττ > στ, τθ >
 σθ, 52 ; τμ > σμ, 53 ;
 dropped before σ, 55 ;
 bef. κ, 61 ; ττ < σσ,
 70. 1 ; τ in nent. lin-
 guals, 103 ; sign of pers.,
 143, 147, 171 ; changes
 of in cj., 181, 211 ;
 added to r., 271 f ; pron.
 and adv. beginning w.,
 Π 63 : 317.
 τάλας, cp., 158.
 τὰμά = ἐγώ, 477. β.
 ταμίας, Π 7 : 86, 93.
 τάν, monopt., 127.
 ταράσσω, cj., 274. γ.
 Τάρταρος, dec., 125. α.
 τάσσω, τάττω, cj., 274. γ.
 ταυτόν, ταυτό, 97. N.
 ταχύς, -έως, cp., 159, 162
 ταῦς, -ών, dec., 124. γ.
 τέ, affixed, 328 ; pos
 673. α ; encl., 732.
 -τε, adv. in, 321. 2.
 τεῖνω, cj., 268 ; 217. α.
 -τεῖρα in der., 306. N.
 τεῖχος, Π 14 : 113. 2,
 115. 1.
 τελευτῶν, as adv., 457. α,
 632.
 τελέω, cj., 219, 221.
 τέλος, adv. acc., 440.
 τέμνω, τέμνω, cj., 277. β.
 -τίος, verbal in, 314 w.
 dat., 407. κ ; const., 642 f.
 τίρας, dec., 104.
 τίρην, dec., 132. 2.
 τίσσαρες, τίτταρες, Π 21 :
 137 ; τίθριππον, 65. N.

- τετραίνω, cj., 286.
 τεύχω, cj., 270. 9.
 τήκω, cj., 266.
 τηλικούτος, -όσδε, ¶ 63 : 150, 516. [308, 309.
 -της, -της, in der., 306.
 -τήριον in der., 307.
 -τήριος in der., 314. b.
 τίγρεις, dec., 119. 2.
 τίθημι, ¶ 50 : 224 f, 284.
 τίκτω, cj., 272. β.
 τιμάω, ¶ 45 : 216, 218 ; τιμάων, ¶ 22.
 τιμή, ¶ 7 : 93, 744.
 τιμήεις, τιμής, 109. 2.
 τίνω, cj., 278.
 τῖς, indef., ¶ 24 : 105. β, 152 f; encl., 732; irreg. forms, τοῦ, τῶ, ἅττα, 152, 153. α; affixed, 328; use, 517 f; w. 2 pers. imp., 613. 2; τὶ as indecl., 450. δ.
 τίς, interrog., ¶ 24 : 152. 2; 729. E.; use, 535 f; w. art., 480. α; in condens., 528. 1; τί γάρ; τί δέ; &c., 539. 1; τί λέξεις; 585; τί οὖν οὐ; τί οὐ; as imp., 597. 3.
 -τις in der., 306. N., 309, 311.
 τιτράσκω, τρώω, cj., 285.
 τιτύσκομαι, cj., 285.
 τῖω, cj., 218, 278.
 τλήσσομαι, τέτληκα, 301. 2, 238. α.
 τό γε, τὸ καὶ τὸ, 492; τὸ νῦν εἶναι, 623. β; τοί, ταί, 148. N.
 τοί, encl., 732; pos., 673.
 τοιοῦτος, τοιόσδε, ¶ 63 : 97. N., 150, 516.
 τρέω, -εῖω, cj., 285.
 -τος in der., 138, 305, 314; verbal in, w. dat., 407. κ.
 τοσοῦτος, τοσόσδε, ¶ 24, ¶ 63 : 97. N., 150, 516.
 -τρα in der., 307. b.
 τρεῖς, ¶ 21 : 137.
 τρέπω, cj., 259.
 τρέφω, cj., 263.
 τρέχω, cj., 301. 5. [N. -τρια, -τρίς in der., 306.
 τριακοντούτης, -τις, 134. β.
 τρίζω, cj., 269. [728. 3.
 τριήρης, ¶ 14 : 112, 115, τρέπους, dec., 136. 2.
 τρίτον ἡμιστάλαντον, 140. γ.
 -τρον in der., 307. b.
 τρόπις, dec., 119. 1.
 τρύω, τρύχω, cj., 282.
 τρώγω, cj., 267. 3.
 τυγχάνω, cj., 290; w. gen., 370, 380. α; w. part., 633.
 τυνονῶτος, ¶ 63 : 150. α.
 τύπτω, cj., 272.
 τύσις, dec., 119. 2.
 τύφω, cj., 270.
 τυφώς, dec., 124. γ.
 τῷ, therefore, 492. β.
 -τωρ in der., 306. b.
 ὁ ψιλόν, ¶ 3 : 22. α, 24 f; υ init., aspir., 13. 1; contr., 34, 36; υ < F, 50; ὕ > υ and ευ in r., 270.
 ὕδριστής, cp., 157. R.
 ὕδωρ, dec., 103. N.
 υἱός, ¶ 16 : 123. γ, 124. β; omitted, 385.
 ὑνῶ in der., 318. b.
 ὑπαί = ὑπό, 648. β.
 ὑπαρ, dipt., 127. [643.
 ὑπέρ, cp., 161. 2; const., ὑπήκαος, w. gen., 377; w. dat., 405. η. [292.
 ὑπισχνέομαι, -χομαι, cj., ὑπά, cp., 161. 2; const., 648; w. pass., 562.
 [α. ὕστερος, cp., 161. 2.
 ὑφαίνω, cj., 267.
 φ, ¶ 3; φσ > ψ, 51; φτ > πτ, φδ > βδ, 52; φμ > μμ, 53; φκ > φ, φαγῖν, 2. aor., 298. [61.
 φαίνω, ¶ 42 : 267, 236. 2; φανείς, ¶ 22 : 109, 132; φανών, ¶ 22 : 56.
 φάλαγξ, ¶ 11 : 101.
 φανερός εἰμι, 551, 634. γ.
 φάσκω, ¶ 53 : 301. 7.
 φεῖδομαι, w. gen., 348.
 φέρετερος, -ιστος, &c., 160.
 φέρω, cj., 301. 6; φέρε, 613. 3.
 φεύγω, cj., 270. 9; as pass., 556.
 φημί, ¶ 53 : 228, 284. R., 301. 7; encl., 732; ἔφη, 552; ἔφην as aor., 576. 5.
 φθάνω, cj., 278; w. part., φθείρω, cj., 268. [633.
 φθίνω, φθίω, cj., 278.
 φθίς, dec., 123. γ.
 -φ, dat. in, 89.
 φιλέω, ¶ 46 : 216, 218.
 φίλιος, ¶ 18 : 131, 740. α.
 φιλόγελως, dec., 136. 1.
 φίλος, cp., 156. γ, α.
 φλέγω, φλεγέθω, cj., 298.
 φλέψ, ¶ 11 : 101.
 φρέω, φρέω, cj., 301. 6.
 φράζω, cj., 275. ζ.
 φράσσω, φράγνυμι, cj., 294.
 φρέαρ, dec., 104. N.
 φρέικη, -ξ, dec., 124. α.
 φρίσσω, cj., 274. γ.
 φροῖμιον, 65. N.
 φροῦδος, 65. N.; dec., 136. α.
 φροῦρος, 65. N.
 φυγγάνω = φεύγω, 270. 9.
 φυλάσσω, -αχθε, 246. β.
 φύζιμος, w. acc., 424. 1.
 φύω, cj., 218; ἔφυν, 227. γ.
 φῶς, ¶ 11 : 103, 741. α.
 χ, ¶ 3; χσ > ξ, 51; χτ > κτ, χδ > γδ, 52; χμ > γμ, 53; χκ > κ, 61; χ, ins., 90. 3.
 added to r., 282.
 χάζω, cj., 275. ζ.
 χαίρω, cj., 267.
 χανδάνω, cj., 290.
 χαρίζεις, ¶ 19 : 57, 109, 132; cp. 157.
 χάρεις, ¶ 11 : 102; χάρειν, w. gen., 372. γ; pos., 674.
 χάσκω, χαίνω, cj., 281. ε.
 χεῖρ, ¶ 12 : 123. γ.
 χεῖρων, χεῖριστος, 160.
 χελιδών, dec., 123. α.
 χέω, cj., 264.
 χούς, dec., 123. γ.
 χῶν, σ inserted, 221. α.

<p> <i>χράω</i>, <i>χράομαι</i>, cj., 218. <i>α</i>, 284; contr., 33. <i>α</i>; <i>χράομαι</i>, w. dat., 419. 5. <i>χρεός</i>, dec., 128. <i>γ</i>. <i>χρή</i>, impers., cj., 284. 4; w. acc., 430. R.; w. inf., 583. <i>χρήζω</i>, cj., 284. 2, 4; w. gen., 357. N. <i>χρήμα</i> in periphr., 385. <i>δ</i>; <i>τί</i> <i>χρήμα</i>; <i>why</i>? 432. N. [1. <i>χρύσεος</i>, ¶ 18: 131, 728. <i>χρυσόκλειρος</i>, dec., 136. 1. <i>χρῶς</i>, dec., 123. <i>γ</i>, 104. <i>ψ</i>, ¶ 3; < <i>πσ</i>, <i>βσ</i>, <i>φσ</i>, 51. <i>Ψευδής</i>, cp., 156. R. </p>	<p> <i>ῥ</i> <i>μίγα</i>, ¶ 3: 22. <i>γ</i>, 24f; X <i>ο</i>, 24; in contr., 32f; in subj., 204; verbs in, ¶ 34f: 170. <i>β</i>; -<i>ω</i> in der., 318. d. <i>ῥ</i> in address, 443; pos., 674. 5. <i>ῥ</i> <i>δε</i> X <i>οὐτως</i>, 516. -<i>ῶδης</i> in der., 315f. <i>ῶθίω</i>, cj., 288, 189. 2. -<i>ων</i>, -<i>ωνία</i> in der., 313. <i>ῶνέομαι</i>, cj., 301. 8; w. gen., dat., and acc., 374. <i>α</i>, 399. <i>α</i>. <i>ῶνῆρ</i> < <i>ὁ ἀνῆρ</i>, 39. <i>ῶς</i>, proclit., 731; omitted before appos., 332. 3; </p>	<p> w. dat., 410; w. superl., 525. <i>α</i>; = <i>ὅτι οὕτως</i>, 531. <i>β</i>; w. adv. of ad- miration, 538. <i>α</i>; w. part., 583. <i>α</i>, 640; in wish, 600. 2; final, 601; omitted, 611. 3; w. inf., 628; ellips. w., 662; as prep., 662. <i>α</i>; <i>ὡς</i> <i>τί</i>; 539. <i>α</i>. -<i>ως</i>, adv. in, 321. <i>ῶσπερ</i>, w. part., 640; el- lips. w., 662. <i>ῶσσε</i>, w. inf., 628. <i>ων</i>, Ion., 25, 45. 6. <i>ῶφελον</i>, in wish, 567. <i>γ</i>. 599. N. </p>
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ENGLISH INDEX.

<p> Ablative in Latin, 340. <i>β</i>. Absolute, nom., 343; compt. and su- perl., 465; inf., 623; part., 638 f. Absorption of vowels, 31. Abstract noun, 305, 308; > <i>concrete</i>, Acatalectic verse, 698. [305. R. Accent, 722f; marks of, 14, 22. <i>α</i>; <i>principles</i>, 722f; uses, 722. 3; gen. laws, 726; <i>changes</i>, 727f; in apostr., contr., cras., 728; <i>determination of</i>, 734f; hist., 734f; in dial., 735; in declens., 736f; in Dec. I., 736, 740. 1; in Dec. II., 728. 1, 737; in Dec. III., 728. 2, 3, 741f; in fem. adj., 740. 2; in comp. pron., 732. <i>δ</i>; in interrogatives, 152. 2, 535; in compar., 745; in conj., 728. 4, 746f; in compos., 739; in particles, 750; showing quant., 681. Accentual places, 723f; <i>changes</i>, 727 f. Accusative, 78, 84, 339; <i>changes in</i>, 34, 63. R., 84, 96. 4, 97, 100, 102. <i>γ</i>, 107, 110f, 114f; in appos. w. sent., 334. 8: expr. dir. limit, 339, 422f; </p>	<p> of <i>dir. obj.</i> and <i>eff.</i>, 423f; w. verbs and verbals, 424; w. verbs gov. gen. and dat., 424. 2; by attr., 425, 427. 9; in periphr., 425. 5, 6; w. verb omitted, 426; with <i>νή</i>, <i>ναί</i>, <i>μά</i>, 426. <i>δ</i>; omitted, 427; of <i>dir. obj.</i>, 428f; w. verbs of motion, 429; w. causa- tives, 430; w. <i>δεῖ</i> and <i>χρή</i>, 430. R.; of <i>effect</i>, 431f; of kind. noun, 431; w. adj., 431. 1; of neut. adj., 432; of defin. noun, 433; <i>double</i>, 434f; w. verbs of making, &c., 434; doing, &c., 435; asking, &c., 436; of <i>spe- cif.</i> or <i>synecd.</i>, 437f, 563; in ex- clam., 438. <i>δ</i>; of <i>extent</i>, 439; <i>adv.</i>, 440f; of rel., attr., 526; w. inf. and part., 617, 626f; abs., 638f; w. verbal in <i>τίον</i>, 643f; w. prep., 648 f. Accephalous verse, 698. Achronic forms, 565. Active voice, 165, 174, 555f; as in- trans. or reflex., 555; as pass., 556; w. reflex. pron., 561. 1; interch. w mid., 561; <i>verbals</i>, 305f, 314, 392 </p>
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- Actual sentence**, 329 ; **mode**, ¶ 27 : 177, 587.
- Acute accent**, 14, 722f ; > **grave**, 729 ; *syll.* 725.
- Address**, **nom.** in, 343. 3 ; **voc.** in, 442f ; **sign of**, 443.
- Adjective**, 73 ; *declens.*, ¶ 17f : 128f ; of one term., 129 ; of two term., ¶ 17 : 130 ; of three term., ¶ 18f : 131f ; **irreg.**, 135f ; *num.*, 137f ; *compar.*, 155f ; *deriv.*, 314f, 458. 3 ; *compos.*, 324, 326, 458. 3 ; *synt.*, *agreement*, 444f ; in **comp. const.**, 446 ; used **subst.**, 447f ; *use of neut.*, 449f ; for **abstr. noun**, 449. α ; in **adv. phrases**, 449. β ; w. words of **diff. gend.** and **numb.**, 450 ; in **pl.** for **sing.**, 451 ; w. **impers.**, 546. α ; *agreeing w. idea*, 453 ; *agreeing w. gen. implied*, 454 ; *attracted*, 455f ; for **adv.**, **adjunct**, &c., 457 ; in *anacol.*, 459 ; *use of degrees*, 460 ; w. **prep.**, 651. δ.
- Adjective clause**, 329, 492. 1, 522. 2 ; *pronouns*, 147f ; *synt.* 444f, 494f.
- Adjunct**, 329 ; **complem.** × **circumst.**, **expon.** × **nude**, 329.
- Adonic verse**, 706. 1.
- Adverb**, **num.**, ¶ 25 : 139 ; *compar.*, 155, 162f ; *deriv.*, 320f ; *synt.*, 646f, 657f ; w. **art.** = **adj.**, 475 ; **attr.**, 526. δ, 527. R., 531. ε ; as **prep.**, as **coun.** and **non-coun.**, 657 ; used **subst.**, 658 ; in **const. prægn.**, 659.
- Adverbial clause**, 329 ; **acc.**, 440f ; **phrases**, 478 ; **inf.**, 623.
- Æolic dialect**, 1, 3, 6f ; **digamma**, 22. δ ; **opt.**, 184. α, 205. 3 ; **verse**, 706.
- Affixes**, **open** × **close**, 82. ε ; *of declens.*, ¶ 5f : 80f ; **analyzed**, ¶ 6 : 83. 3 ; in **dial.**, 95f, 99, 120f ; *of pers. pron.*, 141f ; *of verb*, ¶ 28f : 171f, 195f ; **classes**, 195 ; **orders**, 196 ; **elements**, ¶ 31 : 197f ; **union** w. **r.**, 216f ; in **verbs** in -μ*i*, 224f ; in **complete tenses**, 233f ; **dial.**, 181f, 241f.
- Agēnt**, **deriv.**, 306. 3 ; w. **pass. verbs** and **verbals**, 380, 407. α, 417, 462, 642f.
- Agreement**, 329 ; of **subst.**, 331f ; of **adj.**, 444f ; of **pron.**, 494f ; of **verb**, 543f.
- Alcaic**, 698 ; **lesser**, 706. 3.
- Alcmanian verse**, 706. 8.
- Alexandrine dialect**, 8.
- Alphabet**, ¶ 1 : 10f, 21f ; **Hebrew**, 21.
- Anacoluthon**, 329 ; in **synt. of appos.**, 333. 7 ; **nom.**, 344 ; **adj.**, 459 ; **compt.**, 461 ; **art.**, 484 ; **verb**, 609 ; **inf.** and **part.**, 619. N., 627f ; **part.**, 638f, 641 ; **verbal** in -τε*os*, 644 ; **particle**, 669.
- Anacrusis**, 698. β.
- Analysis**, **forms of**, ¶ 65f.
- Anapæst**, 697 ; -ic **rhythm**, 696 ; **verse**, 697. β, 707f.
- Anastrophe**, 730.
- Anomalous nouns**, 122f ; **adj.**, 135f ; **compar.**, 160f ; **changes in r. of verb**, 301.
- Antecedent**, **def.** or **indef.**, 519 ; in **clause w. rel.**, or **omitted**, 522f, 525 ; in **case of rel.**, 527 ; *clause united w. rel. clause*, 524f, 528f ; w. **complem. clause**, 538. [*accent.*, 726.
- Antepenult**, in **pronunc.**, 18. 5 ; in
- Antibacchius**, 697 ; -ic **rhythm**, 696. 3.
- Antispast**, 697 ; -ic **verse**, 696. 3, 721.
- Antistrophe**, 700. 2.
- Aorist**, 167f, 178 ; **second**, 178. 2, 180, 199, 255 ; in **pures**, ¶ 57 : 227 ; **sign changed in**, 56, 201 ; × **pres.** and **impf.**, 569f ; **imp.**, 570. 2 ; used **achronically**, 575 ; × **perf.** and **plup.**, 577f ; for **perf.** and **plup.**, 580 ; for **fut.**, 584 ; × **impf.**, as **conting.**, 593 ; × **pres.**, w. μ*h*, 598. 1 ; **accent**, 734. d, 746f.
- Apharesis**, **crasis** referred to, 38.
- Apodosis**, 329, 603f.
- Aposiopēsis**, 484.
- Apostrophe**, 16, 30, 41f ; **accent**, 728. c.
- Appellatives**, **der. of fem.**, 311.
- Apposition**, 331f ; for **part. const.**, 360.
- Appositive**, 329, 331f.
- Aptote**, 126. N.
- Argive dialect**, 1 ; **v*s*** in, 58. β.
- Aristophanic verse**, 709.
- Arsis**, 695 ; **affecting quant.**, 690. 3.
- Article**, ¶ 24 : 147f ; in **crasis**, 39 ; used to **mark gend.**, &c., 74. β ; **prepos.** × **postpos.**, 147 ; *synt.*, 467f ; **Ep.**, **Ion.**, and **Dor.** use, 467f ; *as an art.*, 469f ; **how translated**, 469. 1 ; w. **subst.** in its **full ext.**, **abstr.**, **inf.**

- prop. name, &c., 470 f; w. subst. def. from lim. word, 472 f; position, 472; w. pron., 473, 480, 483, 528. 1; pos. w. *ὄστος*, *ὅδε*, *ἐκείνος*, 474. β; w. adv. verb, 475, 478; used subst., 476 f; w. *ἐμφί* or *περί*, 476. N.; in periphr., 477; in adv. phrases, 478; w. subst. def. from prev. ment., &c., 479 f; = poss. pron., 482; without a subst., 484; omitted, 485 f; marking subj. of sent., 487. 4; doubled, 489. 9; as a pron., 467 f, 490 f; w. *μὲν*, *δέ*, 490; w. *γάρ*, *καί*, 491; in its τ-forms, as demonstr. or pers., 492; as rel., 493; w. inf., 622 f.
- Aspirate, 13; asp. or rough mutes, ¶ 3.
- Associated consonants, ¶ 3.
- Asterisk, 16. 4.
- Asynartete verse, 695. 3.
- Asyndeton, 660.
- Atonics, 731.
- Attenuation of vowels, 28 f.
- Attic dialect, 1, 4 f; old, middle, new, 4; Atticists, 8; declens., 98; gen., 116. δ; redupl., 191. 2, 283; fut., 200; opt., 205, α; forms in imp., 213. 3.
- Attraction, 329; in synt. of appos., 333 f; acc., 425, 626; adj., 445 f; pron., 524 f, 538; verb, 550 f; inf. and part., 614 f, 626; particle, 659, Attribute, 444. α. [668.]
- Augment, 173, 187 f; syll. 187; temp., 187 f; in comp. verbs, 192 f.
- Augmentatives, deriv., 313.
- Authority in prosody, 687.
- Auxiliary verbs, 180, 234, 583, 637.
- Bacchius, 697; -ic verse, 696. 3, 720.
- Barytone, 725; verb, 216. α.
- Base, in cj., 202. α; in vers., 698. β.
- Boëtian dialect, 1.
- Brachycatalectic, 698.
- Brackets, 16. 4.
- Breathings, ¶ 3: 13; marks of, 22. α.
- Breve, 676. N.
- Bucolic cæsura, 699. 5.
- Byzantine dialect, 8.
- Cæsura, of foot, verse, rhythm, masc., fem., &c., -al pause, syll., 699; affecting quant., 690. 3.
- Cardinal numbers, ¶ 21, ¶ 25: 137.
- Cases, dir. × indir., *casus recti* × *obliqui*, 78, 83 f; hist. of, 83 f; use of, 338 f; relations of, dir., indir., subj., obj., resid., 338 f; in Lat., 340. β.
- Catalectic, 698; in syll., &c., 698. α.
- Causative verbs, 319; w. acc., 430.
- Characteristic (last letter, or letters, of root), 92 f, 98, 100 f, 170. β, 216 f;
- Chief tenses, 168. [exponents, 329.]
- Choral odes, 700. 2.
- Choriamb, 697; -ic verse, 696. 3, 720.
- Chronic forms, 565.
- Circumflex accent, 14, 724 f.
- Circumflexed syll., 725; vow. long, 678, 726. 4.
- Circumlocution, see Periphrasis.
- Circumstance, 329.
- Close vowels, 24 f; affixes, 82. τ.
- Cognate vowels, 26. 5; consonants, 49; in dial., 69.
- Collective, w. plur., 453, 497, 548.
- Common dial., 4, 7 f; gen., 74.
- Comparative, 155 f, 316; w. gen., 351, 461; w. dat., 419; w. *ἤ* and oth. particles, 461, 463 f; ellip. and mixed const., 461. 2, 3; w. *ἐλπίδας*, *δίωντος*, *ἢ κατὰ*, *ἢ ὅσπερ*, &c., 463; w. reflexive, 464; two, w. *ἤ*, 464. 5; abs., 465.
- Comparison, 155 f, 316; of adj., 155 f, 316. 2; of adv., 162 f; of other words, 161; by use of adv., 460; double, 161, 460; accent in, 745.
- Compellative, 329, 442.
- Complement, -ary adjunct, conjunction, pron., adv., 329.
- Complete tenses, ¶ 26: 168; hist. of, 179, 186; four formations in act., 186; as indef., 233; inflection, 233 f; older and more used in pass. than act., 240, 256, 578; most used in part., 578. β; × indef., 577 f.
- Composition, 323 f; form of 1st word, 324 f; 2d word, 326 f; close or prop. × loose or improp., 327; accent in, 734. f, 739.
- Compound word, 303; form. of, 323 f; verbs, prefixes of, 192. 3; const., 329, 446, 496. c, 544.
- Conclusion, forms of, 603 f.
- Concord, 329.
- Concrete < abstr., 305. R.
- Condensed construction, 528 f, 538.
- Condition, forms of, 603 f.
- Conditional sentences, modes in, 603 f.

- Conjugation, ¶ 26f: 164f; principles, 164f; hist., 171f; prefixes, ¶ 28. 187f; affixes, ¶ 28f: 195f; root, 170. *α*, 254f; quantity in, 682, 684; accent in, 746f.
- Conjunctions, 329; synt. of, 654f; generic for spec., 656; omitted, 660; introd., 661. N.
- Conjunctive mode, 169. *γ*, 591.
- Connecting vowels of dec., ¶ 6: 82. 3; of verb, ¶ 31: 175, 178f, 202f; in ind., 203; in subj., 204; in opt., 205; in imp. and inf., 206; in part., 207; wanting, 208, 224f, 237f; in dial., 246.
- Connective exponents, pron., adv., 329; position, 673. .
- Consonants, ¶ 3: 49f; becoming vowels in Gr. alphabet, 22; euph. changes of, 50f; final, 63; paragogic, 66; dial. var., 69f; in poets, 71; added to r., 271f; two lengthen syll., 677, 688f.
- Contingent sentences, 329; modes, ¶ 27: 169, 177, 587f; particles, 587f; contingency, pres. or past, 589f.
- Contract verbs, ¶ 45f: 216; in dial., 241f; forms of verbs in *-μ*, 225f, 241f; pf. part., 237.
- Contraction, 30f; omitted, 37. R.; in dial., 45; in Dec. I., 94; in Dec. II., 98; in Dec. III., 104, 107f, 109. 2, 115f; in augm., 188f; in verb, 216, 226, 241f; in pf. part., 237; in r. of verb, 260; accent in, 728. a.
- Coördinate consonants, 49; in dial., 69; sentences for subord., 533f, 656.
- Copula omitted, 547.
- Corōnis, 16.
- Correlatives, pronominal, ¶ 63: 317.
- Correspondence of *α*, *ε*, *υ*, with *ν*, *σ*, *ϕ*, 50, and page v.
- Crisis, 30, 38f; accent in, 728. b.
- Cretan dialect, 1; *ν*; in, 58. *β*.
- Cretic, 697; verse, 696. 3, 720.
- Dactyl, 697; -ic verse, 696, 703f.
- Dative, 78, 84, 339f; sing. not elided, 42. *α*; pl. in Dec. III., 51, 57f, 114. 3; *objective*, 339, 397f; of *approach*, 397f; of nearness, 398f; w. verbs of traffic, 399. *α*; expr. succession, 399. *β*; of likeness, 400; of *influence*, 401f; w. words of address, 402; advantage, &c., 403; appearance, giving, oblig., val., 404; oppos., yielding, &c., 405; w. words expr. mental act or feeling, or power of exciting emotion, 406f; w. verbals, 407. *α*; w. subst. verb, 408; w. other words, 409; expr. remote relations, w. *ὅς*, 410; *μοί*, *σοί*, &c., 410. N.; for gen., 411, 503. c; *residual*, 339f, 414f; *instrum.* and *mod.*, 415f; of instrument, &c., 416; of agent, 417; of way, manner, respect, &c., 418; w. *αἰτός*, 418. R.; of meas. of diff., 419; w. *χρόνος* and *νομίζω*, 419. 5; *temporal* and *local*, 420f; of rel., attr., 526. *β*; w. prep., 648f.
- Declension, ¶ 4f: 73f; three methods, 79, 85f, 185; gen. rules, 80f; affixes, ¶ 5f: 80f; Dec. I., ¶ 7f: 86, 88f, 92f; dial., ¶ 3: 95f; Dec. II., ¶ 9f: 86f, 97f; dial., ¶ 10: 99; Dec. III., ¶ 11f: 85f, 100f; dial., ¶ 15: 120f; special law of Greek, 110; irreg. and dial., ¶ 16: 122f; defect., 126f; of adj. and part., ¶ 17f: 128f; of num., ¶ 21: 137f; of pron., ¶ 23f: 141f; quantity in, 682f, accent in, 736f.
- Defective nouns, 126f; verbs, 287. 2.
- Definite tenses, ¶ 26: 168; × indef., 569f; descriptive, 570f, 576; in verbs of asking, &c., 574. N.; *article*, 469; *relatives*, 519f.
- Definitive, old, 147f, 467f; noun, 433.
- Degrees of compar., 155; use of, 460f; interch. and mixed, 466.
- Demonstratives, ¶ 24: 150, 512; omitted before rel., 523; in attr., 526f; for rel., 534.
- Deponent, mid. × pass., 166; pass. of, 564.
- Derivation, ¶ 62: 303f; quantity in, 685; accent in, 734. e, 736f.
- Desiderative verbs, 319; sentences, modes in, 597f.
- Determination of accented syll., 734. f.
- Diæresis, 16. 3, 26, 46; accent in, 728. N.; in vers., 699. 2.
- Dialects, 1f; Ion., Ep., Hom., 2; Æol., 3; Att., Comm., 4, 6f; Dor., 5; Maced., Alex., Hellen., Mod. Gr. or Romaic, 8; dialectic variations in orthog., 23; vow., 43f; cons., 69f;

- Dec. I., ¶ 8 : 95f; Dec. II., ¶ 10 : 99; Dec. III., ¶ 15f : 120f; adj., ¶ 20 : 132f; num., ¶ 21 : 137f; pron., ¶ 23f : 142f; prefixes of verb, 194; affixes, 181f, 241f; synt., 330. 2; accent, 735.
- Diastole, 16. 2.
- Digamma, 13. 4, 21f, 89, 117, 142f, 220, 222. γ, 264, 267. 3, 690. 2.
- Dimeter, 698, 700. 1.
- Diminutives, gender, 75; der., 312.
- Diphthongs, ¶ 3 : 24f; prop. × imp., 25; corresponding, 29; resolved, 46; long, 678; shortened before a vowel, 691; forming 2 acc. Dipody, 697. β. [places, 723.
- Diptote, 127. β.
- Direct cases, 78, 83f, 338f; obj., 422f; Distich, 700. [quot., 607f.
- Distinct sentence, 329; modes, ¶ 27 : 587f; in depend. clauses, 614; × incorp., 618.
- Divided construction, 544. α.
- Dochmius, 697; -iac verse, 720f.
- Doric dial., 1, 5f; fut., 203. 3.
- Double consonants, ¶ 3 : 51; lengthen syll., 688; verbs, ¶ 43f : 170. β, 222.
- Doubtful vowel, 24. β, 680f.
- Duad in vers., 700. 2.
- Dual, 77; old pl., 85, 172; w. pl., 337.
- Ecclesiastical dialect, 8.
- Elegiac poetry, 2; verse, 705.
- Elision, 30, 41f, 192. R.
- Ellipsis, 329; in synt. of appos., 332; gen. part., 361. β; gen. possess., 391. γ; dat., 399. β, 410; acc., 426f; adj., 447f; compt., 461. 2; art., 475, 485f; pron., 502f, 513. N., 521f, 525. N., 528f, 538, 539. 1, 541; verb, 545f; inf., 624f, 627f; part., 634. α, 639. 2; prep., 650f; particle, 660f.
- Emphatic changes in r. of verb, 265f.
- Enallage, 329.
- Enclitics, 732.
- Ending, see Flexible.
- Eoneēmim, 699. 4.
- Epenthesis, see Insertion.
- Epic language, 2, 6.
- Epicene, 74. γ.
- Episēma, ¶ 1 : 11, 22. δ.
- Epithet, 444. α.
- Epode, 700. 2.
- Equal rhythm, 696.
- Erasmian pronunciation, 20.
- Etymology, ¶ 4f : 72f.
- Euphonic changes of vowels, 27f; of consonants, 50f; in Dec. I., 92f; in Dec. II., 98; in Dec. III., 100f; in conj., 181, 216f; in r. of verb, 259f; inflection, 86, 175f.
- Exclamation, note of, 15; nom. in, 343. 2; gen. in, 372; acc. in, 438. δ; inf. in, 625.
- Exponents, connect. × charact., 329.
- Exponential adjunct, 329.
- Falling Ionic, 697; rhythm, 696. 3.
- Feet, 694, 697; exchange of, 695. α; ictus of, 695. β; cæsura of, 699.
- Feminine, 74f; dec., 88; in adj., 131f; same form as masc., 129f, 133. N.; cæsura, 699. 4.
- Figures of syntax, 309.
- Final consonants, ν, ρ, σ, 63; conjunctions, 329; sentences, modes in, 601f.
- First tenses, 178, 180, 186.
- Flexible endings of declens., ¶ 6 : 82. 3; of verb, ¶ 31 : 209f; in dial., 247f.
- Formation, ¶ 62f : 72, 302f; of simple words, 304f; compound, 323f.
- Fractional numbers, 140. γ.
- Frequentative verbs, 319.
- Future, 167f, 178; wants subj. and imp., 169. β; sign changed in, 56, 200; second, 180, 199, 255; use, 565f, 581f; part. expr. purpose, 583. α, 635; for pres. or past tense, 585; opt., 587. 2; ind. for imp., 597; w. ὅπως, 601f.
- Future Perfect, 168. α, 179, 239, 582.
- Gender, 74f; rules of, 75f.
- Genitive, 78, 84, 339; of departure, 345f; of separ., 346f; w. words of sparing, &c., 348; of distinction, 346, 349f; w. λείπομαι, 349. R.; w. words of authority, &c., 350; w. ἀρχω, 350. R.; w. compt., 351, 461; and #, 461. c; w. multiples, &c., 352; of cause, 353f; of origin and mat., 355f; for dat., 355. N.; of theme, 356; or supply, w. words of plenty and want, 357; w. δέομαι and χεῖζω, 357. N.; partitive, 358f; expr. quantity, &c., 359; w. subst., 361; expr. country, 361. α; w. adj.,

- art., superl., &c., 362, 461; w. adv. of place, time, state, &c., 363; w. verb, as subj., 364; as appos., 365; as complem., 366f; w. words of sharing and touch, 367f; as part taken hold of, 369; w. words of obtaining, &c., 370; of *motive*, &c., 372f; w. words of direction, claim, dispute, 373; of *price, value, merit, crime*, 374; of punishment, 374. N.; of *sensible* and *mental object*, 375f; w. words of obedience, 377; of *time* and *place*, 378f; *act.* or *effic.*, 380f; w. pass. verbs and verbals, 381; *constituent*, adjunct defining thing or property, 382f; w. compounds of *ἀ-* priv., 383; w. subst. verb, 384; w. subst. omitted, in periphr., 385; of *property*, 387; of *relation*, 388f; social, w. adj. of connection, 389; possess., 390; w. *ἰερός, ἴδιος*, &c., and verbs of praise, blame, and wonder, 391; > case of thing possessed, 391. γ ; w. *ῥῶτα*, &c., 391. δ ; objective, w. verbals, 392f; w. abstracts, *αἰτίος*, &c., 393; of loc. and temp. relation, 394; of reference, &c., 395; w. part., 617. 6; abs., 638f; w. prep., 648f.
- Glyconic verse, 706. 2.
- Government, 329.
- Grave accent, 14, 724, 729; syllable, Hebrew Alphabet, 21. [725.
- Hellenistic dialect, 8.
- Hephtthemim, 699. 4; anticipated, Heroic verse, 698, 704. [712. 1.
- Heteroclitics, 122, 124.
- Heterogeneous nouns, 122, 125.
- Hexameter, 698. 3, 704.
- Hiatus, how avoided, 30f; in early Greek, 89, 117f; in poetry, 701. 3.
- Historical tenses, 168; present, 567. α , 576.
- History of orthog., 21f; declens., 83f, 117f; pron., 143f; conj., 171f; root of cj., 254f; formation, 302; accent, 722f, 734.
- Homeric dialect, 2.
- Hyperbaton, 329, 426, 511, 672.
- Hypercatalectic, 698.
- Hypodistole, 16. 2.
- Iamb, 697; -ic rhythm, 696; verse, 697. β , 711f. [cal, 695.
- Ictus, in pronunc., 18. 5, 19; metri- 39
- Immediate verb \times cans., 560.
- Imparissyllabic, 82. N.
- Imperative, 169, 177, 612f; wants 1 pers., 170, 598. 1; perf., 235 577; in depend. sent., 612. 1; w. $\pi\tilde{\alpha}$; and $\tau\tilde{\iota}$ s, 613. 2; expr. supposition, 613. 4.
- Imperfect, 167f, 178; generic use, 566. α ; for pres., 567. γ ; \times aor., 569f; \times aor. and plup., as conting., 593.
- Impersonal, 546, 564. 3, 617; part., in acc. abs., 638.
- Improper diphth., 25f; redupl., 283.
- Inceptive verbs, 319.
- Incorporated sentence, 329; *modes*, ¶ 27: 614f; w. adjuncts, 616. 4; \times distinct, 618; wide range of, 618f; how translated, 618. 1; in oratio obl., 619; w. $\theta\tilde{\iota}$ and $\acute{\omega}$ s, 619. N.
- Indeclinable, 126. 1.
- Indefinite pron. and adv., ¶ 23f, ¶ 63. 146, 152f, 317, 517f; *art.*, 518. α ; *rel.*, 519f; *tenses*, ¶ 26: 168; \times def., 569f; \times complete, 577.
- Independent, nom., 343.
- Indicative, 169, 177, 587f; \times subj. and opt., 587f; expr. conting., 593; habit, w. $\acute{\alpha}\nu$, 594; wish, 597f; purpose, 601f; in condit. sent., 603f; expr. possibility, &c., w. $\acute{\alpha}\nu$, 604. α ; without $\acute{\alpha}\nu$, 605; in quot., 609f.
- Indirect cases, 78, 83f, 338f; *obj.*, 397f; *quot.*, 607f.
- Infinitive, 169, 176, 614f; *synt.*, 614f; impers., 617; construed as neut. noun, 445, 620f; *act.* = *pass.*, 621. β ; w. *art.*, 622f; as *acc.*, 622f; of specif. and adv., 623; abs., 623; redundant and omitted, 624; in command, exclam., &c., 625; resemblance to *dat.*, 626. N; w. *acc.*, 626f; w. other cases, 627; w. $\acute{\omega}$ s, $\acute{\omega}\sigma\tau\epsilon$, $\acute{\omega}\iota\sigma$, $\theta\sigma\sigma$, 628. f; w. $\pi\epsilon\tilde{\iota}\nu$, $\pi\epsilon\tilde{\iota}\nu$ θ , &c., 629. 2, 657. N.
- Inflection, ¶ 4f: 72f; three methods in nouns and verbs, 185.
- Inscription, nom. in, 543. 1.
- Inseparable particles, 150, 325.
- Insertion of ϵ in contr., 35; of cons., 64; to prevent hiatus, 89, 117f; of σ in conj., 221; of η , ϵ , α , ω , 222; of σ and ν in root, 273, 277, 289; of

- vow. and σ in compos., 324.
 Intellective sentence, 329; modes, ¶ 27: 587f.
 Intensive verbs, 319.
 Interjection, w. gen., 372. ϵ ; independent, 645.
 Interrogative *pron.* and *adv.*, ¶ 24, ¶ 63: 152. 2, 317, 536, 539; position, 673; *sentences* expr. wish, 597.
 Intransitive use of second tenses, 257. β ; of act. voice, 555.
 Inverted attraction, 527.
 Ionic dial., 1f; old, middle, new, 2: letters, 23; forms in pf. and plup., Iota subscript, 25. 3, 31. N. [213. R.
 Irregular nouns, 122f; adj., 135f; compar., 160f.
 Isochronous feet, 697.
 Kindred vowels, 28; noun in acc., 431.
 Koppa, ¶ 1: 11, 21f.
 Labials, ¶ 3: changes of, 51f; in Dec. III., ¶ 11: 101; *verbs*, ¶ 36f.
 Laconic dialect, 1.
 Last syllable of verse common, 692.
 Lesbian dialect, 1, 3, 6f.
 Letters, ¶ 1: 10f, 21f.
 Ligatures, ¶ 2: 10. 2.
 Linguals, ¶ 3; changes of, 51f; in Dec. III., ¶ 11: 102f; *verbs*, ¶ 39f.
 Liquids, ¶ 3; changes of, 54f; in Dec. III., ¶ 12: 105f; *verbs*, ¶ 41f 56, 170. β , 223, 266.
 Liquid-mutes, ¶ 13: 109.
 Local quantity, 688f.
 Logædic verse, 696. 3, 706, 710.
 Long vowels, ¶ 3: 24f, 29, 676; forming 2 acc. places, 723; vowel shortened before another vowel, 691; *syll.*, by nat. and pos., 678f.
 Macedonic dialect, 8.
 Masculine, 74f; form for fem., 133, 495; pl., used by a woman speaking of herself, 386. α ; *cæsura*, 699. 4.
 Megarian dialect, 1.
 Mesode, 700. 2.
 Metaplasts, 122f.
 Metathesis, 56f, 59, 64; in verbs, 223, 227. β , 262, 281. [699.
 Metre, 694f; -ical ictus, 695; series,
 Middle *mutes*, ¶ 3: 49; > and < smooth and rough, 52; inserted, 64. 2; *voice*, 165f, 180, 553f; interch. w. pass., 554; w. dir. reflex. sense, 557; indir. 558; recipr., caus., 559; subjective, 560; w. reflex. pron., 561. 1; as act. or pass., interch. w. act., 561; *root*, 254.
 Modern Greek, 8; pronunc., 19.
 Modes, ¶ 27: 164, 169; hist., 176f, conn. vowels, 203f; *use*, 586f; *intellective*, 587f; in desid. sent., 597f; final, 601f; condit., 603f; rel., 606; complement., 607f; *volitive*, 612f; *incorp.*, 614f.
 Monometer, 698.
 Monopody, 697. β .
 Monoptote, 127. β .
 Monostichs, 700.
 Motion, movable, 74. δ .
 Multiples, ¶ 25: 137f; w. gen., 352.
 Mutes, ¶ 3; changes of, 51f, 69f; m. and liquid as affecting quant., 689; in Dec. III., ¶ 11: 101f; *verbs*, ¶ 36f.
 Names of letters, 21f. [170. β , 266.
 Nasals, ¶ 3: 49f, 53f, 64. 2.
 Nature, long or short by, 677f.
 Negative pron. and adv., ¶ 63: 137. β ; subject. \times obj., 647; as interrog. or affirm., 647. N.; redund., 664f; w. inf., 665f.
 Neuter, 74f; dec., 37; in adj., 130f; in syllepsis, 446; use of, in adj. and pron., 449f, 496; plur. w. sing. verb, 549; impers., 546. α .
 New root, 254.
 Nominative, 78, 84, 339f; for voc., 81, 343. 3; in appos. w. sent., 334; as subject, 339f, 342, 543; by attr., 551, 614; independ., 343; in anacol., 344; of rel., attr., 526. β .
 Noun, declens., ¶ 7f; 92f; anomalous, defective, &c., 122f; deriv., 305f; compos., 324, 326.
 Nude, 224f, 237f; inflection, 84, 175, 208; adjunct, 329.
 Number, 77, 83, 85; signs of, 83f, 172; in verb, 164, 170f; use and interchange of, 335f.
 Numerals, ¶ 21, ¶ 25: 137f; how combined, 140; letters as, ¶ 1: 11.
 Obelisk, 16. 4.
 Object, 338f; indir. in dat., 339, 397f; dir. in acc., 339, 422f.
 Objective *affixes*, ¶ 30f: 195, 209f; *voice*, 174f; *cases*, 338f; *gen.*, 392; dat. 397.

- Oblique cases, 73. β ; as adv., 320.
 Odes, choral, 700. 2.
 Old root, 254.
 Onomatopoes, palatals in -ζω, 273. 1.
 Open vowels, 24f; affixes, 82. ε.
 Optative, 169, 177, 587f; × ind., 587, 593; fut. 587. 2; × subj., 588f; follows sec. tenses, 592; w. *ἄν*, for pres. or fut. ind., 595; expr. wish, 597f; purpose, 601f; for subj., 602; in condit. sent., 603f; expr. possibility, command, &c., w. *ἄν*, 604; in rel. sent., 606; in indir. quot., 608f.
 Oratio recta × obliqua, 607 f. [5.
 Ordinals, ¶ 25: 137f; w. *ἀντί*, 511.
 Orthography and Orthoëpy, ¶ 1f: 10f; hist. of, 21f.
 Orthotone, 733.
 Oxytone, 725.
 Pæon, 697; -ic verse, 720.
 Palatals, ¶ 3; changes of, 51f; in Dec. III., ¶ 11: 101; verbs, ¶ 38.
 Paragogic consonants, 66; ι, 150. N.
 Parisyllabic, 82. N.
 Paræmiac verse, 708. 2.
 Paroxytone, 725.
 Parsing, forms of, ¶ 65f. [487.
 Parts of sentences as joined with art.,
 Participle, 169, 176; *declens.*, ¶ 22: 128f; *synt.*, 614f, 630f; as adj., 444f; expr. purpose, 583. a, 635, 640; impers., 615. 5; prelim., 631; circumst., 632; = adv. or adjunct, 632; complem., w. verbs of sensation, chance, anticipation, &c., 633f; × inf., 634. β ; w. adj. and verb, &c., 634. γ ; prospect., 635; defin., 636; w. *εἰμί*, *ἔχω*, *ἐρχομαι*, *ὄχομαι*, &c., 637; abs., 638f; w. *ὥς*, &c., 640; anacol., 641.
 Particle, in compos., 325, 328; *synt.*, 645f; as affected by ellips., 660f; pleonasm, 664f; attr., 668; anacol., 669f; combinations, 671; position, 672f; accent, 750. [N.
 Partitive gen., 358f; adjectives, 362.
 Passive, 165f, 180, 553f; w. gen., 381; w. dat., 417; interch. w. mid., 554; how construed, 562; prefers dir. to indir. obj., pers. to thing, 563; converse of mid., 564; impers., 564. 3.
 Pastoral cæsura, 699. 5.
 Patrials, derivation, 309, 315. a, e.
 Patronymics, derivation, 310.
 Paulo-post-future, 582.
 Pentameter, 698. 3, 705.
 Penthemim, 699. 4, 704. 2. [726.
 Penult, in pronunc., 18. 5; in accent.,
 Perfect, 167f, 179, 186, 233f; commonly wants subj., opt., and imp., 169. β ; as pres., 233; pt. in dial., 253; × aor., 577f; both past and present, 579; for fut., 584.
 Periphrasis, 329; in synt. of gen., 385, 453. ε; acc., 425; art., 476f; verb, 637.
 Perispome, 725; verbs, 216. α.
 Person, 143; signs of, 143, 171; in verbs, 164, 170f; change of, 500.
 Personal pronouns, ¶ 23: 141f; w. *γέ*, 328; use, stronger and weaker forms, 502f; implied in affixes of verb, 545.
 Phalæcian verse, 706. 4.
 Pherecratic verse, 706. 2.
 Pindar, dialect of, 3; metre of, 700. 2.
 Pleonasm, 329; in synt. of gen., 395; adj., 458; compt. and sup., 460f; art., 468. b; pron., 499; verb, 552; inf., 624; prep., 652; particle, 664f.
 Pluperfect, 167f, 179, 186, 233f; in *εα* > *η*, 179, 203. N.; as aor., 233; × aor., 577f; × impf., as conting., 593.
 Plural, 77, 83, 85, 172; for sing., 336; w. dual, 337; w. sing., 450, 453, 497, 548f.
 Polyschematist verse, 696. 3.
 Position of art., 472; of particles, 672f; in prosody, 677, 688f.
 Positive degree, 155; added to superl. and doubled, 462; for compt. and superl., 466.
 Possessive pron., ¶ 24: 151, 502f; gen., 390.
 Postpositive article, 447.
 Precession of vowels, 28f, and page v.; in dial., 44; in r. of verb, 259.
 Prefixes of verbs, ¶ 28: 173, 179, 187f; in dial., 194.
 Preposition, w. case, &c., as adv., 322; synt., 648f, 657f; omitted and ins., 650, 651. ε; w. adj., 651. δ; in compos., 652f; as adv., 657; w.

- case, used subst., 658 ; in const. prægn., 659 ; position, 672 ; accent, 730 f, 750. 2.
- Prepositive vowel, 24 f ; article, 147.
- Present, 167 f, 178 ; as generic tense, 566 ; historic, 567, 576 ; \times aor., 569 f ; for perf., 579. ζ ; for fut., 584 ; \times aor. w. $\mu\eta$, 598. 1.
- Preteritive verbs, ¶ 58 f ; 233 f.
- Primary *ictus*, 18. 5 ; *tenses*, 168, 173 f ; \times sec. in expr. conting., 589 f ; followed by subj., 592 ; *affixes*, ¶ 31 : [196.
- Primitive, 303.
- Proclitics, 731.
- Prohibition w. $\mu\eta$, 598.
- Pronominal correlatives, ¶ 63 : 317.
- Pronoun, ¶ 23 f : 141 f ; *subst.*, ¶ 23 : 141 f ; *pers.*, 141 f ; *reflex.*, 144 ; *recipr.*, 145 ; *indef.*, 146 ; *adj.*, ¶ 24 : 147 f ; *def.*, 148 f ; *art.*, *rel.*, 148 ; *iter.* 149 ; *demonstr.*, 150 ; *poss.*, 151 ; *indef.*, 152 f ; *compos.*, 144 f, 149 f, 153, 328 ; *art. as*, 467 f, 490 f ; *synt.*, 494 f ; *masc. for fem.*, 495 ; *w. subj. implied*, 497 ; *attr.*, 498 ; *repeated*, 499 ; *change of numb. and pers.*, 495, 500 ; *spec. observ. on*, 501 f ; *pers.*, *poss.*, and *reflex.*, stronger and weaker forms, &c., 502 f ; *use of $\sigma\delta$* , &c., 503 f ; *$\alpha\upsilon\tau\acute{o}s$* , 508 f ; *demonstr.*, 512 f ; *as adv. of place*, 514. N. ; *for pers. pron.*, 515 ; *indef.*, 517 f ; *for def.*, 518. γ ; *relative*, 519 f ; *interchanged*, 520 f ; *w. antec. in same clause, or omitted*, 522 f ; *w. $\xi\sigma\tau\iota$* , 523 ; *attraction*, 524 f ; *of words belonging to the antec. clause*, 525 ; *of rel. by antec.*, 526 ; *of antec. by rel.*, 527 ; *w. ellipsis of subst. verb*, 528 ; *rel. omitted*, 528. 1 ; = *demonstr. and conn. particle*, 530 f ; *w. another conn.*, &c., 533 ; *repetition of, avoided*, 534 ; *complem.*, 535 f ; *in condens.*, 538 ; *interrog.*, 536, 539 ; *$\alpha\lambda\lambda\omicron\varsigma$* , 540 f.
- Pronunciation, Eng. method, 17 f ; Mod. Gr., 19 ; Erasmian, 20 ; ancient, of vowels, 24. γ .
- Proöde, 700. 2.
- Proparoxytone, 725.
- Proper diphthong, 25 ; name, w. art., 471. 6 ; redupl., 283.
- Properispome, 725.
- Proportionals, 137 f ; w. gen., 352.
- Prosody, 675 f.
- Protasis, 329, 603 f.
- Punctuation, 15.
- Pure nouns in Dec. III., ¶ 14 : 110 f ; verbs, ¶ 45 f : 170. β .
- Quadruple rhythm, 696.
- Quantity, 676 f ; marks of, 16. 4 ; natural, 677 f ; local, 677, 688 f ; in dec., 682 f ; in conj., 682, 684 ; in deriv., 685 ; in dial., 47, 686.
- Quasi-cæsura, 712. 1.
- Quaternarius, 697. β .
- Quotation, direct \times indirect, 607 f.
- Radicals, 302.
- Reciprocal pron., ¶ 23 : 145 ; *use of mid.*, 559.
- Redundant nouns, 122 ; verbs, 257. 3.
- Reduplication, 179, 190 f ; Att., 191. 2, 283 ; in comp. verbs, 192 f ; in root, 283 f ; proper, &c., 283.
- Reflexive pron., ¶ 23 : 144, 502 f ; w. compt. and superl., 464 ; of 3d pers. for 1st and 2d, 506 f ; for recipr., 507. 7 ; w. *$\alpha\upsilon\tau\acute{o}s$* , 464, 511 ; *sense of mid.*, 165 f, 557 f.
- Regimen, 329.
- Regular affixes of verb, ¶ 29 f : 215.
- Relative pron. and adv., ¶ 24, ¶ 63 : 148, 153, 317 ; synt., 519 f ; *sentences*, modes in, 606. See Pronoun.
- Residual cases, 338 f ; dat., 414 f.
- Resolution of diphthongs, 46.
- Rhythm, 694 f ; kinds of, 696 ; cæsura of, 699. 1.
- Rising Ionic, 697 ; verse, 696. 3, 720.
- Romaic language, 8.
- Roman letters corresp. w. Gr., ¶ 1 : 12.
- Root of noun, how obtained, 79 ; of verb, 170. α ; union with affixes, 216 f ; old, middle, new, 254 ; tenses arranged in respect to, 255 f ; *changes of, in verb*, ¶ 61 : 254 f ; euphon., 259 f ; *emphat.*, 265 f ; *anom.*, 301 ; *primary*, 302.
- Rough breathing, 13 ; w. init. ϵ and υ , 13. 1, 2 ; *mutes*, ¶ 3 ; $>$ smooth, Sampi, ¶ 1 : 11, 21 f. [62, 69, 263.
- Sapphic verse, 698, 706. 4.
- Scanning, 701. 1 ; continuous, 692.
- Second tenses, 178, 180, 186, 236, 255, 257 ; more inclined to intrans. sense, 257. β ; \times first, 199. II.

- Secondary *ictus*, 18. 5; *tenses*, ¶ 26 : 168, 173f; × *prim.* in *expr. conting.*, 589f; followed by *opt.*, 592; *expr. wish*, 597f; *affixes*, ¶ 31 : Semivowels, ¶ 3 : 63. [196.]
 Senarius, 697. β, 712.
 Sentence, kinds of, 329; words in *appos. w.*, 334.
 Short *vow. and syll.*, ¶ 3 : 24f, 29, 676, 679f; > *long*, in *dec.*, 92, 110f; in *compar.*, 156; in *verb*, 183, 218f, 224, 266f; in *compos.*, 326. R.
 Sign, see *Tense-sign*. [der. of, 304f.]
 Simple vowels, ¶ 3 : 24; *word*, 303f;
 Singular, 77; for *plur.*, 335; *w. plur.*, 450, 453, 497, 548f.
 Smooth or soft *breathing*, 13; *Æol.* and *Ep.* for *rough*, 13. 4; *mutes*, ¶ 3; > *rough*, 52, 65.
 Sounds, abrupt and protracted, 17. N.
 Special application, sign of, 332. 3, 640.
 Spondee, 697; -*aic verse*, 704. 1.
 Stanza, 694, 700.
 Strophe, 694, 700.
 Subject, σ sign of, 84; of *finite verb*, 342; of *inf.*, 620.
 Subjective *affixes*, ¶ 29f : 195, 209f; *voice*, 174f; *cases*, 338f; *sense of mid.*, 560.
 Subjunctive *vowel*, 25f; *mode*, 169, 177, 587f; × *ind.*, 587, 593; × *opt.*, 588f; follows *prim. tenses*, 592; for *ind.*, 595; for *imp.*, 597f; *expr. purpose*, 601f; for *opt.*, 602; in *condit. sent.*, 603f; in *rel. sent.*, 606; in *complem. sent.*, 611. 3; in *quot.*, 608f.
 Substantive, 73; *synt.*, 331f; *agreement*, 331f; *pron.*, ¶ 23 : 141f; *synt.*, 494f; *verb*, omitted, 547, 639. 2; *w. gen.*, 364f, 384; *w. dat.*, 408; omitted in *condens.*, 528f, 538; *num.*, ¶ 25 : 139, 308. e; *clause*, 329.
 Superlative, 155f, 316; *w. gen.*, 362f, 461; *w. dat.*, 419; *w. pos.*, doubled, *w. in τοῖς*, *w. ἐς*, *neg.*, 462; *w. reflex.*, 464; *abs.* 465; *attr.*, 525. α.
 Syllabic augment, 187.
 Syllable, affixed to *r.*, 287f; *quant. of*, 677. N.
 Syllepsis, 329; in *synt. of adj.*, 446; *pron.*, 496. c; *verb*, 544.
 Syncope, in *liquids of Dec. III.*, 106f; in *fut.*, 200. 2; in *r. of verb*, 261.
 Synecdoche, 438. α, 563.
 Synecphonēsis, or Synizēsis, 31, 701. 2.
 Synesis, 329; in *synt. of appos.*, 332. 4; *adj.*, 453f; *pron.*, 497; *verb*, 548f.
 Syntax, ¶ 64 : 329f; *variety in Greek*, 330; *figures of*, 329. N.; of *subst.*, 331f; of *adj.*, 444f; of *art.*, 467f; of *pron.*, 494f; of *verb*, 543f; of *particle*, 645f.
 System in *vers.*, 694, 700.
 Temporal numbers, ¶ 25 : 137f; *augment*, 187f.
 Tenses, ¶ 26 : 164, 167f; *formation*, ¶ 28; *list of*, 173f; *signs of*, ¶ 31 : 178, 186, 198f, 245 : *first* × *second*, 178, 180, 186, 199, 255f; *how associated*, 215. 3; *arranged in respect to root*, 255f; *use*, 565f; *chronic* × *achron.*, 565; *generic* × *spec.*, 566, 576. 4, 580; *interchange*, 567, 576, 584f; *def.* × *indef.*, 569f; *indef.* × *complete*, 577f; *fut.*, 581f; *prim.* × *sec.* as *conting.*, 589f.
 Tense-signs, ¶ 31 : 178, 186, 198f; *changes of*, 56, 199f; in *dial.*, 245
 Tetrameter, 698.
 Tetraptote, 127. β.
 Tetrastich, 700.
 Theme, of *noun*, 79; of *adj.*, 128; of *verb*, 170. α. [690. N.]
 Thesis, 695; *vowel lengthened in*,
 Third future, see *Future Perfect*.
 Time of *verb*, 168; of *vow. and syll.*,
 Tmesis, 328. N., 652f. [676f.]
 Tone, special, 722f.
 Triad in *vers.*, 700. 2.
 Triemim, 699. 4.
 Trimeter, 698; *iambic*, 712.
 Triple rhythm, 696.
 Tripody, 697. β.
 Triptote, 127. β.
 Tristich, 700.
 Trochee, 697; -*aic rhythm*, 696; *verse*, 697. β, 716f.
 Ultima, in *accent.*, 723f, 726.
 Union of *syllables*, 30f, 45f.
 Van, ¶ 1; 11, 21f. See *Digamma*.
 Verb, *conj.* of, ¶ 26f : 164f; *deponent*, 166; *hist.*, 171f; *prefixes*, ¶ 28 : 187f; *affixes*, ¶ 28f : 195f; in -μῖ × in -ω, 208. 2; in -μῖ, ¶ 48f

- 224f, 251; preteritive, ¶ 58f: 233f; root, 254f; dial., ¶ 32: 194, 181f, 241f; translated, ¶ 33; *deriv.*, 318f; *compos.*, 323f, 327; *synt.*, agreement, 543f; w. subject omitted, 545f; *impers.*, 546; pl. w. sing. nom., 548; sing. w. pl. nom., 549; attracted, 550; taking nom. by attr., 551, 614; *quantity* in, 682, 684; *accent* in, 734, 736f.
- Verbal nouns, 305f; adj., 314; adv., 321; compound, 323f; w. gen., 381, 392f; w. dat. 407. *x*; w. acc., 424; in *-eios*, *impers.*, 642.
- Verse, 694f; kinds, 696, 698; *cæsure*, 699; systems, &c., 700; scanning, 701; dact., 703f; anap., 707f; iamb., 711f; troch., 716f; various, Vision, 567. [720f.
- Vocal elements, ¶ 3.
- Vocative, 78, 84, 339; same w. nom., 80f; *synt.*, 442f; *accent*, 742f.
- Voices, hist. of, 174f, 180; *use*, 553f; mid. and pass. interch., 554; *act.*, used intrans. or reflex., 555; as pass., 556; *mīd.*, having dir. reflex. sense, 557; indir., 558; recipr. and caus., 559; subjective, 560; *pass.*, 562f; *impers.*, 564. 3.
- Volitive sentence, 329; mode, ¶ 27: 169, 177, 612f.
- Vowels, ¶ 3: 24f; < old consonants, 22; simple, compound, long, short, doubtful, open, close, prepos., subjunct., 24f; precession, 28 f, and page v.; kindred, 28; union of, 30 f; contraction, 31f; crasis, 38f; apostrophe, 41f; dial. var., 43f; connect. of dec., ¶ 6: 82. 3, 86, 92f; changes in Dec. III., 110f; connect. of conj., ¶ 31: 175, 178f, 202f; changes in perf., 236; in r. of verb, 259f; lengthened, 266f; added, 287f; union, in *compos.*, 324; quantity, 676f.
- Writing, mode of, 23.
- Zengma, 329; in *synt.* of adj., 446; pron., 496. c; verb, 544.

LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The Iliad and Odyssey are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the Iliad, and a small letter if it is made from the Odyssey (thus, A. 232, for Il. i. 232; ε. 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Gaisford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Dianam (Di.), Jovem (Jov.), Lavacrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelūi (Arch.), Peleos (Pel.), Polyidi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratore (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promëtheus (Prom., Fr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Göttling's Edition (Göttl.).
Alcman (Alcm.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herodes Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antimachus (Antim.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Antiphilus (Antiphil.).	Diodorus Siculus (Diod.).	Homærus (Hom.): Batrachomyomachia (Batr.), Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssea (Od.).
Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap. Rh.).	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Aratus (Arat.).	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Archilochus (Archil.).	English (Eng.).	Imperative (Imperat., Imp.).
Aretæus.	Epic (Ep., E.).	Imperfect (Impf.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazusæ (Eccel.), Equites (Eq.), Lysistrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazusæ (Thesm.), Vespæ (Vesp.).	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristoteles (Aristl.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medea (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Infinitive (Infinit., Inf.).
Article (Art.).		Inscriptiones (Inscr., Insc.).
Athenæus (Ath.).		Boeotica (Bæot.), Cretica (Cret.), Cumæa (Cum.), Heracleensis (Heracl.), Potidaica (Potid.).
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Boeotic (Bæot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

Intransitive (Intrans.).	thyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.),	Simonides (Simon.).
Ionic (Ion., I.).	Hippias Major (Hipp. Maj.), Hipparchus (Hipparchb.), Ion, Laches (Lach.), Leges (Leg.),	Singular (Sing., S.).
Isocrates (Isocr.).	Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.),	Sophocles (Soph.): Ajax (Aj.), Antigone (Aut.),
Iterative (Iter., It.).	Philēbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætētus (Theæt.), Theages (Theag.),	Electra (El.), Œdipus Colonēus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctētes (Phil., Ph.), Trachiniæ (Tr.).
Καὶ τὰ λοιπὰ (κ. τ. λ.) = &c.	Timæus (Tim.).	Sophon (Sophr.).
Laconic (Lacon., Lac.).	Plato Comicus: Metœci.	Strabo (Strab.).
Latin (Lat.).	Plautus (Plaut.): Trinummus (Trinumm.).	Subjunctive (Subj.).
Livius (Liv.).	Pluperfect (Plup.).	Superlative (Superl., Sup.).
Lobeck on Phrynichus (Lob. ad Phryn.).	Plural (Plur., Pl., P.).	Syncope, -ated (Sync.).
Luciānus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).	Plutarchus (Plut.).	Terentius (Ter.): Andria (Andr.).
Lycophron (Lyc.).	Poetic (Poet., P.).	Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).
Lycurgus (Lycurg.).	Pollux (Poll.).	Theognis (Theog.).
Lysias (Lys.).	Positive (Pos.).	Thucydides (Thuc., Th.).
Masculine (Masc., M.).	Pratinas (Pratin.).	Tibullus (Tibull.).
Megarian (Meg.).	Present (Pres., Pr.).	Timæus Locrus (Tim. Locr., Tim.).
Middle (Mid., M.).	Primitive (Prim.).	Transitive (Trans.).
Mimnermus (Mimn.).	Pronoun (Pron.).	Tyrtæus (Tyrt.).
Neuter (Neut., N.).	Quintus Smyrnæus (Quint.).	Varia lectio (v. l.) = <i>various reading</i> .
Nominative (Nom., N.).	Reduplication (Redupl., Redpl.).	Vocative (Voc., V.).
Optative (Opt.).	Root (r.).	Xenophanes (Xenophan.).
Orpheus (Orph.): Argonautica (Arg.), Hymni (Hym.), Lithica (Lith.).	Sappho (Sapph.).	Xenophon (Xen.): Agesilæus (Ages., Ag.), Anabasis (Anab.), Cyropædiā (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Respublica (Lac.),
Participle (Partic., Part., Pt.).	Scholias (Schol.).	Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Economicus (Œc.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).
Passive (Pass., P.).	Scilicet (sc.) = <i>understand, namely</i> .	
Pausanias (Pausan.).	Scripta Sacra (S. S.):	
Perfect (Perf., Pf.).	Septuagint (LXX.),	
Person (Pers., P.).	Deuteronomy (Deut.),	
Philētas (Philet.).	Psalms (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.), Revelations (Rev.).	
Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).		
Plato (Pl.). Alcibiades (Alc.), Amatores (Amat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.) Convivium (Conv.), Cratylus (Crat.), Critias (Criti.), Crito, Definitiones (Def.), Epiuomis (Epin.), Euthydēmus (Eu-		

I N D E X
OF
CITATIONS FROM XENOPHON'S ANABASIS
IN "A
GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

"Accomplished XENOPHON! thy truth hath shown
A brother's glory sacred as thy own.
O rich in all the bleoded gifts that grace
Minerva's darling sons of Attic race!
The Sage's olive, the Historian's palm,
The Victor's laurel, all thy name embalm!
Thy simple diction, free from glaring art,
With sweet allurements steals upon the heart;
Pure as the rill, that Nature's hand refines,
A cloudless mirror of thy soul it shines.
Thine was the praise, bright models to afford
To CÆSAR's rival pen, and rival sword:
Blest, had Ambition not destroyed his claim
To the mild lustre of thy purer fame!"

CITATIONS FROM THE ANABASIS.

[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

BOOK I.

CHAP. I. (1) 337, 355, 423, 444, 482, 543, 545, 654; (2) 331, 361, 389, 423, 434, 470. 1, 471. 6, 494, 521, 534, 551, 558, 568, 570, 633, 649. *α*, 657. *γ*; (3) 342, 392. 2, 405. *ζ*, 423, 481, 482, 485. *α*, 490. 1, 494, 583. *α*, 608, 654, 673. *α*; (4) 331, 403, 423, 461, 474, 486. 1; (5) 362. *β*, 376. *δ*, 406, 447. *α*, 476, 497. 1, 555. *α*, 571, 601. *γ*, 620, 649. *ζ*, 649. *θ*, 654; (6) 349, 390, 402, 423, 441, 444, 485. *α*, 525. *α*, 525. *ν*., 562. *α*, 632, 640; (7) 362. *α*, 395. *α*, 423, 447. *α*, 473. *ν*., 485. *α*, 490. *ν*., 574. *π*., 620, 631, 636; (8) 350, 375. *β*, 405. *ζ*, 473. *β*, 494, 526, 562. *α*, 570, 617. 6, 626; (9) 409, 440, 444, 457. *γ*, 473. *β*, 486. 1, 488. 5, 502, 554. *β*, 633, 649. *α*; (10) 395. *α*, 409, 421. *β*, 485. *α*, 561. 3, 606, 615. 2, 657. 1, 658, 667. 3; (11) 332. 1, 640, 649. *ζ*, 657. *γ*.

CHAP. II. (1) 447. *γ*, 459, 488. 6, 522, 546. *β*, 554. *β*, 662; (2) 406, 606, 626. *ν*., 646, 667. 3; (3) 211. *ν*., 486. 1, 662. *β*; (4) 399, 485. *α*, 662. 3, 662. *α*; (5) 333. 6, 390, 416, 485. *α*, 522, 648; (6) 439. *α*, 439. *β*, 471. 6, 474, 632; (7) 331, 357, 408, 444, 471. 6, 471. *β*, 472. *α*, 549. *α*, 555, 606, 659. *α*; (8) 331, 333. 6, 405. *ζ*, 471. *β*, 547, 549. *α*, 551, 649. *η*; (9) 425. 5, 444, 480. 2; (10) 331, 432; (11) 404. *ε*, 433, 450. *δ*, 481, 551, 571, 627. *β*, 634. *γ*; (12) 119. 2, 332. 1, 404. *δ*, 447. *β*, 474; (13) 390, 399, 486. 2, 580; (14) 425. 5, 488. 6, 554. *β*; (15) 137. *ε*, 408, 447. *α*, 447. *γ*, 502; (17) 408, 449. *β*, 472. *α*, 546, 649. *θ*; (18) 362. *β*, 554. *β*, 659. *α*; (19) 403; (20) 440, 447. *α*, 471. 6, 485. *α*, 510. 2, 522, 652. *α*; (21) 394, 420. 1, 485. *α*, 608, 614. *α*, *β*, 620, 646, 652. *γ*; (22) 638, 649. *θ*; (23) 333. 6, 336, 390, 437, 456, 549. *α*; (24) 580, 657. *γ*; (25) 456, 457. *α*, 488. 5, 659. *α*; (26) 351, 392. 1, 399, 561. 1; (27) 561. 1.

CHAP. III. (1) 373. 1, 476, 505. 2, 564. 2, 573, 616. *β*; (2) 237, 439. *α*, 441, 598. 1, 610, 657. *γ*, 665; (3) 406, 443, 447. *γ*, 541, 598. 1; (4) 436, 471. 6, 486. 1, 526. *α*, 603. *θ*; (5) 408, 606, 647, 664. *α*; (6) 357. *β*, 405. *η*, 409, 434. *ν*., 606, 614. *ζ*, 616. *β*, 640, 667. 2; (7) 510. 1, 651. *γ*,

654; (8) 392. 1, 399, 640; (9) 362. ϵ , 404. δ , 447. γ , 477. α , 502, 636, 671. 4; (10) 583, 602. 2, 633, 646. 1; (11) 376. δ , 504, 583, 642; (12) 347, 547, 560. 1; (13) 568; (14) 436, 440, 447. β , 479, 525. n ., 525. β , 558, 561. 3, 568, 602. 1, 633, 637, 647; (15) 431, 525. α , 526, 547, 601. α , 619. β , 640; (16) 411, 445, 479, 606, 609, 640; (17) 194. n ., 392. 1, 418. r ., 604. a , 604. β , 606, 633; (18) 419. 5, 532; (19) 574; (20) 500, 574, 603. β , 619. β , γ ; (21) 140. γ , 378, 382, 402, 408, 449. β , 470. n ., 526. α , 568, 610, 646. 1.

CHAP. IV. (1) 486. ϵ , 547; (2) 140; (3) 561. 2; (4) 394, 418. 2, 472, 498, 549. a , 550; (5) 361, 372. γ , 394, 601. γ , 633; (6) 487. 4; (7) 605. 2; (8) 426. δ , 485. α , 544, 579. ζ , 606, 628, 674. 3; (9) 387, 434; (11) 418. 3; (12) 406, 639. 1; (13) 347, 447. γ , 488. 5, 535, 568, 606; (14) 405. η , 535, 603. β ; (15) 357. n ., 404. ϵ , 476, 543, 603. β , 620; (16) 407. ι , 502, 574, 647; (17) 351; (18) 405. η .

CHAP. V. (1) 362. β , 447. β ; (2) 351, 400, 486. 2, 546. β , 605. 2, 606; (3) 546. β , 571; (4) 387, 421. β , 562. α ; (5) 362. γ , 457. ϵ , 472. α , 549. a ; (6) 428, 446. β ; (7) 364. 1, 366, 427. 8, 523; (8) 418. 2, 512. β , 604. β , 662; (9) 275. ζ , 419. 4, 449. β , 488. 7, 525. β ; (10) 332. 3, 355, 357. α , 368, 416, 447. γ , 561. 3, 649. β ; (11) 406, 485. α ; (12) 347, 416, 472. α , 485. α , 508, 579. ζ , 657. γ ; (13) 237, 406; (14) 357. β , 551, 608; (15) 362. ϵ , 476; (16) 351, 442, 582.

CHAP. VI. (1) 362. δ , 448, 639. 2, 663. 6; (2) 347, 402, 549. a , 603. γ , 620, 665, 673. β ; (3) 403, 488. 6, 525. α , 608; (4) 504; (5) 332. 3, 363. γ ; (6) 347, 473. α , 485. α , 510. 1, 555, 628; (7) 407. ι , 510. 1, 525.

β , 624. β , 661. 1; (8) 405. ζ , 478. β , 831. α , 627. α , 646, 661. 1; (9) 432, 473. β , 558, 577, 601. α , 623. n .; (10) 369. α , 485. β , 571, 646. 1; (11) 362. δ , 542. δ .

CHAP. VII. (1) 392. 1, 456; (2) 399, 535; (3) 191. 3, 357. β , 374. β , 526, 602. 3, 604. a ; (4) 404. γ , 407. x , 412, 477. α , 650. α ; (5) 234. β , 359. α ; (6) 530; (7) 603. n .; (8) 362. β ; (9) 394, 426. δ , 503, 543, 661. α ; (10) 137. α , 480. 2; (11) 457. ϵ , 509, 637; (12) 351; (13) 362. β , 636, 649. δ ; (14) 333. 6, 420. 1; (15) 394, 472; (16) 544; (17) 549. a ; (18) 378, 402, 473. β , 603. β ; (19) 620, 646; (20) 425. 5, 466.

CHAP. VIII. (1) 418. 2, 472. α , 521, 546, 583, 654, 662; (3) 482. (4) 336, 447. γ ; (6) 416, 418. 2, 472. α , 502, 529. β ; (7) 551; (8) 359. α , 419. 4, 481, 662; (9) 368, 470. n ., 472. α , 544. α ; (10) 640; (11) 418. 2; (12) 402, 417, 509, 611. 2; (13) 380, 407. ϵ , 441, 472. α ; (14) 509, (15) 474. n ., 628; (16) 375. α , 479, 491. r ., 535, 568; (17) 405. ζ , 543; (18) 263. 6, 362. β , 402, 418. 2, 447. γ ; (20) 357. β , 546, 549. a ; (21) 425. 4, 568; (22) 391. γ ; (23) 391. γ , 405. ζ , 662; (23-27) 576; (24) 511. 3, 557; (26) 479, 510. 1, 627. α ; (27) 344. 1, 362. γ , 416, 559. c ; (29) 558, 561. 1.

CHAP. IX. (1) 375. β , 562. α ; (1 31) 571; (2) 437; (3) 392. 1; (5) 392. 1, 419. 5; (6) 403, 490. r ., 557; (7) 153. γ , 226. 3, 432, 517, 546. β , 558; (9) 560. 1; (10) 226. 3; (11) 435; (13) 363. γ , 408, 447. α , 546. β , 604. a , 664. γ ; (14) 408, 416, 520, 526; (15) 389, 497. 1; (16) 497. 1, 605. 2; (17) 405. η ; (18) 605. 2; (19) 406, 522, 594, 605. 2, 633; (20) 537. 3, 551, 562. α ; (21) 153. γ , 537. 3. 674. 3; (22) 462. γ ; (23) 409, 505. 2,

604. α ; (24) 418. 3; (25) 378; (26) 490. κ ., 497; (5) 161. 2, 497, 608; 406; (27) 504, 620; (28) 535, 562. (6) 447. α , 555; (10) 472. α , 478. α , α , 605. 2; (29) 406, 504, 513, 649. α , 478. β , 508, 521. β , 583. α ; (11) 479; 652. γ ; (30) 488. 6. (12) 357. α , 562. α , 670; (13) 357. β , 542. δ ; (13-16) 576; (14) 573. α ; (15) 427. 8; (16) 608; (17) 379.
- CHAP. X. (1) 486. γ , 544, 563; (2) 497, 544; (3) 510. 2; (4) 347,

BOOK II.

- CHAP. I. (1) 475, 561. 3; (2) 582, 636; (6) 237, 407. κ ; (7) 499, 606, 614. η ; (3) 385. γ , 610, 649. β ; (9) 367, 399; (10) 511. 3; (12) 387, (4) 567. γ , 579. ζ , 599. ν ., 603. δ , 416, 485. β ; (13) 408, 439. β ; (14) 646. 1; (5) 509; (6) 490. 1; (7) 357. α , 394; (15) 513. α , 517; (16) 375. β , 477. α , 670; (9) 516; (10) 403, 510. 1, 609; (19) 547, 620; (20) 403, 432, 546. γ , 574. ν .; (11) 373. 638; (21) 517; (24) 459, 525. α , 1, 394; (12) 503, 543, 633; (13) 237, 608, 637, 639. 1; (25) 640; (26) 400, 432; (14) 404. ϵ , 663. 6; (15) 542. δ , 544. α ; (16) 450. δ , 516; 542. γ ; (28) 394.
- (17) 570. 2, 583. α ; (19) 639. 2; CHAP. V. (2) 583. ω , 614. δ ; (3) (21) 640; (22) 450. γ ; (23) 608. 428; (4) 424. 2, 614. δ ; (5) 554. β ;

- CHAP. II. (1) 376. ζ , 619. α ; (2) (7) 405. η , 535, 604. γ ; (9) 357. α , 504; (3) 394, 638; (4) 517; (5) 441, 450. γ ; (10) 357. β , 541. α ; (11) 419. 5; (12) 531, 669; (13) 403, (11) 379. γ , 408; (12) 357. β , 431, 407. ι , 633; (14) 403; (15) 406, 606, 643; (13) 428, 485. α ; (15) 516, 537. 3, 603. α , 620; (17) 620; (18) 364. 1, 523; (19) 405. ζ ; (21) 530, 549. α , 610, 661. 2; (16) 485. α , 531; (22) 416; (23) 437; (26) 404. 509, 546; (17) 363. γ , 457. α , 517, γ ; (27) 406, 633; (28) 405. ζ ; (32) 628; (18) 526. α ; (21) 421. β , 472. 419. 4, 476; (35) 496. c ; (36) 602. ω . 1; (37) 477. α ; (38) 390, 436; (39) 343. 3, 472. α , 520, 570. 1, 664. β ;

- CHAP. III. (1) 656. ν .; (2) 481; (41) 513; (42) 402, 544. β .
- (4) 610; (5) 546; (6) 445, 546. β , CHAP. VI. (1) 375. β , 437, 563; 610; (7) 509; (9) 404. γ ; (10) 637; (1-30) 571; (4) 404. δ , 416, 421. β , (11) 408, 594, 605. 2, 666. ϵ ; (12) 535; (6) 347, 531, 628, 638; (8) 439. α ; (13) 629. 1; (14) 355; (15) 643; (9) 418. 3, 523, 617. 5, 620, 349, 437, 485. β ; (17) 389; (18) 627. α ; (12) 606; (13) 416, 419. 5, 399; (19) 514, 561. 3, 633; (20) 407. 562. α ; (15) 480. 2; (18) 449. α ; κ , 568. ν .; (21) 571. 1, 574; (22) (19) 405. η , 407. ι ; (20) 387; (22) 428, 621. β ; (23) 405. ζ , 428, 516, 400, 449. α , 620; (23) 153. γ , 551, 603. α ; (25) 404. ϵ ; (26) 440, 546. 606; (24) 618. 1; (26) 406, 620, 650. β ; (27) 447. β ; (28) 472. α ; (28) 399; (29) 368, 437, 439. α , 561. 3; (30) 499.

- CHAP. IV. (2) 407. ι ; (3) 412, 660; (4) 485. α , 516, 602. 1; (5)

BOOK III.

- CHAP. I. (2) 475, 604. β ; (3) 660; (4) 403; (5) 627. β ; (6) 107, 362. γ , 375. α , 480. γ , 544. ω , 555. α , ν ., 402, 431, 527; (7) 402, 513, 521;

(8) 527; (9) 619. *n.*; (10) 608; (11) 359. *α*, 551. *n.*; (12) 602. 2; (13) 666. *α*; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601. *β*, 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391. *γ*, 485. *α*; (24) 485. *α*, 598; (25) 603. *α*; (27) 432, 442, 465; (29) 376. *ε*, 666. *α*; (30) 400; (31) 437, 472. *α*, 563; (32) 135, 606; (33) 394; (34) 443; (35) 407. *κ*, 554. *β*, 603. *θ*, 643; (36) 399; (37) 351, 418. 3; (38) 554. *β*, 567. *β*, 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. *α*.

CHAP. II. (1) 627. *β*; (2) 448, 476. *n.*, 520, 657. *β*; (4) 389, 400, 443, 509, 520, 661. *α*; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. *r.*, 374. *β*; (9) 477. *α*, 638; (10) 639. 2; (11) 405. *ζ*, 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375. *β*; (17) 350. *r.*, 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. *α*; (22) 407. *κ*, 450. *γ*; (24) 604. *α*, 640; (25) 634. *β*, 661. 2, 667. 2; (27) 403, 525. *n.*; (28) 362. *ζ*, 525. *n.*; (29) 409; (31) 627. *α*; (32) 661. 2; (35) 603. *γ*; (37) 361. *γ*, 598, 623. *n.*; (38) 375. *β*, 573. *α*; (39) 376. *ε*, 390, 634. *β*.

CHAP. III. (2) 536, 603. *γ*; (3) 518. *γ*, 570. 1; (4) 608; (5) 571, 637; (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439. *β*; (11) 378, 472. *α*; (12) 500; (16) 357. *β*, 439. *β*, 465; (17) 416; (19) 483; (20) 332. 2, 404. *δ*.

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404. *γ*, 658; (4) 546; (5) 407. *ι*, 412; (6) 362. *ζ*, 439. *α*; (7) 478. *β*; (10) 485. *β*; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490. *r.*; (17) 403, 447. *β*; (19) 547; (20) 407. *κ*; (21) 137. *ε*; (23) 418. 2, 572; (24) 336; (25) 447. *γ*, 628; (25-27) 576; (26) 350, 574. *n.*; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372. *γ*, 403, 412; (36) 402, 546; (37) 420. 1, 447. *β*, 457. *α*; (38) 576; (39) 546. *β*, 573. *α*; (40) 518. *γ*; (41) 509, 603. *β*; (45) 453. *α*; (46) 447. *β*; (47) 449. *β*; (49) 633.

CHAP. V. (1) 476. *n.*; (2) 476; (3) 476. *n.*; (5) 510. 1; (8) 137. *ε*, 583; (9) 259. *a*, 457. *β*, 496. *c*; (10) 470. *n.*; (11) 347, 665; (13) 610, 615. 1; (14) 421. *β*, 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363. *α*, 425. 4.

BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472. *α*; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490. *r.*, 605. 2, 663. 6; (16) 232. *a*; (17) 393. *γ*; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. *b*, 510. 1; (23) 573. *α*; (24) 431; (26) 366; (27) 500, 619. *γ*; (28) 374. *β*.

CHAP. II. (2) 437; (3) 399, 450. *δ*; (4) 416, 657. *γ*; (7) 488. 5; (9)

362. *ζ*; (10) 447. *β*, 488. 5, 604. *a*; (11) 654. 3; (12) 544. *α*; (13) 440; (15) 407. *κ*; (16) 447. *γ*; (17) 237, 447. *α*, 488. 5, 649. *α*; (18) 405. *ζ*; (19) 530, 628; (23) 449. *β*; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449. *β*, 525. *α*; (10) 337. *α*; (11) 518. *α*; (12) 220; (13) 392. 2, 402, 405. *η*; (21) 662; (26) 440; (28) 363. *α*, 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627. α ; (7) 336, 472. α ; (13) 447. b ; (14) 457. β , 478. β , 650. α ; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. γ ; (24) 461. 3.

CHAP. V. (4) 405. η , 449. α ; (5) 424. 2; (7) 608; (8) 606; (10) 529. β , 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. α , 624. γ , 632; (17) 526. α , 559. c , 560. 1; (19) 657. n .; (22) 366; (24) 439. α ; (25) 409, 549. a ; (27) 407. ι ; (29) 425. 4; (33) 404. γ ; (34) 404. δ ; (35) 466; (36) 421. β , 441.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460. a , 671. 2; (12) 403,

460. a ; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. α .

CHAP. VII. (1) 549. a , 637; (2) 408; (3) 579. ξ ; (4) 476; (5) 541. b ; (7) 595. α ; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. δ , 529; (17) 526, 637; (19) 389; (20) 393. α , 521. β ; (24) 343. 2, 549. a ; (25) 538. β .

CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213. r ., 570, 639. 2; (6) 473. α ; (8) 399; (10) 490. r .; (13) 595. δ ; (14) 665; (18) 497; (19) 542. δ , 557; (20) 236. c , 366, 546; (22) 332. 4; (25) 295, 521. β ; (26) 517, 637; (27) 433, 450, δ .

BOOK V.

CHAP. I. (1) 447. β ; (2) 552; (8) 465; (9) 603. n .; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457. ε ; (8) 615. 2; (12) 627. β , 640; (14) 523; (15) 542. γ ; (20) 560. 2; (29) 471. α .

CHAP. III. (2) 332. 4, 457. α ; (3) 561. 2, 658, 663. 6; (5) 559. d ; (9) 405. η ; (11) 333. 6, 653. ε ; (13) 391. α , 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. β ; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. γ ; (22) 449. β ; (24) 570; (27) 487. 4; (29) 98. α , 486. 2; (32) 437; (34) 532, 561. 1, 604. β .

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. ξ ; (9) 633; (11) 360. 2; (12) 525. β , 561. 3; (15) 368, 517; (19) 527; (21) 457. β ; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. β , 616. b ; (4) 600; (9) 450. δ , 603. ξ ; (12) 220, 546, 555, 583, 603. η ; (17) 561. 1, 660; (20) 549. a ; (24) 441; (25) 500; (26) 500; (29) 405. ξ ; (30) 603. δ ; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485. α , 570. 2; (6) 485. α , 523; (7) 485. α , 513; (8) 478. β ; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. α , 658; (17) 361. γ , 447. γ , 659. α ; (22) 662, (25) 504; (26) 234. α ; (28) 434.

CHAP. VIII. (3) 157. r ., 375. α , 526, 638; (4) 192. 4; (5) 616. b ; (6) 426. δ ; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603. δ , 639. 1; (14) 633; (21) 403; (22) 157. r .; (23) 278; (24) 284, 439. α ; (25) 376. γ .

BOOK VI.

CHAP. I. (5) 542. γ ; (5-13) 576; (6) 433, 637; (7) 431; (8) 437; (14) 439. α , 447. β ; (15) 431. 2; (18) 133. δ , 447. β ; (20) 409, 441,

615. 2; (21) 404. γ ; (22) 402, 640; (23) 457. β ; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α ; (18) 661. 2.

CHAP. III. (1) 412, 477. α ; (2) 137. ϵ ; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449. β ; (2) 409; (3) 403; (4) 478. γ ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α ; (13) 194. 1, 486. 1, 559. d; (14)

626. α ; (18) 669; (19) 486. γ ; (20) 407. ι , 517; (23) 416, 555; (24) 450. δ .

CHAP. V. (5) 520; (6) 440; (10) 234. α , 377. 2; (24) 472. α .

CHAP. VI. (1) 378, 525. α ; (5) 504; (7) 479; (12) 661. α ; (13) 475; (15) 603. δ ; (16) 400, 657. γ ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ϵ ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ϵ ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ , 649. γ ; (38) 447. β , 457. α , 478. α .

BOOK VII.

CHAP. I. (5) 673. β ; (6) 664. β ; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α , 660; (23) 472. α ; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β ; (34) 610; (39) 394, 619. γ ; (41) 357. β .

CHAP. II. (2) 641. β ; (5) 399, 532. α ; (6) 525. α ; (8) 525. α ; (9) 457. γ ; (11) 472; (12) 402, 665; (13) 421. β ; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ ; (23) 559. d; (26) 402; (27) 516; (28) 649. ϑ ; (29) 362. γ ; (32) 416, 447. γ ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α ; (22) 628; (23) 529. β , 558, 620; (26) 409, 595. δ ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α ; (43) 546; (46) 301. 5; (48) 526. α .

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. α ; (19) 237.

CHAP. V. (2) 404. δ ; (3) 404. δ ; (4) 404. δ ; (5) 376. δ ; (7) 617. 6; (8) 376. γ ; (9) 424. 2, 504.

CHAP. VI. (1) 137. γ ; (3) 610; (4) 403, 491. α ; (5) 405. ϵ ; (9) 436; (11) 504; (15) 603. ϵ ; (16) 404. δ , 603. α , 604. c; (17) 436; (18) 504; (19) 664. γ ; (21) 605. 4; (22) 435; (23) 394, 601. δ ; (24) 153. γ ; (27) 538. β ; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. α ; (39) 409; (40) 409; (41) 368, 558; (43) 405. η , 652. β ; (44) 405. η .

CHAP. VII. (6) 237; (7) 485. α ; (8) 671. 12; (10) 465; (11) 603. δ ; (15) 663. 6; (17) 614. δ ; (19) 472. α , 568. α , 624. γ ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η , 503; (30) 477. α ; (31) 349, 418. 3, 568. α , 602. 2; (33) 509; (34) 451; (36) 449. α ; (40) 605. 2; (41) 671. 3; (42) 357. α ; (51) 403; (53) 671. 2; (54) 403; (55) 200. α ; (57) 124. β . α , 421. β .

CHAP. VIII. (1) 399; (2) 535; (4) 403, 530; (6) 374. α ; (9) 485. α ; (11) 449. β , 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β ; (20) 470. 3; (26) 140.

